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LATIN GRAMMAR

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PREFACE.



THE chief changes which have been made in the present edition are as follows :

1. The principle involved in the new section, marked 451.1, has led to the introduction of forms which without explanation might offend the eye of the scholar, viz. *dic-* 'say,' *duc-* 'draw,' *fid-* 'trust,' *nüb-* 'veil,' *öd-* or *ödi-* 'take an aversion to.' Yet these forms are as legitimate for the Latin language, as *λεπ-* (*ελεπον*) 'leave,' *φυγ-* (*εφυγον*) 'fly,' in Greek grammars. Precisely as from these bases are deduced the imperfect tenses *λεπ-ω*, *λεπ-ειν*; *φυγω*, *φυγ-ειν*; so we may likewise deduce in the sister language from the short bases the imperfect tenses *dic-o*, *duc-o*, *fid-o*, *nüb-o*, and a perfect *ödi*,—forms which are no longer inconsistent with *malidicus*, *fatidicus*; *dux dūcis*, *redux redūcis*, *edūcare*; *fides perfidus*; *connūbium*, *pronūba*; or *ödium*.

2. It has been thought desirable to attach references to the quotations employed in the Syntax.

3. Some difference of arrangement has been made in the 'principal parts' of the verbs, and in the syntax of the dative.

4. Attention has been drawn to some inseparable prepositions which represent the Greek *ανα* in form and power, as well as to an inseparable preposition *inter*, of like origin and no way related to the ordinary preposition *inter* 'between' (§§ 834 b. and d., 1308. 1, 1342. 1). It may here be noticed, that in order to retain as far as may be the original numerical headings of the paragraphs, such new paragraphs as were required have been distinguished by added digits, which have the appearance of a decimal notation. Instances have just been given.

5. To the crude forms a hyphen has been affixed (as in the *Smaller Grammar*), so as to imply that an addition to the word must be made before it is entitled to take a place in a Latin sentence.

6. The defence of the crude-form system, which appeared in the Preface of the first edition, has been enlarged and transferred to an Appendix.

7. A second Appendix touches on some new views, which were thought to be not sufficiently mature for admission into the body of the *Grammar*.

It will still be found that much which is important to the Latin scholar is wanting in these pages. But in reply to some objections on this head, it may truly be urged that a grammar is not the proper receptacle for the notice of peculiarities, which should find a place in the dictionary alone. The special office of grammar is to deal with general laws; and it was with justice that Cæsar gave to his work on this subject the title of *Analogia Latina*. There has therefore been an error on the side of excess in the admission of much matter relating to the prepositions, the excuse for which is the very unsatisfactory condition of our dictionaries in this department.

Lastly, the writer has to express his acknowledgments to Mr. John Power Hicks, of Lincoln College, Oxford, and to his son Mr. Thomas Key, of Lincoln's Inn, for much valuable assistance in the preparation of this edition.

UNIVERSITY COLLEGE, LONDON,

Feb. 15, 1858.

LATIN GRAMMAR.

ALPHABET.

1 THE Latin language was spoken in Rome and Latium, and afterwards spread with the Roman conquests over Italy, Sicily, and the greater part of France and Spain.

2 The alphabet consisted, as Cicero tells us (Nat. Deor. II. 37, 93), of twenty-one letters. These must have been: *a b c d e f g h i k l m n o p q r s t u* and *x*,—without any *j v w y z*. That the alphabet ended with *x* is implied in Suetonius (Aug. c. 88). *F* and *z* were introduced at a late period from Greece, and for a long time limited to Greek or foreign words.

3 The vowels were *i e a o u*, to follow the natural* order of their sounds.

4 The liquid consonants, following the natural order of their formation from the back of the mouth towards the lips, were *r l n m*.

5 *X* is a double consonant, sounding as *ks*.

6 *K* is only used before *a*, as its modern name implies; for example, in the proper names *Kaeso*, *Volkanus*; and in *kalendae*, *dedikare*.

Q is used only before *u*, as its modern name implies; for example, in *sequor*; and in old inscriptions, *pequnia*, &c.

Ph, *ch*, *th*, *rh* were not used in old Latin (Cic. Or. 48).

* See Professor Willis's experiments as detailed in the Cambridge Philosophical Transactions, vol. i. for Nov. 24, 1828 and March 16, 1829.

PRONUNCIATION.

- 7 The true pronunciation of the Latin language is no longer known. The vowels were probably pronounced as they now are in Italian.
- 8 In England the words are commonly pronounced nearly as they would be in English.
- 9 When *i* before a vowel commenced a syllable, it was called by the Romans *i consonans*; but was in fact a vowel *i* very shortly pronounced, like our *y* in *you*. But the English in such cases change it into a *j*. Thus *iunior* (junior) *younger* is commonly written and pronounced 'junior.'
- 10 When *u* before a vowel commenced a syllable, it was called *u consonans*; but was in fact a vowel *u* very shortly pronounced, like our *w* in *we*. But the English change it into a *v*. Thus, *uinum* (winum) *wine* is commonly written and pronounced 'vinum.'
- 11 *C* and *g* were probably always pronounced as in *cat* and *goose*, even before *i* and *e*. But the English follow their own rule. Thus Cicero, the Roman orator, is commonly supposed to have called himself *Sisero*.
- 12 The diphthongs, *ae*, *oe*, are generally pronounced as *e*.
- 13 A short syllable is pronounced rapidly, and is sometimes marked by a crescent (˘) over the vowel, as the *i* in *dominus master*.
- 14 A syllable or vowel is said to be *long by nature*, when the voice dwells upon the vowel, as *vērus true*.
- 15 A syllable or vowel is said to be *long by position*, when the vowel is followed by two consonants which do not both belong to the next syllable, as *māgnus great*, *sūnt they are*, *et mater and the mother*.
- 16 A straight line (¯) over the vowel is sometimes used to denote a long syllable, as *vērus true*, *māgnus great*.
- 17 A diphthong is nearly always long by nature, as *aurum gold*, *aēs bronze*, *prōelium battle*. The few exceptions consist of words in which the diphthong is immediately followed by a vowel, as *praeustus burnt at the end*.
- 18 A vowel followed by a vowel in the next syllable is nearly always short, as *filius son*, *filia daughter*, *aurēus golden*. The exceptions consist of words in which the long vowel has taken the

place of a diphthong, or of two vowels, as *fīo* (for *faio*) *I become*, *nullius* (for *nullōius*) *of no one*, *alius* (for *alius*) *another's*: so especially with foreign names, as *Darius* (for *Dareius*), *Medea* (for *Medeia*).

19 A short vowel followed by a consonant should generally be pronounced with that consonant, as *pāt-er* *father*.

20 A long vowel followed by a consonant should generally be pronounced separately from the consonant, as *mā-ter* *mother*.

21 If a vowel, itself short, be followed by two consonants which can be pronounced at the beginning of a syllable,—as *pr*, *cr*, *tr*; *br*, *gr*, *dr*; and *pl*,—there are often two ways of dividing the word. Thus *fūnebris* *connected with a corpse* is pronounced in prose *fū-nē-bris*; but in verse it may be pronounced *fū-nēb-ris*. In the comic writers, however, such a syllable is always short.

A syllable which is sometimes long and sometimes short is said to be common, and is marked (˘) or (˙) over the vowel, as *funēbris* or *funēbris*.

22 If the last syllable but one be long, it has the accent, as *uīnum* *wine*, *ārcus* *bow*, *regīna* *queen*, *sagitta* *arrow*.

23 If the last syllable but one be short and the last syllable but two be long, this long syllable has the accent, as *filia* *daughter*, *auōnculus* *a mother's brother*.

24 If two or more short syllables, exclusive of the last syllable, come together, the second of them (counting from the beginning of the word) has its vowel nearly dropped* in pronunciation. Thus *ōpĕra* *work* should be pronounced almost as *ōp'ra*; *mīsĕria* *wretchedness*, as *mīs'ria*; *exiĕrat* *he had gone out*, as *exi'rat*; *lācrĕma* *tear*, probably as *lā'r'ma*.†

25 If the syllable to be so dropped be an *i* (or *e*) or *u*, pronounce the *i* (or *e*) like *y*, the *u* like *w*. Thus *mūlier* *woman* should be pronounced *mūlyer*; *āriĕtis* *of a ram*, *āryĕtis*; *pĕriyimus* *we are ruined*, *péryimus*; *flūiōrum* *of rivers*, *fluuyōrum*; *Pūtyōli* name of a town, *Pútyōli*; *rĕstitĕre* *to set up again*, *restitwĕre*.

26 A long word has sometimes more than one accent: as, *immortalis* *immortal*; *rĕcŭpĕrāre* (*rĕc'perāre*), *to recover, to get back*.

* See Bentley's *Terence ad Eun. ii. 2. 36*; Hermann de *Re Metrica*, speaking of *miserum*, p. 206.

† Compare the French *larme*.

- 27 *Enclitics* are little words pronounced and sometimes even written with the word preceding : as, *quē and, matér-que and the mother* ; *uě or, matér-ue or the mother* ; *ně in asking questions, as matér-ne abiit ? is the mother gone away ?* Prepositions placed *after* a noun are of this kind : as, *altís-de montibus down from the high mountains*.
- 28 *Proclitics* are words pronounced and sometimes even written with the word following. Prepositions are of this kind : as, *in-tér-nos between us, in-tér-se between them, in-prímis among the first, á-me from me*.
- 29 *Elision*. When one word ends with a vowel or a vowel and an *m*, and the next begins with a vowel or an *h*, the final vowel and *m* of the first word are not pronounced in poetry : thus,

Monstrum horrendum informe ingens cūl lūmēn ādemptum
should be read,

Monstr' , hórrend' , ínform' , ingéns cūl lúmen adémptum.
Unearthly, ghastly, shapeless ; reft of an eye immense.

WORD-BUILDING.

- 30 The simplest words consist of one syllable : as the verbs *dūc- draw, āg- drive or put in motion* ; or the substantives *pěd- foot, sāl- salt*.
- These are called *roots*.
- 32 A *suffix* is a syllable which is added to the end of a word and adds to or alters its meaning : as, *dūc-* draw, duc-to- drawn ; āg- drive, ag-měn- a drove*.
- 33 A short vowel, generally *ĭ*, seems sometimes to be inserted before the suffix : as in *āg-ĭ-li- easily put in motion, active*.
- 34 Several suffixes may be added one after another to the same root : as, *āg- put in motion, āg-ĭ-li- active, āgĭli-tāt- activity, āgĭ-litāt-Is of activity*.
- Words formed by suffixes are said to be *derived*.
- 35 A *prefix* is a syllable which is placed before a root, and adds to or alters its meaning : as, *dūc- draw, dē-dūc- draw down ; āg- drive, ex-āg- drive out*.

* For the quantity see § 451. 1.

Words formed by prefixes are said to be *compounded*.

- 36 In the derivation and composition of words the letters are sometimes slightly altered: as, *āg-* drive, *ac-to-* driven, *ex-ig-* drive out; *špēs-* work, *špēr-īs* of work.

NOUNS.

i. e. SUBSTANTIVES AND ADJECTIVES.

- 37 The Latin language has no article, so that a Latin substantive may be translated in three ways: 1. without an article, as *mūliēr*, woman; 2. with the indefinite article, as *mūliēr*, a woman; 3. with the definite article, as *mūliēr*, the woman.
- 38 With Latin substantives there are three questions to be asked: What is the gender? What is the case? What is the number?
- 39 The genders are two, *masculine* and *feminine*. If a noun be of neither gender, it is called *neuter*.
See tables of genders, §§ 191, &c.
- 40 Little suffixes with the meaning of prepositions are added to nouns. Thus *Sulmōn-* was the name of a town in Italy. Add the suffix *em* to it, and *e-š* *Sulmōn-em* means *I am going to Sulmon*. Add the suffix *i*, and *Sulmōn-i* *hābīt-š* means *I reside at Sulmon*.
- 41 A noun, before these suffixes are added, is said to be in the *crude form*. A crude form is here printed with a final hyphen.
- 42 The word made up of a noun and one of these suffixes is called a *case*.
- 43 There are five suffixes, which being added to a crude form make five cases: the nominative, accusative, genitive, dative, and ablative. To these is generally added the vocative.*
- 44 The *nominative* is commonly formed by the suffix *s*: as, *trāb-* a beam, nom. *trabs*.

The nominative marks the quarter *from* which an action proceeds, i. e. the agent. Thus, in the sentence, 'the master strikes the slave,' the blow comes *from* the master: this word *master* in Latin would be in the nominative case.

* The case so called is in reality, so far as the Latin language is concerned, a nominative; except perhaps in the singular of the *o* declension, viz. *auš*. But even with this compare the nominatives *išē*, *illē*, *ipsē*.

The nominative is called the *subject* in English grammar.

The *vocative* is used in addressing people.

- 45 The *accusative* is formed by the suffix *em*: as, trāb- a beam, acc. trāb-em.

- 46 The accusative answers to the question *whither?* or marks the quarter *to* which an action is directed: as, eō Sulmōnem, *I am going to Sulmon*. Or again in the sentence, 'the master strikes the slave,' the blow goes *to* the slave: this word *slave* in Latin would be in the accusative case.

The accusative is often used with prepositions: as, in urbem vēnit, *he came into the city*.

The accusative is called the *object* in English grammar.*

- 47 The *genitive* is formed by the suffix *iūs* or *is*: as, quo- *who*, gen. quō-iūs; trāb- *beam*, gen. trāb-is.

The genitive answers to the question *whence?* or signifies *from*: as, cālor sōl-is, *the heat from the sun*. It is commonly translated by *of*: as, cālor sōlis, *the heat of the sun*; or by the English suffix *'s*: as, cālor sōlis, *the sun's heat*.†

- 48 The nominative and genitive both signify *from*: but they differ in this; the nominative belongs to a *verb*, the genitive to a *noun*.

- 49 The *dative* is formed by the suffix *ōi* or *ī*: as, i- *this*, ī-bi *in this place*; trāb- *beam*, dat. trāb-ī.

The dative answers to the question *where?* and is translated by *at* or *in*: as, Sulmōn-ī, *at Sulmon*; āli-bi, *in another place*. It is used also for *to*, if there is no motion: as, haeret tibi, *it clings to you*.

- 50 The ablative has two very different meanings, and perhaps two different origins. Sometimes it answers to the question *whence?* sometimes, like the dative, to the question *where?* In the former sense it had originally a final *d*, as, from Gnaivo-, the old form of the prænomen Cneio- (Cneius), abl. Gnaivod. This form became quite obsolete. In the classical writers the ablative in form, whatever be its sense, is very like to or identical with the dative; but the *ī* is often changed into an *ē*: as, trāb- *beam*, abl. trāb-ē; or lost altogether, leaving the preceding vowel long: as, āla- *wing*, abl. ālā.

* The English language has the accusative suffix in *him*, the accusative of *he*; and in *whom*, the accusative of *who*.

† The English language has the genitive suffix in *his*, the genitive of *he*; and in *whose*, the genitive of *who*.

The ablative sometimes signifies *from*, as, Cōrintho- *Corinth*, abl. Cōrinthō *from Corinth* : sometimes it agrees in meaning with the dative, as, rūš- *country*, D. rūš-ī, or Ab. rūš-ě, *in the country* ; D. Sulmōn-ī, or Ab. Sulmōn-ě, *at Sulmon*.

- 51 The ablative is often used with prepositions : as, ex urbě, *out of the city* ; cum rēg-ě, *with the king* ; in urb-ě, *in the city*.
- 52 *Number*.—The plural is generally marked in English by *s* or *en*, as, *dogs, oxen* ; in Latin sometimes by *s*, sometimes by *um*. These suffixes are added to the case-suffixes ; as in the genitives servō-r-um for servō-'s-um, *of slaves* ; rē-r*-um for rē-'s-um, *of things* ; or in the datives, vō-bī-s, rē-bū-s.
- 53 In adding these case-suffixes and plural-suffixes to the crude forms, some changes take place, particularly if the crude form end in a vowel.
- 54 These changes depend chiefly upon the last letter of the noun. Nouns are therefore divided, according to the last letter, into classes called *declensions*.

55 CONSONANT (or THIRD)† DECLENSION.

MASCULINE AND FEMININE NOUNS.

Latin c.p. Gender. English.	Trāb- fem. <i>tree, beam.</i>	Princēp- masc. or fem. <i>first, chief.</i>	Aucēp- masc. or fem. <i>bird-catcher.</i>	Rēg- masc. <i>king.</i>	Nūc- fem. <i>nut.</i>
Singular.					
Nom.	trabs	princeps	auceps	rex	nux
Voc.	trabs	princeps	auceps	rex	nux
Acc.	trābem	princīpem	aucūpem	rēgem	nūcem
Gen.	trābīs	princīplīs	aucūplīs	rēgīs	nūcīs
Dat.	trābī	princīpī	aucūpī	rēgī	nūcī
Abl.	trābē	princīpē	aucūpē	rēgē	nūcē
Plural.					
Nom.	trābēs	princīpēs	aucūpēs	rēgēs	nūcēs
Voc.	trābēs	princīpēs	aucūpēs	rēgēs	nūcēs
Acc.	trābēs	princīpēs	aucūpēs	rēgēs	nūcēs
Gen.	trābum	princīpum	aucūpum	rēgum	nūcum
Dat.	trābībūs	princīplībūs	aucūplībūs	rēglībūs	nūclībūs
Abl.	trābībūs	princīplībūs	aucūplībūs	rēglībūs	nūclībūs

* The *r* for *s* in the genitive is seen in the English genitives *her* and *their*.

† The numbers of the declensions are given, because they are so arranged in nearly all grammars and dictionaries.

MASCULINE AND FEMININE NOUNS—(continued).

Latin c.p. Gender. English.	Lāpīd- masc. <i>a stone.</i>	Custōd- masc. or fem. <i>guard.</i>	Ariēt- masc. <i>ram.</i>	Cōm-īt- masc. or fem. <i>companion.</i>	Aetāt- fem. <i>age.</i>
Singular.					
<i>Nom.</i>	lāpīs	custōs	āriēs	cōmēs	aetās
<i>Voc.</i>	lāpīs	custōs	āriēs	cōmēs	aetās
<i>Acc.</i>	lāpidem	custōdem	āriētem	cōmītem	aetātem
<i>Gen.</i>	lāpidīs	custōdis	āriētīs	cōmītīs	aetātīs
<i>Dat.</i>	lāpidī	custōdī	āriētī	cōmītī	aetātī
<i>Abl.</i>	lāpidē	custōdē	āriētē	cōmītē	aetātē
Plural.					
<i>Nom.</i>	lāpidēs	custōdēs	āriētēs	cōmītēs	aetātēs
<i>Voc.</i>	lāpidēs	custōdēs	āriētēs	cōmītēs	aetātēs
<i>Acc.</i>	lāpidēs	custōdēs	āriētēs	cōmītēs	aetātēs
<i>Gen.</i>	lāpidum	custōdum	āriētum	cōmītum	aetātum
<i>Dat.</i>	lāpidībūs	custōdībūs	āriētībūs	cōmītībūs	aetātībūs
<i>Abl.</i>	lāpidībūs	custōdībūs	āriētībūs	cōmītībūs	aetātībūs

Latin c.p. Gender. English.	Mōs- masc. <i>custom.</i>	Pulvis- masc. <i>dust.</i>	Pātēr- masc. <i>father.</i>	Clāmōr- masc. <i>shout.</i>	Hiēm- fem. <i>winter.</i>
Singular.					
<i>Nom.</i>	mōs	pulvis	pātēr	clāmōr	hiemps
<i>Voc.</i>	mōs	pulvis	pātēr	clāmōr	hiemps
<i>Acc.</i>	mōs : m	pulvērem	pātre	clāmōrem	hiēmem
<i>Gen.</i>	mōris	pulvēris	pātris	clāmōris	hiēmīs
<i>Dat.</i>	mōrī	pulvērī	pātrī	clāmōrī	hiēmī
<i>Abl.</i>	mōrē	pulvērē	pātrē	clāmōrē	hiēmē
Plural.					
<i>Nom.</i>	mōrēs	No Plural.*	pātrēs	clāmōrēs	hiēmēs
<i>Voc.</i>	mōrēs		pātrēs	clāmōrēs	hiēmēs
<i>Acc.</i>	mōrēs		pātrēs	clāmōrēs	hiēmēs
<i>Gen.</i>	mōrum		pātrum	clāmōrum	hiēmum
<i>Dat.</i>	mōribūs		pātribūs	clāmōribūs	hiēmībūs
<i>Abl.</i>	mōribūs		pātribūs	clāmōribūs	hiēmībūs

* An acc. pulvērēs in Horace.

MASCULINE AND FEMININE NOUNS—(continued).

Latin c.f. Gender. English.	Sōl- masc. <i>sun.</i>	Consūl- masc. <i>consul.</i>	Rātiōn- fem. <i>account.</i>	Ordōn- masc. <i>rank.</i>	Sanguīn- masc. <i>blood.</i>
Singular.					
Nom.	sōl	consūl	rātiō	ordō	sanguīs
Voc.	sōl	consūl	rātiō	ordō	sanguīs
Acc.	sōlem	consūlem	rātiōnem	ordīnem	sanguīnem
Gen.	sōlis	consūlis	rātiōnis	ordīnis	sanguīnis
Dat.	sōli	consūli	rātiōni	ordīni	sanguīni
Abl.	sōlē	consūlē	rātiōnē	ordīnē	sanguīnē
Plural.					No Plural.
Nom.	sōlēs	consūlēs	rātiōnēs	ordīnēs	
Voc.	sōlēs	consūlēs	rātiōnēs	ordīnēs	
Acc.	sōlēs	consūlēs	rātiōnēs	ordīnēs	
Gen.	—*	consūlum	rātiōnum	ordīnum	
Dat.	sōlibūs	consūlibūs	rātiōnibūs	ordīnibūs	
Abl.	sōlibūs	consūlibūs	rātiōnibūs	ordīnibūs	

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NEUTER NOUNS.

Neuter nouns differ from others only in the N. V. and Acc., which are always alike. In the singular these cases are nearly always short in the last syllable, and in the plural always end in *ā*.

Latin c.f. English.	Nōmēn- <i>name.</i>	Opūs- <i>work.</i>	Frīgūs- <i>cold.</i>	Rōbōr- <i>hardness.</i>	Cāpūt- <i>head.</i>
Singular.					
Nom.	nōmēn	ōpūs	frīgūs	rōbūr	cāpūt
Voc.	nōmēn	ōpūs	frīgūs	rōbūr	cāpūt
Acc.	nōmēn	ōpūs	frīgūs	rōbūr	cāpūt
Gen.	nōmīnis	ōpēris	frīgōris	rōbōris	cāpitīs
Dat.	nōmīni	ōpēri	frīgōri	rōbōri	cāpitī
Abl.	nōmīnē	ōpērē	frīgōrē	rōbōrē	cāpitē
Plural.					
Nom.	nōmīnā	ōpērā	frīgōrā	rōbōrā	cāpitā
Voc.	nōmīnā	ōpērā	frīgōrā	rōbōrā	cāpitā
Acc.	nōmīnā	ōpērā	frīgōrā	rōbōrā	cāpitā
Gen.	nōmīnum	ōpērum	frīgōrum	rōbōrum	cāpitum
Dat.	nōmīnibūs	ōpēribūs	frīgōribūs	rōbōribūs	cāpitibūs
Abl.	nōmīnibūs	ōpēribūs	frīgōribūs	rōbōribūs	cāpitibūs

* Not found.

NEUTER NOUNS—(continued).

Latin c.f. English.	Ubēr- stream.	Os- mouth.	Oss- bone.	Crūs- leg.	Cord- heart.
Singular.					
Nom.	ūbēr	ōs	ōs	crūs	cōr
Voc.	ūbēr	ōs	ōs	crūs	cōr
Acc.	ūbēr	ōs	ōs	crūs	cōr
Gen.	ūbērīs	ōrīs	ossīs	crūrīs	cordīs
Dat.	ūbērī	ōrī	ossī	crūrī	cordī
Abl.	ūbērē	ōrē	ossē	crūrē	cordē
Plural.					
Nom.	ūbērā	ōrā	ossā	crūrā	cordā
Voc.	ūbērā	ōrā	ossā	crūrā	cordā
Acc.	ūbērā	ōrā	ossā	crūrā	cordā
Gen.	ūbērum	—*	ossium†	crūrum	—*
Dat.	ūbērībūs	ōrībūs	ossībūs	crūrībūs	cordībūs
Abl.	ūbērībūs	ōrībūs	ossībūs	crūrībūs	cordībūs

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Remarks on the Consonant Declension.

- The nominative, as has been already said, is most regularly formed by the addition of *s*: as, trāb- *beam*, N. trabs.
- 58 If the crude form end in *g* or *c*, *x* is written instead of *gs* or *cs*: as, rēg- *king*, N. rex; nūc- *nut*, N. nux.
- 59 If the crude form end in *d* or *t*, this letter is omitted: as, lāpīd- *stone*, N. lāpīs; cōmīt- *companion*, N. cōmēs.
- 60 If in Greek words the crude form end in *ant*, *ent*, or *unt*, the Nom. will end in *ās*, *īs*, or *ūs* respectively.
- 61 Even in Latin words, this change is sometimes found: as, infant- *infant*, N. infans or infās.
- 62 If the crude form end in *r* or *l*, the *s* is omitted: as, pātēr- *father*, N. pātēr; consūl- *consul*, N. consūl: if in *n*, either the *n* or the *s* is omitted, as sanguīn- *blood*, N. sanguis, or in old writers sanguen.
- 63 If the crude form end in *ōn* or *ōn*, both *n* and *s* are omitted: as, hōmōn- *human being*, N. hōmō; rātiōn- *an account*, N. rātiō. In Greek names in *on* or *ont*, the *n* is often retained, but not by the best writers: as, Lācōn-, Xēnōphont-, N. Lācōn, Xēnōphōn; better Lācō, Xēnōphō.

* Not found.

† Observe the irregular *I*.

- 64 If the crude form end in *s* or *ss*, only one *s* is left at the end of the nominative : as, *mūs- mouse*, *ōs- mouth*, *oss- bone* ; N. *mūs*, *ōs*, *ōs*.
- 65 If the crude form end in *ll*, *rr*, or *rd*, the second of these consonants is omitted in the nominative : as, *mell- honey*, *farr- spelt*, *cord- heart* ; N. *mēl*, *fār*, *cōr*.
- 66 If the word be neuter, the *s* is not added : as, *ālēc- pickled herring*, N. *ālēc*. Many adjectives however take the *s* even for the neuter N. V. Ac. : as, *fērōc- haughty*, *praesent- present* ; N. V. Ac. neut. *fērox*, *praesens*.
- 67 Neuters in *māt*, borrowed from the Greek language, imitate that language in dropping the *t* in the N. V. Ac. : as, *poēmāt- a poem*, N. V. Ac. *poēmā*.
- 68 If the crude form has a short *i* before the final consonant, this is often changed in the N. into *ē* : as, *mīlīt- soldier*, N. *mīlē*s.
- 69 If the crude form end in *ēs* or *ōs*, the N. and V. generally prefer *ūs* : as, *vēnēs- beauty*, *corpūs- flesh, body* ; N. and V. *vēnūs*, *corpūs*. Neuter words retain the *ūs* in the Ac. also. Greek words prefer *ōs* in the N. V. Ac. of neuters.
- 70 The crude form of comparative adjectives ends in *ōs* ; whence the neuter N. V. Ac. end in *ūs*, the masculine and feminine N. and V. in *ōr* : as, *mēliōs- better*, N. and V. m. and f. *mēliōr*, N. V. Ac. neut. *mēliūs*.
- 71 *When the nominative is left with a single consonant at the end, the quantity of the preceding vowel generally remains as in the crude form : as, *sālūt- safety*, *custōd- keeper*, N. *sālūs*, *custōs* ; and again, *ānāt- duck*, *lāpīd- stone*, *pātēr- father*, have in the N. *ānās*, *lāpīs*, *pātēr*.
- 72 But the crude forms in *ōr* have a short nominative : as, *tīmōr- fear*, N. *tīmōr*. Yet such a form as *tīmōr* also occurs.
- 73 Crude forms in *s* coexist for the most part with crude forms in *r* : as, *arbōs- or arbōr- a tree*, *ōdōs- or ōdōr- scent*. Of these, the form with *r* is preferred in those cases where a vowel follows : as, *G. arbōris of a tree*, *ōdōris of the scent*.

* In old writers, such as Ennius, Plautus, Terence (and occasionally even Virgil), nominatives, which should be short according to this rule, are at times long : as, *pātēr*, like the Greek *πατήρ*. So the nominatives *āēr*, *sōnīpēs*, *ābiēs*, *āriēs*, *pāriēs*, *Cērēs*, *sanguis*, *pulvis*, from the crude forms *āēr-*, *sōnīpēd-*, *ābiēt-*, *āriēt-*, *pāriēt-*, *Cērēs-*, *sanguīn-*, *pulvīs-*, have some of them always, others at times, a long vowel.

- 74 If the crude form end in *is*, *er* takes its place in those cases where a vowel follows: as, *pulvis- dust*, G. *pulvērīs*.
- 75 If the crude form end in *on*, *en*, *ūt*, &c., the short vowel is often changed into *i* in those cases where a vowel follows: as, *ordōn- rank*, *čāpūt- head*, G. *ordinīs*, *čāpītīs*. *Čārōn- flesh* drops the vowel altogether in those cases: as, G. *carnīs*.
- 76 V.—Greek words in *ant* form the V. in *ā*: as, *Atlant- Atlas*, N. *Atlās*, V. *Atlā*.
- 77 Ac.—Greek words often form the Ac. in *ā*: as, *Pallād- the goddess Pallas*, N. *Pallās*, Ac. *Pallādā*; *āēr- air*, Ac. *āērā*; *aethēr- the region of fire* (above the air), Ac. *aethērā*.
- 78 G.—Greek words often form the G. in *ēs* or *ūs*: as, *Pallād-*, G. *Pallādēs*.
- 79 D.—The dative sometimes takes an *ē* instead of an *i*: as, *aes- bronze*, D. *aerī*, and rarely *aerē*.
- 80 D.—Greek words sometimes form the D. in *i*: as, *Pallād-*, D. *Pallādī*.
- 81 Ab.—The ablative sometimes takes an *i* instead of an *ē*: as, *čāpūt- head*, Ab. *čāpītē*, and rarely *čāpītī*.
- 82 N. and V. pl.—Greek words often shorten the last syllable of the N. and V. pl.: as, *rhētōr- orator*, N. and V. pl. *rhētōrēs*.
- 83 N. V. Ac. pl.—Greek neuter nouns whose crude form ends in *ēs* form the N. V. and Ac. pl. in *ēā* or *ē*: as, *ēpēs- an heroic poem*, N. sing. *ēpēs*, N. V. Ac. pl. *ēpeā* or *ēpē*.
- 84 Ac. pl.—Greek words often form the Ac. pl. in *ās*: as, *rhētōr- orator*, Ac. pl. *rhētōrkā*.
- 85 G. pl.—There is an old form of the G. pl. in *ērūm*: as, *nūc- now*, G. pl. *nūcērūm*.
- 86 D. and Ab. pl.—Greek nouns in *māt* often form this case in *mātīs*, rather than in *mātībūs*: as, *poēmāt- a poem*, N. sing. *poēmā*, D. and Ab. pl. *poēmātībūs*, or *poēmātīs*.
- 87 D. and Ab. pl.—Greek nouns sometimes form the D. and Ab. pl. in *sin* or *sī*, with the final consonant of the crude form omitted, so as to leave the preceding vowel short: as, *Trōād- a Trojan woman*, N. sing. *Trōās*, D. and Ab. pl. *Trōāsīn* or *Trōāsī*.

VOWEL DECLENSIONS.

1. MASCULINE AND FEMININE NOUNS.

Last let. Declen.	a 1	o 2	i 3	u 4	e 5
Latin. Gender. English.	Ala- fem. <i>wing.</i>	Auo- masc. <i>grandfather.</i>	Aui- fem. <i>bird.</i>	Acu- fem. <i>needle.</i>	Rō- fem. <i>thing.</i>
Sing.					
Nom.	ālāš	āuōs, āuūs	āuīs†	ācūs	rēs
Voc.	ālāš	āuē	āuīs	ācūs	rēs
Acc.	ālam	āuom, āuum	āuim, āuem	ācum	rem
Gen.	ālae	āuī*	āuīs	ācūs	rēī, rē
Dat.	ālae	āuō	āuī	ācūī, ācū	rēī, rē
Abl.	ālā	āuō	āuī, āuē	ācū	rē
Plural.					
Nom.	ālae	āuī	āuēs	ācūs	rēs
Voc.	ālae	āuī	āuēs	ācūs	rēs
Acc.	ālās	āuōs	āuīs, āuēs	ācūs	rēs
Gen.	ālārum	āuōrum	āuium	ācuum	rērum
Dat.	ālīs†	āuīs	āuibūs	ācūbūs	rēbūs
Abl.	ālīs	āuīs	āuibūs	ācūbūs	rēbūs

* The o of the crude form may be traced even in those cases which appear commonly without it. Compare the gen. sing. *quō-iūs* with the Homeric *λογιοι*; the old nom. pl. *ōloes* for *illī* with the Greek *λογιοι*; the dat. and abl. pl. *duōbūs*, and *ōloes* for *illīs*, with the Greek *λογιοις*.

† The a of the crude form is visible through all this declension except in the dative and ablative plural. That it once existed here also is proved by the old forms *ēquābūs*, &c., and by the Greek dative *μωραις*.

‡ Compare this declension with the Greek *πολι-*, N. *πολις*.

§ The a of these cases was perhaps at first long, like Greek *χαρᾶ*, *στοᾶ*, *Ληδᾶ*. So *aquilā*, Enn. Ann. 148; *sanctā*, *filīā*, Liv. Andr. ap. Prisc. vi. 42; *liberā*, Plaut. Ep. 111. 4. 62; especially in Greek words, as *Iluricā*, Trin. iv. 2. 10; *epistulā*, Asin. iv. 1. 17; *Cantharā*, Ep. iv. 1. 40.

VOWEL DECLENSIONS.

2. NEUTER NOUNS.

Last letter. Declension.	a 1	o 2	i 3	u 4	e 5
Latin. English.		Bello- war.	Mări- sea.	Cornu- horn.	
Singular. <i>Nom.</i> <i>Voc.</i> <i>Acc.</i> <i>Gen.</i> <i>Dat.</i> <i>Abl.</i>	There are no neuters of this declension.	bellum bellum bellum belli bellō bellō	mărē mărē mărē măris mări mări	cornū cornū cornū [cornūs]* cornū, cornū cornū	There are no neuters of this declension.
Plural. <i>Nom.</i> <i>Voc.</i> <i>Acc.</i> <i>Gen.</i> <i>Dat.</i> <i>Abl.</i>		bellă bellă bellă bellōrum bellis bellis	măriă măriă măriă mărium măribūs măribūs	cornuă cornuă cornuă cornuum cornübūs cornübūs	

Remarks on the First, or A Declension.

- 90 A very large number of feminine adjectives are of this declension, while the masculine and neuter forms end in *o*: as, *bōna-f. good*, *bōno-masc. and neuter*.
- 91 N.—Four words add an *e* to make the feminine nominative: *quae*; *haec*; *istaec*; *illaec*. In the last three the *e* has nothing to do with the case-suffix.†
- 92 N.—The nominative in Greek proper names sometimes has an *s*: as, *Aenēa-Aeneas*, N. *Aenēas*; but the best prose writers prefer the N. and V. in *ă*: as, *Aristagoră*.
- 93 V.—The vocative of Greek proper names sometimes has a long *ă*: as, *Aenēă*, voc. *Aenēă*.
- 94 Ac.—The accusative of Greek proper names sometimes has an *n*: as, *Aenēă*, ac. *Aenēan*; *Maiă*, ac. *Maiăn*.
- 95 G.—The genitive has an old form in *i*: as, *ălăi*.
- 96 G.—The genitive sometimes takes an *s*: as, *făm'lia-* (*făm'lia*) *a gang of slaves, an establishment of slaves*, gen. *făm'liăs*.

* Not found.

† See § 289.

- 97 D.—The dative has an old form in *i*: as, *ālāi*.
 98 G. pl.—The plural genitive sometimes has a short form: as, *caelicōla- inhabitant of heaven*, G. *caelicōlum*, instead of *caelicōlārum*; *amphōra-a measure of content*, G. *amphōrum*. And in foreign proper names *ōn*, as in Greek, is sometimes written instead of *um*.
 99 D. and Ab. pl.—The dative and ablative have an old form in *būs*: as, *ēqua-mare*, D. and Ab. *ēquābūs*. This form is often retained to distinguish the sex; otherwise, *ēquō-horse*, and *ēqua-mare*, would have the same dative and ablative plural; so also *dua-f. two*, *amba-f. both*, have D. and Ab. *duābūs*, *ambābūs*.

Remarks on the Second, or O Declension.

- 100 The Greek words *Trō-a Trojan*, and *hērō-a demigod*, are declined like Greek words of the consonant declension.
 101 If the crude form end in *ēro*, the *e* is often dropped in those cases where a vowel follows the *r*: as, *libēro-the inner bark of a tree, a book*, N. and V. *libēr*, Ac. *librum*, &c. See § 124. 1.
 102 N. and Ac.—The nominative and accusative prefer an *o*, if *u* precede, as *āno-grandfather*, N. *āuōs*, Ac. *āuom*: otherwise *u* is preferred, as *hāmo-hook*, N. *hāmūs*, Ac. *hāmum*. But if the crude form end in *quo*, then *cus* and *cum* are preferred to *quus* or *quos*, and to *quum* or *quom*: as, *ēquo-horse*, N. *ēcus*, Ac. *ēcum*; *antīquo-old*, N. *antīcūs*, Ac. *antīcum*.
 103 N.—In Greek words *o* is preferred to *u*: as, *Dēlo-the island Delos*, N. *Dēlōs*.
 104 N. and V.—If the crude form of a masculine noun end in *ro*, the N. and V. often drop the letters that follow *r*: as, *libēro-book*, N. and V. *libēr*; *uīro-man*, N. and V. *uīr*.
 105 N.—Three nouns form the N. in *ē*: *ipso-self*, N. *ipsūs*, more commonly *ipsē*; *isto-that near you*, N. *istē*; *illo-yonder*, N. *illē*. If nominatives so formed take after them the enclitic *oē*, *look* or *lo*, they have an *i* instead of an *e*: hence *ho-this*, N. *hīc*; *isto-*, N. *istīc*; *illo-*, N. *illīc*.
 106 V.—The vocative from proper names in *io* contracts *iē* into *i*: as, *Antōnio-Antonius* or *Antony*, V. *Antōnī*. So *gēnio-a guardian spirit*, V. *gēnī*; *filio-son*, V. *filī*.
 107 V.—*Meo-mine* contracts the V. into *mī*.
 108 V.—The nominative is sometimes used as a vocative: as, *Deo-God*, N. or V. *Deūs*.
 109 Ac.—Greek proper names sometimes form the accusative with *n*: as, *Dēlo-the island Delos*, Ac. *Dēlōn*.

- 110 G. and D.—The following adjectives form their genitives in *iūs*, their datives in *ī*, for the masculine, feminine, and neuter, though some of them have occasionally the more common forms.

C.F.	G.	D.	C.F.	G.	D.
eo-	ējūs	eī	ipso-	ipsiūs	ipsī
quo- or	quōiūs or	quoi, cui*	ālio-	ālīūs	ālī
eu-	eūiūs	or eūī	altēro-	altērīūs	altērī
ūtēro-	utriūs	utrī	ūno-	ūniūs	ūnī
neutēro-	neutriūs	neutrī	ullo-	ulliūs	ullī
ho-	hūiūs	hūī-e*	nullo	nulliūs	nullī
isto-	istiūs	istī	sōlo-	sōlīūs	sōlī
illo-	illiūs	illī	tōto-	tōtīūs	tōtī†

- 111 Many of these genitives in *iūs* are found in poetry with a short penult, as *illiūs*; but the genitive *ālīūs* (contracted from *alius*) is always long. *Alteriūs* with a long *ī* is found in old writers (*Ter. And. iv. 1. 4* and *Enn. ap. Donat. ad Ter. Ph. ii. 2. 25*): in prose it is usual to pronounce the *ī* short: *altērīūs*.
- 112 G.—Substantives in *io* contract *iī* into *ī*: as, *ōtio- leisure*, G. *ōtī*. This final *ī* is sometimes written so as to overtop the other letters, as *ōtī*.
- 113 G.—Greek words sometimes form the genitive in *ū*: as, *Mēn-andēro- the poet Menander*, G. *Mēnandrū*.
- 114 D.—Names of places form a dative in *ī* with the meaning *at*: as, *Milēto- the town Miletus*, D. *Milēti at Miletus*; so *hūmo-ground*, D. *hūmī on the ground*; *dōmo- house*, D. *dōmī at home*; *bello- war*, D. *bellī in war*: and some adjectives in certain phrases, as *quintī diē on the fifth day*, &c.
- 115 N. pl.—The old nominative ended in *e*: as, *ōloe* from *ōlo-yonder*, instead of *illi* from *illo-*. So also in Greek words: as, *Adelpho- brother*, N. pl. *Adelphoe*.
- 116 N. pl.—*Deo- God* has the plural N. *Deī*, *Dī*, or more commonly *Dī*; and *eo- this* or *that* has a plural N. *iī*, *ī*, or more commonly *hī*.
- 117 N. and Ac. pl.—*Duo- two* and *ambo- both* have for the masculine N. *duō* and *ambō*, Ac. *duōs* or *duō*, *ambōs* or *ambō*; for the neut. N. and Ac. *duō* and *ambō*.

* Pronounced as monosyllables: *cui* (ki), *huīe* (hīk).

† These words may be recollected by the following rhymes:

iūs and *ī* from *ālio- altēro-*, | *eo- and quo-*, *ūno- and ullo-*,
sōlo- tōto-, *ūtēro- neutēro-*, | *ho- isto- illo-*, *ipso- and nullo-*.

- 118 G. pl.—The genitive sometimes has a short form, especially in numbers weights and measures : as, duo- *two*, G. pl. duōrum or duum ; mōdio- *a bushel*, G. pl. mōdium.
- 119 G. pl.—Greek words form the G. pl. in *ōn* : as, Georgīco- *belonging to agriculture*, G. pl. Georgīcōn.
- 120 D. and Ab. pl.—The dative and ablative of duo- and ambo- are in the masculine and neuter duōbūs, ambōbūs.
- 121 D. and Ab. pl.—An old form of the D. and Ab. pl. is in *es* : as, ōloes from ōlo- *yonder*, instead of illis from illo-.
- 122 D. and Ab. pl.—Deo- has in the D. and Ab. pl. Deis, Dis, or more commonly Dis ; and eo- has eis, iis, Is, or more commonly his.
- 123 Four neuters in *o* have a *d* in the N. and Ac. singular : quo-, quōd ; isto-, istūd ; illo-, illūd ; alio-, aliūd.
- 124 Ho-, isto-, illo-, when compounded with the enclitic cē, *look* or *lo*, take neither *d* nor *m* in the N. and Ac. neut. : as, hōc, istōc or istūc, illōc or illūc.

124.1

IRREGULAR O DECLENSION.

Latin c.p. Gender. English.	Puēro- masc. <i>boy.</i>	Vīro- masc. <i>man.</i>	Lībēro- masc. <i>inner bark.</i>	Fili- masc. <i>son.</i>	Equo- masc. <i>horse.</i>
Singular.					
Nom.	puēr	uīr	lībēr	filiūs	ēcūs*
Voc.	puēr	uīr	lībēr	fili	ēquē
Acc.	puērum	uīrum	lībrum	filium	ēcum*
Gen.	puērī	uīrī	lībrī	filiī or fili	ēquī
Dat.	puērō	uīrō	lībrō	filiō	ēquō
Abl.	puērō	uīrō	lībrō	filiō	ēquō
Plural.					
Nom.	puērī	uīrī	lībrī	filiī	ēquī
Voc.	puērī	uīrī	lībrī	filiī	ēquī
Acc.	puērōs	uīrōs	lībrōs	filiōs	ēquōs
Gen.	puērōrum	uīrōrum	lībrōrum	filiōrum	ēquōrum
Dat.	puērīs	uīrīs	lībrīs	filiīs	ēquīs
Abl.	puērīs	uīrīs	lībrīs	filiīs	ēquīs

* So our best Mss. for the best authors ; but editors in their timidity generally print *equus*, *equum*.

Remarks on the Third, or I Declension.

- 125 Many words belong partly to the *i* declension, partly to the consonant declension : as, *sorti-* or *sort-* a *lot* or *ballot*. In such words the singular is generally formed according to the consonant declension, the plural according to the *i* declension. (See § 148.1)
- 126 Many words belong partly to the *i* declension, partly to the *e* declension : as, *aede-* or *aedi-* *temple*. (See § 148.1) The forms from *e* are seldom used except in the nom. and voc. But *fāme-* or *fāmi-* *hunger* has an Ab. *fāmō* with the *e* long, as in the *e* declension.
- 126.1 N.—Although neuter nominatives of this declension commonly end in *ē*, *pōti-* *possible* has for the neuter in old writers *pōtis*, as well as *pōtē*.
- 127 N. and V.—If a crude form end in *ri*, the letters which should follow *r* are often dropped in the nom. and voc. : as, *lintēri-* a *wherry*, N. and V. *lintēr* ; *Arāri-* a *river in Gallia*, N. and V. *Arār* or *Arāris*.
- 128 N. and V.—Some adjectives ending in *ēri* have both forms : as, *ācēri-* *sharp*, N. and V. *ācēr* for the masculine, *ācris* for the feminine ; but *ācris* is sometimes used even for the masculine.
- 129 If the crude form end in *ēri*, the *e* is often dropped in those cases which do not end in *er* : as, *lintēri-* *wherry*, G. *lintris*.
- 130 N. and V.—If the crude form ends in *li*, the letters which should follow *l* in the N. and V. are sometimes dropped : as, *vigili-* a *night-sentinel*, N. and V. *vigil*. This word is in origin an adjective.
- 131 N. V. Ac.—If the crude form of a neuter substantive end in *āri* or *āli*, the N. V. Ac. generally drop the final *ē* and shorten the *a* : as, *calcāri-* *spur*, N. V. Ac. *calcār*. These words are in origin neuter adjectives.
- 132 N. and Ac.—Three pronouns form the neut. sing. N. and Ac. in *d* : *qui-* *quid* ; *i-* *id* ; *illi-* *illid*.
- 133 Ac.—Some few substantives are found only with the Ac. in *im* : as, *vi-* *m force*, *siti-* *m thirst* ; but *em* is in more general use. With adjectives *em* alone is found, as from *lēni-* *smooth*, Ac. masc. and fem. *lēnem*.
- 134 Ac.—Greek words often form the accusative in *n* : as, *Pāri-* *Paris*, N. *Pāris*, Ac. *Pārīn*.
- 135 G.—Greek words sometimes form the gen. in *ōs* : as, *māthēsi-* *knowledge*, G. *māthēscōs*.
- 136 Ab.—Neuter substantives (with the exception of names of towns) and also adjectives of all genders prefer the ablative in *t* :

as, *mări-sea*, Ab. *mări*; * *lēni-smooth*, Ab. *lēni*. But adjectives used as masc. or fem. substantives admit the Ab. in *ē*: as *affini-a relative by marriage*, Ab. *affinē*. Participles in *enti-* when used as substantives, and also in the construction called the ablative absolute (§ 1013), require the form in *e*.

136.1 Ac. pl.—A form in *eis* (= *is*) also occurs in inscriptions.

137 G. pl.—Some nouns drop the *i* in the G. pl.: as, *căni-dog*, *jvăni-young man*, *cěləri-quick*; G. pl. *cănum, jvănum, cělërum*. This is often the case in poetry: as, *ăgresti-of the country*, G. pl. *ăgrestium*, or in poetry *ăgrestum*; and generally with those adjectives which have no neuter plural: as, *înăp-helpless*, G. pl. *înăpum*.

138 G. pl.—Greek words sometimes form the G. pl. in *ôn*: as, *mětămorphôsi-change of form*, N. sing. *mětămorphôsis*, G. pl. *mětămorphôseôn*.

139 G. pl.—Plural names of festivals often form the G. pl. as if from a c.f. in *io*: as, *Baccănăli-of Bacchus*, N. pl. *Baccănăliă*, G. pl. *Baccănălium* or *Baccănăliôrum*.

139.1

IRREGULAR I DECLENSION.

Lat. c.f. Gender. English.	Lintëri- fem. <i>wherry</i> .	Vigîli- masc. <i>a night-sentinel</i> .	Affini- mas. or fem. <i>relative by marriage</i> .	Ănimăli- neut. <i>living being</i> .	Calcări- neut. <i>spur</i> .
Sing.					
Nom.	lintër	uigîl	affinîs	ănimăl	calcăr
Voc.	lintër	uigîl	affinîs	ănimăl	calcăr
Acc.	lintrem	uigîlem	affinem	ănimăl	calcăr
Gen.	lintrîs	uigîlis	affinîs	ănimălis	calcăris
Dat.	lintri	uigîli	affinî	ănimăli	calcări
Abl.	lintri or lintrë	uigîli or uigîlē	affinî or affinē	ănimăli or ănimălē	calcări or calcărē
Plural.					
Nom.	lintrës	uigîlës	affinës	ănimăliă	calcăriă
Voc.	lintrës	uigîlës	affinës	ănimăliă	calcăriă
Acc.	lintrîs or lintrës	uigîlis or uigîlës	affinîs or affinës	ănimăliă	calcăriă
Gen.	lintrium	uigîlum†	affinium	ănimălium	calcărium
Dat.	lintribûs	uigîlibûs	affinibûs	ănimălibûs	calcăribûs
Abl.	lintribûs	uigîlibûs	affinibûs	ănimălibûs	calcăribûs

* But *măre* as an abl. occurs in poetry after prepositions: as, *ē măre* Lucr. i. 162, *dē măre* Ov. Trist. v. 2. 20.

† Observe the omission of the *i* before the *u*.

Remarks on the Fourth, or U Declension.

- 140 Two monosyllabic nouns, *su-* a *boar* or *sow*, *gru-* a *crane*, are not contracted like the longer nouns of this declension, and are therefore declined as in the consonant declension; but *su-* has both *sūbūs* and *suībūs* in the D. and Ab. pl.
- 141 Many crude forms in *u* coexist with crude forms in *o*: as, *lauro-* or *lauru-* *laurel*. Hence the genitives *Sēnātī*, *tūmultī*, &c. as well as *Sēnātūs*, *tūmultūs*, &c. are found. See § 148.1.
- 142 G.—From *ānu-* an *old woman* the uncontracted Gen. *ānuīs* is used.
- 143 G. pl.—One *u* is sometimes omitted in the G. pl.: as, *curru-chariot*, G. pl. *curruum*, or in poetry *currum*.
- 144 D. and Ab. pl.—Many words change the penult *ū* into *ī*: as, *cornu-* *horn*, D. and Ab. pl. *cornībūs*.

Remarks on the Fifth, or E Declension.

- 145 Many crude forms in *e* coexist with crude forms in *a*: as, *mātēria-* or *mātēriē-* *timber*. See § 148.1.
- 146 G.—Old forms of the genitive, such as *diēs* and *diī* from *die-day*, are found.
- 147 G. and D.—The penult *e* in the G. and D. was originally long in all the nouns of this declension; but if no *i* precede, it is considered to be short in prose: as, from *fide-faith*, G. and D. *fīdēī*; but from *diē-day*, G. and D. *diēī*.
- 148 Few nouns in *e* have a plural, and still fewer a G. D. and Ab. pl.

Latin. English.	Consonant and <i>i</i> .		<i>i</i> and <i>e</i> .	
	urb- or urbi-, <i>f.</i> city.	part- or parti-, <i>f.</i> part.	nūbi- or nūbe-, <i>f.</i> cloud.	torqui- or torque-, <i>m. or f.</i> twisted chain.
Sing. <i>Nom.</i>	urbs	pars	nūbēs or nūbls	torquēs or torquīs
<i>Voc.</i>	urbs	pars	nūbēs	torquēs
<i>Acc.</i>	urbem	partem*	nūbem	torquem
<i>Gen.</i>	urbis	partis	nūbls	torquīs
<i>Dat.</i>	urbi	parti	nūbi	torqui
<i>Abl.</i>	urbē	partē	nūbē	torquē
Plural. <i>Nom.</i>	urbēs	partēs	nūbēs	torquēs
<i>Voc.</i>	urbēs	partēs	nūbēs	torquēs
<i>Acc.</i>	urbis or urbēs	partis or partēs	nūbls or nūbēs	torquīs or torquēs
<i>Gen.</i>	urbium	partium	nūbium	torquium
<i>Dat.</i>	urbibūs	partibūs	nūblbūs	torquibūs
<i>Abl.</i>	urbibūs	partibūs	nūblbūs	torquibūs

	<i>e</i> and <i>a</i> .	<i>a</i> and <i>o</i> .	<i>o</i> and <i>u</i> .
Latin. English.	māteria- or mātērie-, <i>f.</i> timber.	bōno- or bōna- good.	fīco- or fīcu-, <i>f.</i> fig-tree.
Sing. <i>Nom.</i>	mātēriēs or mātēriā	See Adjectives, § 212.	fīcūs
<i>Voc.</i>	_____		_____
<i>Acc.</i>	mātēriem or mātēriam		fīcum
<i>Gen.</i>	_____ mātēriæ		fīci or fīcūs
<i>Dat.</i>	_____ mātēriæ		fīcō or fīcuī
<i>Abl.</i>	mātēriē or mātēriā		fīcō or fīcū
Plural. <i>Nom.</i>	No Plural.		fīci or fīcūs
<i>Voc.</i>			_____
<i>Acc.</i>			fīcōs or fīcūs
<i>Gen.</i>			fīcōrum or fīcium
<i>Dat.</i>			fīcīs or fīcūbūs
<i>Abl.</i>			fīcīs or fīcūbūs

* Rarely *partim* unless used adverbially.

DEFECTIVE AND IRREGULAR NOUNS.

- 149 Some nouns are not declined : as, *nihl nothing*, *fās permitted by Heaven*, *nēquam good for nothing*, *quōt how many*, *tōt so many*, and many numerals. See Numerals, § 252. Substantives undeclined are seldom used except as nominatives or accusatives.
- 150 Some want the plural : as, *sēnectūt- old age*, *vēr- n. spring*, *sūperbia- pride*, *prōle- offspring*, *auro- n. gold*, *ōleo- n. oil*.
- 151 Some want the singular : as, *tēnēbra-, N. pl. tēnē-brae darkness* ; *castro- n., N. pl. castrā camp* ; *armo- n., N. pl. armā arms* ; *Pūteōlo-, N. pl. Pūteōlī Little wells*, the name of a town.
- 152 Some have both singular and plural, but with different meanings : as,

SING.	PLUR. NOM.
aedi- or aede- <i>a room or temple</i> ,	aedēs <i>a house</i> .
āqua- <i>water</i> ,	āquae <i>medicinal springs</i> .
auxilio- <i>n. help</i> ,	auxiliā <i>allied troops</i> .
cōpia- <i>abundance</i> ,	cōpiae <i>military forces</i> .
fini- <i>end</i> ,	finēs <i>boundaries, territory</i> .
fortūna- <i>fortune</i> ,	fortūnae <i>property</i> .
grātia- <i>favour</i> ,	grātiae <i>thanks</i> .
litēra- <i>a letter of the alphabet</i> ,	litērae <i>a letter or epistle</i> .
ōpera- <i>work, assistance</i> ,	ōpērae <i>labourers or hired men</i> .

- 153 Some nouns are deficient in one or more cases : thus, *vīo- turn* has no N. or D. sing. ; *ōp- help* has no nominative.
- 154 Some nouns form their cases partly from one crude form, partly from another. Thus, *volgōs- n. mob* supplies a N. V. Ac. sing. *volgūs*, and *volgo- n.* the G. *volgī*, D. and Ab. *volgō* ; *ītēr- n. route* supplies a N. V. Ac. sing. *ītēr*, and *ītīnēr- n.* the other cases ; *praecip- head-foremost* supplies *praeceps* for the N. and V. sing. of all genders and the Ac. neut. sing., the other cases being formed from *praecipit-* ; *vās- n. a vessel* is declined in the singular along with *vāso- n.* in the plural.
- 155 Some nouns have one gender in the singular, another in the plural. Thus,

die- <i>day</i>	is m. or f. in the singular, but m. in the plural.
caelo- <i>air, sky</i>	is n. " " " m. "
frēno- <i>bridle</i>	is n. " " " m. or n. "
rastro- <i>rake</i>	is n. " " " m. or n. "
iōco- <i>joke</i>	is m. " " " m. or n. "
lōco- <i>place</i>	is m. " " " m. or n. "

- 156 Some adjectives are deficient in gender. Thus, *mēmōr- mindful*, *paupēr- earning-little*, have no neuter; *victrici-* or *victrio-* *victorious* is only fem. in the sing., only fem. or neut. in the plur.

Some Irregular Nouns declined.

- 157 Bōu- *ox* or *cow*, N. V. bōs, Ac. bōuem, G. bōuis, D. bōui, Ab. bōuē.
Pl. N. V. Ac. bōuēs, G. bōuum or boum, D. and Ab. bōbūs or būbūs.
- 158 Deo- *God*, N. V. Deūs, Ac. Deum, G. Deī, D. Ab. Deō. Pl. N. V. Deī, Dīi, more commonly Dī, Ac. Deōs, G. Deōrum or Deum, D. Ab. Deīs, Dīs, more commonly Dīs.
- 159 Dōmo- or dōmu- *f., house*, N. V. dōmūs, Ac. dōmum, G. dōmūs, D. dōmui, dōmō, with dōmi *at home*, Ab. dōmū or dōmō. Pl. N. V. dōmūs, Ac. dōmūs or dōmōs, G. dōmuum or dōmōrum, D. Ab. dōmībūs.
- 160 Iou-pītēr- (= pater-) *Jupiter*, N. V. Iuppītēr or Iūpītēr, Ac. Iōuem, G. Iōuis, D. Iōui, Ab. Iōuē.
- 161 Iūs-iūrando- *n., oath* (really two words), N. V. Ac. iūsiūrandum, G. iūrsiūrandi, D. iūrsiūrandō, Ab. iūrēiūrandō.
- 162 Nīg- or nīu- *snow*, N. V. nix, Ac. nīuem, G. nīuis, D. nīui, Abl. nīuē. Pl. N. Ac. nīuēs, Ab. nīuībūs.
- 163 Rē-publica- *common-wealth* (really two words), N. V. res-publicā, Ac. rem-publicam, G. D. reī-publicae, Ab. rē-publicā. Pl. Ac. res-publicās, G. rērum-publicārum, Ab. rēbus-publicis.
- 164 Sēnēc- or sēn- *an old man*, N. V. sēnex, Ac. sēnem, G. sēnīs, D. sēni, Ab. sēnē. Pl. N. V. Ac. sēnēs, G. sēnum, D. Ab. sēnībūs.
- 165 Vīsi- uīs- or uī- *force*, N. V. uīs, Ac. uim, G. uīs, D. Ab. uī. Pl. N. V. Ac. uīrēs, G. uīrium, D. Ab. uīrībūs.

Some Foreign Proper Names declined.

- 166 Αἰνεία- Aenēā- *Aeneas*, N. Aenēās, V. Aenēā, Ac. Aenēān or -am, G. D. Aenēae, Ab. Aenēā.
- 167 Ἀγχισία- or -η- Anchisā- or Anchisē- *Anchises*, N. Anchisēs, V. Anchisē or -ā, Ac. Anchisēn or -am, G. D. Anchisae, Ab. Anchisē or -ā.
- 168 Οἰστυή- Oreste- or -ta- *Orestes*, N. Orestēs, V. Orestā, Ac. Orestēn or -em, G. D. Orestae, Ab. Orestē.
- 169 Μενανδρό- Mēnandēro- *Menander*, N. Mēnandrōs or -drūs or -dēr,

- V. Měnandrě or -děr, Ac. Měnandrōn or -drum, G. Měnandrū or -dri, D. Ab. Měnandrō.
- 170 Παρθοο- Panthoo- *Panthus*, N. Panthūs, V. Panthū, Ac. Panthūn or Panthum, G. Panthī, D. Ab. Panthō.
- 171 Αθω- Athō- or Athōn- (and perhaps Athō-) *Mount Athos*, N. Athōs, Ac. Athōn Athō Athōnem (and perhaps Athōn), G. D. Athō, Ab. Athō or Athōnē.
- 172 Διδόι- Didoi- *Dido*, N. V. Ac. Didō, G. Didūs, D. Ab. Didō. Also from Didōn- N. V. Didō, Ac. Didōnem, &c.
- 173 Κω- or Κω- Coo- *the island Cos*, N. Cōs, Ac. Coon or Cōn, G. Coī or Cō, D. Ab. Coō or Cō.
- 174 Παρι- or Παριδ- Pāri- or Pārid- *Paris*, N. Pāris, V. Pāris or Pārī, Ac. Pārim or -in, Pāridem or -dā, G. Pāridōs or -dis, D. Pāridī or -di, Ab. Pāridē.
- 175 Αχιλλεῖ- Achillēu- or -lē- *Achilles*, N. Achillēs, V. Achillē, Ac. Achillēn or -lan or -lem, G. Achilleōs -lei -lis and in the best prose Achilli, D. Achillēī or -lei or -li, Ab. Achillē.
- 176 Ορφεῖ- Orphēu- or Orpheo- *Orpheus*, N. Orpheus, V. Orpheu, Ac. Orphēā or -eum, G. Orphēōs or -ēī or -ei or -ī, D. Orphēī or -ei or -eo, Ab. Orpheo.
- 177 Ιλιόνη- Iliōnēu- *Ilioneus*, N. Iliōneus, V. Iliōneu, Ac. Iliōnēā, G. Iliōnēōs or Iliōnei, D. Iliōnēī or -ei or -eo, Ab. Iliōneo.
- 178 Περσεῖ- Persēu- or Persē- *Perseus*, like Orphēu-: but also N. Persēs, V. Persē, Ac. Persēn, G. D. Persac, Ab. Persē or -sā.
- 179 Σωκράτης- Sōcrātēs- or Sōcrātē- *Socrates*, N. Sōcrātēs, V. Sōcrātēs or -tēs or -tē, Ac. Sōcrātēn or -tem, G. Sōcrātīs or rather Sōcrāti, D. Sōcrāti, Ab. Sōcrātē.
- 180 Περικλες- Pēriclē- *Pericles*, N. Pēriclēs, V. Pēriclēs or -clē, Ac. Pēriclēā or -clem, G. Pēriclīs or rather Pēricli, D. Pēricli, Ab. Pēriclē.
- 181 Θαλῆς- Thālēt- or Thālē- *Thales*, N. Thālēs, V. Thālēs or -lē, Ac. Thālētā or -tem, Thālēn or -em, G. Thālētīs Thālīs or -li, D. Thālētī or Thālī, Ab. Thālētē or Thālē.
- 182 Ατῦ- Aty- *Atys*, N. Atys, V. Atý, Ac. Atýn or Atym, G. Atýōs or Atýis or Atýs, D. Atýī or Atý, Ab. Atýē or Atý.

GENDER.

- 183 It has been already stated that there are two genders, masculine and feminine, and that those nouns which are of no gender are called neuter.
- 184 The gender may be determined partly by the meaning, partly by the suffix or termination.

Gender determined by Meaning.

- 185 Males, months,* winds, and rivers, are generally masculine.
- 186 Females, countries,* islands,* and trees, are generally feminine.
- 187 Nouns undeclined, as *fās right*, *nēfās wrong*, *gummi gum*; words belonging to the other parts of speech used for the time as substantives, as *hoc ipsum 'diu' this very word 'diu'*; sentences used as substantives; and the produce of trees, are generally neuter.
- 188 Many substantives denote both the male and female, and are therefore called *common*: as, *sācerdōt-priest* or *priestess*. These are for the most part really adjectives.
- 189 Sometimes there are two different words or two different terminations, one for the male, the other for the female: as, *tauro-bull*, *vacca-cow*; *ēquo-horse*, *ēqua-mare*.
- 190 At other times the natural gender of animals is forgotten for a fanciful gender. Thus, the words *uolpe-fox*, *cāni- or căne-dog*, *ānăt-duck*, are generally considered to be feminine. On the contrary, *ansēr-geese*, *lēpōs-hare*, are masculine. Those words which under one grammatical gender are applied to both male and female are called *epicenes*. If the real gender must be noticed, the words *mās-male*, and *fēmīna-female*, are added.

* The names for the months are really adjectives agreeing with the masculine noun, *mensi-* 'month,' understood. The names of countries and islands are also often adjectives agreeing with the feminine nouns, *terra-* 'land,' and *insula-* 'island.' So the names of ships (*navi-* understood) and plays (*fabula-* understood) are treated as feminines.

Gender determined by Suffixes.

MASCULINE SUFFIXES.

191 The following suffixes produce masculine nouns. They are arranged alphabetically according to their last letters.

Suffix	Added to	Gives a subst. meaning	Thus from	English	Is derived	English
a*	verbs	a person	incöl-	<i>inhabit</i>	incöl-a-	<i>inhabitant.</i>
ta	—	a person	nāui-	<i>ship</i>	nāui-ta-	<i>sailor.</i>
ic	—	—	uort-	<i>turn</i>	uort-ic-	<i>eddy.</i>
ōn	subst.	man	nāso-	<i>nose</i>	Nās-ōn-	<i>Big-nose.</i>
ōn	verbs	man	bīb-	<i>drink</i>	bīb-ōn-	<i>tippler.</i>
ōn	verbs	—	turba-	<i>whirl</i>	turb-ōn-	<i>whirlwind.</i>
o†	verbs	act	lūd-	<i>play</i>	lūd-o-	<i>play.</i>
io†	verbs	—	flu-	<i>flow</i>	flu-io-	<i>river.</i>
ūlo†	verbs	little	tūm-e-	<i>swell</i>	tūm-ūlo-	<i>mound.</i>
ūlo†	nouns	little	fōco-	<i>fire</i>	fōc-ūlo-	<i>a little fire.</i>
cūlo†	nouns	little	frātēr-	<i>brother</i>	frātēr-cūlo-	<i>little brother.</i>
ino†	—	little	—	—	ās-yno-	<i>ass.</i>
ēro	—	little	—	—	nūm-ēro-	<i>number.</i>
tēro†	verbs	means	cöl-	<i>cut, dig</i>	cul-tēro-	<i>ploughshare.</i>
to†	verbs	one — ed	lēga-	<i>depute</i>	lēgā-to-	<i>deputy.</i>
ōr	verbs	state	tīme-	<i>fear</i>	tīm-ōr-	<i>fear.</i>
tōr	verbs	man	āra-	<i>plough</i>	ārā-tōr-	<i>ploughman.</i>
tōr	subst.	man	iānua-	<i>gate</i>	iānī-tōr-	<i>gatekeeper.</i>
tu‡	verbs	— ing	audi-	<i>hear</i>	audi-tu-	<i>hearing.</i>

192 It would be a useful exercise to collect examples of each suffix. Thus, for the suffix *a*, from verbs, denoting a person :

conulu-a-	a messmate or guest,	from cōn together and ulu- live.
aduēn-a-	a stranger,	„ ād to and uēn- come.
scrib-a-	a secretary,	„ scrib- write.
parrīd-a-	a parricide,	„ pātēr- father and caed- slay.
transfūg-a-	a deserter,	„ trans across and fūg- fly.
caelīcöl-a-	heaven-inhabiting,	„ caelo- sky and cöl- inhabit.
ignīgēn-a-	fire-born,	„ igni- fire and gēn- produce.

* Words of this class may perhaps be considered as common, but the masculine is generally meant.

† See the neuter suffixes.

‡ These are really masculine participles.

§ These are often called supines.

FEMININE SUFFIXES.

Suffix	Added to	Gives a subst. meaning	Thns from	English	Is derived	English
a	verbs	act	fūg-	<i>fly</i>	fūg-a-	<i>flight.</i>
a	male	female	hospīt-	<i>stranger</i>	hospīt-a-	<i>female stranger.</i>
ia	subst.	collective	fāmūlo-	<i>slave</i>	fāmīl-ia-	<i>family.*</i>
ia	people	a country	Gallo-	<i>a Gaul</i>	Gall-ia-	<i>Gallia.</i>
ia	adj.	quality	mīsēro-	<i>wretched</i>	mīsēr-ia-	<i>wretchedness.</i>
itia	adj.	quality	āmīco-	<i>friendly</i>	āmīc-itia-	<i>friendship.</i>
ēla	verbs	act	quēr-(r.)	<i>complain</i>	quēr-ēla-	<i>complaint.</i>
ōla	subst.	state	client-	<i>vassal</i>	client-ēla-	<i>vassalage.</i>
tēla	verbs	act	tue-(r.)	<i>protect</i>	tū-tēla-	<i>protection.</i>
āla	nouns	little	ānīma-	<i>breath</i>	ānīn-āla-	<i>little breath.</i>
cūla	nouns	little	sōrōr-	<i>sister</i>	sōror-cūla-	<i>little sister.</i>
ma	verbs	act	fā-	<i>speak</i>	fā-ma-	<i>report.</i>
īna	—	—	pāte-	<i>be spread</i>	pāt-īna-	<i>dish.</i>
īna	male	female	rēg-	<i>king</i>	rēg-īna-	<i>queen.</i>
īna	verbs	act	ru-	<i>rush</i>	ru-īna-	<i>downfall</i>
bra	verbs	—	lāte-	<i>lie hid</i>	lātē-bra-	<i>hiding-place.</i>
ēra	—	—	pāte-	<i>be spread</i>	pāt-ēra-	<i>bowl.</i>
ūra	verbs	act	fīg-	<i>model</i>	fīg-ūra-	<i>shape.</i>
tūra†	verbs	act	pīg-	<i>paint</i>	pīc-tūra-	<i>painting.</i>
ta	verbs	act	uīu-	<i>live</i>	uī-ta-	<i>life.</i>
ta	adj.	quality	iūuēni-	<i>young</i>	iūuen-ta-	<i>youth.</i>
īci	-tōr†	female	uic-tōr-	<i>conqueror</i>	uictr-īci-	<i>conqueress.</i>
e	verbs	act	fīd-	<i>trust</i>	fīd-e-	<i>faith.</i>
ītie	adj.	quality	tristi-	<i>sad</i>	trist-ītie-	<i>sadness.</i>
tī	verbs	act	mōr-(r.)	<i>die</i>	mor-tī-	<i>death.</i>
dōn	verbs	quality	dulce-	<i>be sweet</i>	dulcē-dōn-	<i>sweetness.</i>
gōn	verbs	act	ōri-(r.)	<i>rise</i>	ōrī-gōn-	<i>origin.</i>
tūdōn	adj.	quality	longo-	<i>long</i>	longī-tūdōn-	<i>length.</i>
iōn§	verbs	act	ōpīna-(r.)	<i>fancy</i>	ōpīn-iōn-	<i>opinion.</i>
tiōn	verbs	act	dīc-	<i>speak</i>	dīc-tiōn-	<i>speaking.</i>
tāt	nouns	quality	cīuī-	<i>citizen</i>	cīuī-tāt-	<i>citizenship.</i>
tūt	nouns	quality	seruo-	<i>slave</i>	seruī-tūt-	<i>slavery.</i>

* Literally, 'a slave-gang.'

† Perhaps more immediately from nouns in *tōr*, as from *pic-tōr* 'painter,' *pic-tūra* 'painting.'

‡ i. e. a substantive in *tor*.

|| See Appendix II.

§ But -iōn as a suffix of material objects is masculine, as:

iōn	verbs	little	pūg-	<i>pierce</i>	pūg-iōn-	<i>dagger</i>
—	subst.	little	cāballo-	<i>horse</i>	cāball-iōn-	<i>hippocampus</i>

NEUTER SUFFIXES.

Suffix	Added to	Gives a subst. meaning	Thus from	English	Is derived	English
li*	subst.	—	ānīma-	life	ānīmā-li-	animal.
ri*	subst.	—	puluīno-	cushion	puluīnā-ri-	shrine.
ēn	verbs	—	ungu-	anoint	ungu-ēn-	ointment.
mēn†	verbs	instrument	tēg-	cover	teg-mēn-	covering.
o	verbs	—	iūg-	yoke	iūg-o-	yoke.
io	verbs	act, &c.	gaude-	rejoice	gaud-io-	joy.
ītio	nouns	—	seruo-	slave	seru-ītio-	slavery.
ūlo	verbs	instrument	iāc-	throw	iāc-ūlo-	dart.
ūlo	nouns	little	paulo-	a little	paul-ūlo-	a very little.
būlo†	verbs	instrument	uēna-	hunt	uēnā-būlo-	hunting-spear
būlo†	subst.	instrument	tās-	incense	tūrī-būlo-	censer.
cūlo†	verbs	instrument	uēh-	carry	uēhī-cūlo-	carriage.
cūlo	nouns	little	ōpēs-	work	ōpus-cūlo-	a little work.
īno	—	—	rēg-	king	reg-no-	royal power.
ēro	verbs	instrument	scalp-	scratch	scalp-ro-	graving-tool.
b'ro†	verbs	instrument	cēr-	sift	cērī-bro-	sieve.
c'ro†	verbs	instrument	sēpēl-	bury	sēpul-cro-	burial-place.
t'ro	verbs	instrument	rād-	scrape	ras-tro-	rake.
to	verbs	thing done	lēgā-	leave	lēgā-to-	legacy.
to	trees	collective	arbōs-	tree	arbus-to-	vineyard.
ēto	trees	collective	quercu-	oak	querc-ēto-	oak-grove.
ento	verbs	—	ungu-	anoint	ungu-ento-	ointment.
mento	verbs	instrument	oma-	equip	ornā-mento-	equipment.
ēr§	verbs	—	it- or i-	go	it-ēr-	route.
īnēr	verbs	—	it- or i-	go	īt-īnēr-	route.
ūr	verbs	—	fulg-	shine	fulg-ūr-	lightning.
ēs	verbs	—	gēn-	produce	gēn-ēs-	race, birth.
ōs	verbs	—	frig-e-	be cold	frig-ōs-	cold.
īnōs	verbs	—	fāc-	do	fāc-īnōs-	deed.

195 The tables of suffixes here given are far from sufficient to determine the gender of all words. Indeed, some of the suffixes

* These are really neuter adjectives, and the two suffixes are closely related; *puluīnāri-* being preferred to *puluīnāli-* because the word has already got an *i*.

† *būlo* and *b'ro* are probably the same suffix, the latter being preferred after a preceding *i*. See Appendix II.

‡ The same may be said of *cūlo* and *c'ro*, and perhaps *t'ro*.

§ But *ēs*, *ās*, *ōs*, *ūs*, together with *ēr*, *ār*, *ōr*, *ūr* and *ūt*, are mere varieties of the same suffix. So also *īnēr*, *īnās*, *īnōr*, &c. are of one origin. Compare the last three with the Greek *ἱεμερος* - 'sacred ground.'

|| More strictly *ecto*, the first syllable of which is the diminutival *ec*, see § 207. 1. Indeed the form *ecto* is preserved in *uirecto-* n., *cārecto-* n.

¶ See Appendix II.

will be found common to the masculine and neuter tables : as, *o*, *io*, *ūlo*, *ino*, *ero*, *tēro*, *to*.

193. 1 Suffixes which denote an abstract quality or act are at times used in the sense of collective nouns, as from

ēquīta- *ride*, ēquītā-tu- *m.*, a body of riders, cavalry.
 Itālo- *an Italian*, Itāl-ia- *the body of Italians, Italy*.
 sēqu- (*r.*) *follow*, sec-ta- *a body of followers, a school*.
 gēn- *produce*, gen-ti- or gent- *a race*.
 multo- *many*, multi-tūdōn- *a multitude, a mob*.
 lēg- *choose*, lēg-iōn- *picked men, a legion*.
 ciui- *citizen*, ciui-tāt- *a body of citizens, a state*.
 nōblli- *noble*, nōblli-tāt- *a body of nobles, a nobility*.
 iūuēni- *young*, iūuen-tūt- *a body of young men, youth*.
 consūl- *consult*, consil-io- *n.*, a body of persons consulting.

- 196 It will be observed that a large number of substantives in *a* are feminine. But the rule is far from universal ; as may be seen in the masculines : *Belga- a Belgian*, *Sulla- the Roman dictator*, *Matrōna- m. the river Marne*, *Hadria- the Hadriatic*, *nauta- sailor*, *incōla- inhabitant*.
- 197 The nouns in *i* occasion much trouble. The majority are feminine, but the exceptions are numerous. These may perhaps be remembered by the following acrostic :

M ascūlini gēnēris crīni-
 A mni-* axi- fūni-* fini-
 S enti-* denti- calli-* colli-
 C auli- fasci- fusti- folli-
 V t'ri- uent'ri- uermi- assi-
 L ōni- posti- torri- cassi-
 I gni- imb'ri- pisci- ponti-
 N ātāli- uecti- fonti- monti-
 E nsi- mensi- pāni-* orbi-
 S angui- angui-* ungui- corbi-

197. 1 Lat. c.f.	Nom.	English.	Lat. c.f.	Nom.	English.
amni-	amnīs	<i>river</i>	axi- or	axīs or	<i>axle or</i>
angui-	angūīs	<i>snake</i>	assi-	assīs	<i>pole</i>
assi-	as	<i>unit</i>	calli-	callīs	<i>path</i>

* Many e'en of these, as *fini-*,
 Are also gēnēris fēmīnīnī.

Lat. c.p.	Nom.	English.	Lat. c.p.	Nom.	English.
cassi- (<i>pl.</i>)	cassēs	<i>net</i>	mensi-	mensīs	<i>month</i>
cauli-	caulīs	<i>stalk</i>	monti-	mons	<i>mountain</i>
colli-	collīs	<i>hill</i>	nātāli-	nātālīs	<i>birthday</i>
corbi-	corbīs	<i>basket</i>	orbi-	orbīs	<i>round</i>
crīni-	crīnīs	<i>band of hair</i>	pāni-	pānīs	<i>loaf</i>
ensi-	ensīs	<i>sword</i>	pisci-	piscīs	<i>fish</i>
fasci-	fascīs	<i>bundle</i>	ponti-	pons	<i>bridge</i>
fini-	finīs	<i>end</i>	posti-	postīs	<i>door-post</i>
folli- (<i>pl.</i>)	follē	<i>bellows</i>	sanguī-†	sanguīs	<i>blood</i>
denti-	dens	<i>tooth</i>	senti-	sentīs	<i>thorn</i>
fonti-	fons	<i>spring</i>	torri-	torrīs	<i>brand</i>
fūni-	funīs	<i>rope</i>	uecti-	uectīs	<i>pole</i>
fusti-	fustīs	<i>club</i>	uentēri-	uentēr	<i>belly</i>
igni-	ignīs	<i>fire</i>	uermi-	uermīs	<i>worm</i>
imbēri-	imbēr	<i>shower</i>	ungui-	unguīs	<i>nail</i>
lēni-*	lēnīs	<i>wine-press</i>	ūtēri-	ūtēr	<i>skin.</i>

FORMATION AND GENDER OF DIMINUTIVES.

- 198 Diminutives denote strictly small size, but are also used to denote sometimes contempt, sometimes affection.
- 198.1 The gender of a diminutive is the same as that of the noun from which it is formed: as, frātēr- *m.* *brother*, frātercūlo- *m.* *little brother*; cōrōna- *f.* *a circular wreath or chaplet*, cōrolla- *f.* *a small chaplet*; corpūs- *n.* *body*, corpuscūlo- *n.* *a small body*.
- 199 Hence the gender of a diminutive will often assist the memory to the gender of the primitive or word from which it is derived. Thus tūber-cūlo- *n.* *a little bump* proves that tūbēr- *bump* is neuter.
- 200 If the noun be of the first or second declension, that is, if it end in *a* or *o*, the diminutive ends in *ūla* or *ūlo* (older form *ēla*, *ēlo*). Thus from ānīma- *breath* or *life*, dim. ānīmūla-.
- 201 If the letter before *o* and *a* be *u*, *e* or *i*, *ōlo* and *ōla* are preferred. Thus from seruo- *slave*, linea- *line*, seruōlo-, lineōla- are derived.
- 202 If the letter before *a* and *o* be an *r*, *l*, or *n*, a contraction gene-

* Lēni- = ληνο-, whence *Lenæus* 'the God of the wine-press, Bacchus.'

† Hence nom. *sanguis*, acc. *sanguem*, Inscr. Or. 2270, 5054, the diminutive *sanguicūlo- m.*, and the adj. *ex-sanguis* 'bloodless.' Otherwise *sanguin-*, nom. *sanguis*, &c. is in use.

rally takes place producing a termination *lla* or *llo*. Thus from *puëra- girl*, *öcülo- eye*, *uino- wine*, are derived (*puëřla-*) *puella-f.*, (*öcëllölo-*) *öcello- m.*, (*uünlölo-*) *uillo- n.*

203 If the letter before *a* or *o* was an *l*, and that *l* was itself preceded by a long vowel or diphthong, the diminutive ends in *xilla* or *xillo*. Thus *äla- wing*, *axilla- armpit*; *mäla- jaw*, *maxilla-*; *paulo- n. little*, *pauxillo- n.*; *pälo- m. stake*, *paxillo- m.*; *talo- m. ankle*, *taxillo- m.*; *uëlo- n. sail*, *uexillo- n. flag*.*

204 If the noun be not of the first or second declension, the diminutive generally ends in *cüla* or *cülo* (older form *cëla*, *cëlo*). Thus from *cäni- f. dog*, *frä-tër- m. brother*, *gënu- n. knee*, *spe- f. hope*, are derived *cäncüla- f.*, *frätercülo- m.*, *gëncülo- n.*, *spëcëla- f.*

205 But if the noun end in *e* or *g*, *t* or *d*, the form *üla* or *ülo* is generally preferred. Thus from *cornic- f. crow*, *rëg- m. king*, *cäpüt- n. head*, *läpíd- m. stone*, are derived *cornicüla- f.*, *rëgülo- m.*, *cäpütülo- n.*, (*läpídülo-* contracted into) *läpillo- m.*

206 If the noun end in *ön* or *ön*, the *o* is changed into *u*. Thus from *hömöu- man*, *rätiöu- f. account*, are derived *hömuncülo- m.*, *rätiuncüla- f.*

206.1 If the noun end in any of the five terminations *ös*, *ör*, *ös*, *ör*, *ës*, this syllable becomes *us*. Thus from *rümös- or rümör- m. report*, *arbös- or arbör- f. tree*, *öpës- n. work*, are derived *rümuscülo- m.*, *arbuscüla- f.*, *öpuscülo- n.*

207 These rules for forming diminutives are applicable to adjectives also: as, *paupër- poor*, *paupercülo-*; *müsero- wretched*, *misello-*; *üno- one*, *ullo-*; *mollü- soft*, *mollücülo-*; *paruo- little*, *paruölo-*; *aureo- golden*, *aureölo-*.

207.1 Diminutives are also formed by the addition of suffixes *ëc* or *ic*, *e* or *i*, and *u*.† Thus from *sën- an old man* (which forms *ac. sënem*, *gen. sënüs*, &c.) comes *sën-ëc- a little old man* (with *nom. sënex*). Many of these diminutives have wholly superseded the primitives whence they were derived, so that the latter have disappeared: as, *cül-ëc- m. gnat*, *cüm-ëc- m. bug*, *pül-ëc- m. flea*, *säl-ic- f. willow*, *räd-ic- f. root*, *torqu-i- or torqu-e- f. twisted chain*, *äp-i- f. bee*, *än-u- f. old woman*, *äc-u- f. needle*, *män-u- f. hand*, *gën-u- n. knee*.

* In these nouns a guttural has probably been lost before the *l*. Comp. *paucio-* 'few,' and *tëla-* 'web' from *tex-* 'weave.'

† These suffixes correspond to our English suffixes *ock*; *ie* or *ee*; *ew*, *ue*, and *ow*: as seen in *hillock*, *bullock*; *lassie*, *knee*, *tree*; *shrew*, *crew*; *clue*; *sparrow*, *willow*, *crow*. See Phil. Soc. vol. iii.

- 207.2 A diminutival suffix *leo* also occurs. Thus from *ěquo-* or *ěco-* *horse*, *ěcūleo-*. So also there are *ěcūleo-* m. *a sting*, *mal-leo* m. *a mallet*. Probably *deo* in *hordeo-* or *fordeo-* *barley* is virtually the same suffix, added to the root *far-* *spelt*.
- 207.3 Diminutives may be formed from diminutives: as *cista-* *a box*, *cistūla-* *a little box* or *casket*, *cistella-* *a little casket*, *cistellūla-* *a very little casket*. So from *ěcūlo-* *an eye* (itself formed from an obsolete *ěco-*)* come *ěcello-* *a little eye*, and *ěcellūlo-* *a dear little eye*.
- 208 The feminine diminutives in *io* declined like neuters, as *Gl̥c̥erio-* N. *Gl̥c̥erium*, from *Gl̥c̥era-* *Sweet one*, belong to the Greek language.
- 209 To the same language belong the masculine diminutives in *isco* and *ast̥ero*: as, *S̥yrisco-* N. *S̥yriscūs* *little Syrus*, *p̥r̥ās̥itast̥ero-* *a little parasite*.
-
- 210 Many adjectives are used as substantives, the real substantive being understood. Thus:
- Mēdicīna-*, *arti-* *art* understood, *the art of healing*.
Arithmētica-, *arti-* *art* understood, *the art of numbers*.
Mēdicīna-, *tāberna-* *shop* understood, *the doctor's shop*.
Agnīna-, *cārōn-* *flesh* understood, *lamb's flesh*, *lamb*.
Bellōna-, *dea-* *goddess* understood, *the goddess of war*.
Afrīca-, *terra-* *land* understood, *the land of the Afri*.
Annōna-, *cōpia-* *supply* understood, *the year's supply*.
Cōrōna-, *uitta-* *fillet* understood, *circular fillet*, *chaplet*.
Compēd-, *cātēna-* *chain* understood, *foot-chain*, *fetter*.
Mānīca-, *ck̥tēna-* *chain* understood, *hand-chain*, *hand-cuff*.
Annāli-, *līb̥ero-* *book* understood, *year-book*.
Nātāli-, *die-* *day* understood, *birth-day*.
Dēcembēri-, *mensi-* *month* understood, *the tenth month* (from *March*), *December*.
Stātūario- m. (*a man*) of *statues*, *a sculptor*.
Praetōrio- n. (*the place*) of *the praetor*, *the general's tent*.
Grānārio- n. (*the place*) for *grain*, *granary*.
Oulli- n. (*the place*) for *sheep*, *sheep-fold*.
- 210.1 Such compounds in *io* as *trienn-io-* n. (from *tri-* *three*, *anno-* *year*) *a space of three years*, *interlūn-io-* n. (from *int̥er* *between*,

* Compare *okko-* or *ooso-* and the German *auge*.

lūna-moon) the time when no moon is visible, are probably in origin neuter adjectives.

ADJECTIVES.

211 Adjectives are declined like substantives.

212 Adjectives with crude forms in *o* for the masculine and neuter, in *a* for the feminine, are often called adjectives of three terminations.

213 Bōno- m. and n., bōna- f. *good*.

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> bōnūs	bōnā	bōnum	<i>N.</i> bōnī	bōnae	bōnā
<i>V.</i> bōnē	bōnā	bōnum	<i>V.</i> bōnī	bōnae	bōnā
<i>Ac.</i> bōnum	bōnam	bōnum	<i>Ac.</i> bōnōs	bōnās	bōnā
<i>G.</i> bōnī	bōnae	bōnī	<i>G.</i> bōnōrum	bōnārum	bōnōrum
<i>D.</i> bōnō	bōnae	bōnō	<i>D.</i> bōnīs	bōnīs	bōnīs
<i>Ab.</i> bōnō	bōnā	bōnō	<i>Ab.</i> bōnīs	bōnīs	bōnīs

214 Atēro- m. and n., ātēra- f. *black*.

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> ātēr	ātrā	ātrum	<i>N.</i> ātrī	ātrae	ātrā
<i>V.</i> ātēr	ātrā	ātrum	<i>V.</i> ātrī	ātrae	ātrā
<i>Ac.</i> ātrum	ātram	ātrum	<i>Ac.</i> ātrōs	ātrās	ātrā
<i>G.</i> ātrī	ātrae	ātrī	<i>G.</i> ātrōrum	ātrārum	ātrōrum
<i>D.</i> ātrō	ātrae	ātrō	<i>D.</i> ātris	ātris	ātris
<i>Ab.</i> ātrō	ātrā	ātrō	<i>Ab.</i> ātris	ātris	ātris

215 Aspēro- m. and n., aspēra- f. *rough*.

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> aspēr	aspērā	aspērum	aspērī	aspērae	aspērā
<i>V.</i> aspēr	aspērā	aspērum	aspērī	aspērae	aspērā
<i>Ac.</i> aspērum	aspēram	aspērum	aspērōs	aspērās	aspērā
<i>G.</i> aspērī	aspērae	aspērī	aspērōrum	aspērārum	aspērōrum
<i>D.</i> aspērō	aspērae	aspērō	aspērīs	aspērīs	aspērīs
<i>Ab.</i> aspērō	aspērā	aspērō	aspērīs	aspērīs	aspērīs

216 Adjectives with crude form in *i* are often called adjectives of two terminations.

217

Tristi- *bitter.*

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> tristis	tristis	tristē	<i>N.</i> tristēs	tristēs	tristiā
<i>V.</i> tristis	tristis	tristē	<i>V.</i> tristēs	tristēs	tristiā
<i>Ac.</i> tristem	tristem	tristē	<i>Ac.</i> tristīs or -ēs	tristīs or -ēs	tristiā
<i>G.</i> tristīs	tristīs	tristīs	<i>G.</i> tristium	tristium	tristium
<i>D.</i> tristī	tristī	tristī	<i>D.</i> tristībūs	tristībūs	tristībūs
<i>Ab.</i> tristī	tristī	tristī	<i>Ab.</i> tristībūs	tristībūs	tristībūs

218

Acēri- *sharp.*

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> acēr or acrīs	acrīs	acrē	<i>N.</i> acrēs	acrēs	acriā
<i>V.</i> acēr or acrīs	acrīs	acrē	<i>V.</i> acrēs	acrēs	acriā
<i>Ac.</i> acrem	acrem	acrē	<i>Ac.</i> acrīs or acrēs	acrīs or -acrēs	acriā
<i>G.</i> acrīs	acrīs	acrīs	<i>G.</i> acrium	acrium	acrium
<i>D.</i> acrī	acrī	acrī	<i>D.</i> acribūs	acribūs	acribūs
<i>Ab.</i> acrī	acrī	acrī	<i>Ab.</i> acribūs	acribūs	acribūs

218.1

Cēlēri- *quick.*

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> cēlēr or cēlērīs	cēlērīs	cēlērē	<i>N.</i> cēlērēs	cēlērēs	cēlēriā
<i>V.</i> cēlēr or cēlērīs	cēlērīs	cēlērē	<i>V.</i> cēlērēs	cēlērēs	cēlēriā
<i>Ac.</i> cēlērem	cēlērem	cēlērē	<i>Ac.</i> cēlērīs or cēlērīs or cēlērēs	cēlērīs or cēlērēs	cēlēriā
<i>G.</i> cēlērīs	cēlērīs	cēlērīs	<i>G.</i> cēlērum	cēlērum	cēlērum
<i>D.</i> cēlērī	cēlērī	cēlērī	<i>D.</i> cēlērībūs	cēlērībūs	cēlērībūs
<i>Ab.</i> cēlērī	cēlērī	cēlērī	<i>Ab.</i> cēlērībūs	cēlērībūs	cēlērībūs

219 Adjectives with one crude form in a consonant, and another in *i*, form the singular chiefly from the former, the plural from the second : as,

Praesenti- or praesent- *present.*

<i>Singular.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i> praesens	praesens	praesens
<i>V.</i> praesens	praesens	praesens
<i>Ac.</i> praesentem	praesentem	praesens
<i>G.</i> praesentīs	praesentīs	praesentīs
<i>D.</i> praesentī	praesentī	praesentī
<i>Ab.</i> praesentī or -tē	praesentī or -tē	praesentī or -tē

	<i>Masc.</i>	<i>Plural.</i> <i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	praesentēs	praesentēs	praesentiā
<i>V.</i>	praesentēs	praesentēs	praesentiā
<i>Ac.</i>	praesentis or -tēs	praesentis or -tēs	praesentiā
<i>G.</i>	praesentium	praesentium	praesentium
<i>D.</i>	praesentibus	praesentibus	praesentibus
<i>Ab.</i>	praesentibus	praesentibus	praesentibus

219. 1 Nouns in *tōr* are often used as masculine adjectives; nouns in *trīci* or *trīc* as feminine adjectives, and also in the plural as neuter adjectives.

Victōr- and uictrici- or uictric- conquering.

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	uictōr	uictrix	<i>N.</i>	uictōrēs	uictricēs uictriciā
<i>V.</i>	uictōr	uictrix	<i>V.</i>	uictōrēs	uictricēs uictriciā
<i>Ac.</i>	uictōrem	uictricem	<i>Ac.</i>	uictōrēs	uictricēs uictriciā
<i>G.</i>	uictōris	uictricis	<i>G.</i>	uictōrum	uictricium uictricium
<i>D.</i>	uictōri	uictrici	<i>D.</i>	uictōribūs	uictricibus uictricibus
<i>Ab.</i>	uictōre	uictrice	<i>Ab.</i>	uictōribūs	uictricibus uictricibus

- 220 Adjectives with the crude form in a consonant are sometimes called adjectives of one termination.

221 *Vētēs- old.*

<i>Singular.</i>			<i>Plural.</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	uētūs	uētūs	uētērēs	uētērēs	uētērā
<i>V.</i>	uētūs	uētūs	uētērēs	uētērēs	uētērā
<i>Ac.</i>	uētērem	uētērem	uētērēs	uētērēs	uētērā
<i>G.</i>	uētēris	uētēris	uētērum	uētērum	uētērum
<i>D.</i>	uētēri	uētēri	uētēribūs	uētēribūs	uētēribūs
<i>Ab.</i>	uētēre or uētēri	uētēre or uētēri	uētēribūs	uētēribūs	uētēribūs

221. 1 ** Dīult- rich.*

<i>Singular.</i>			<i>Neut.</i>
<i>Masc.</i>	<i>Fem.</i>		
<i>N.</i>	dīuēs	dīuēs	dīuēs
<i>V.</i>	dīuēs	dīuēs	dīuēs
<i>Ac.</i>	dīultem	dīultem	dīuēs
<i>G.</i>	dīultis	dīultis	dīultis
<i>D.</i>	dīulti	dīulti	dīulti
<i>Ab.</i>	dīultē or dīulti	dīultē or dīulti	dīultē or dīulti

	<i>Masc.</i>	<i>Plural.</i> <i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	dīultēs	dīultēs	<i>not found.</i>
<i>V.</i>	dīultēs	dīultēs	—
<i>Ac.</i>	dīultēs	dīultēs	—
<i>G.</i>	dīultum	dīultum	dīultum
<i>D.</i>	dīultībūs	dīultībūs	dīultībūs
<i>Ab.</i>	dīultībūs	dīultībūs	dīultībūs

There is also in the poets a contracted form, *dit-* or *diti-*; whence *N. m. f. dīs*, *Ac. m. f. dītem*, &c.; but for the neuter of the *N. V. Ac. sing. ditē*, plur. *ditiā*.

222

Tristiōs- or tristiōr- more bitter.

	<i>Masc.</i>	<i>Singular.</i> <i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	tristiōr	tristiōr	tristiūs
<i>V.</i>	tristiōr	tristiōr	tristiūs
<i>Ac.</i>	tristiōrem	tristiōrem	tristiūs
<i>G.</i>	tristiōris	tristiōris	tristiōris
<i>D.</i>	tristiōrī	tristiōrī	tristiōrī
<i>Ab.</i>	tristiōrē*	tristiōrē*	tristiōrē*

	<i>Masc.</i>	<i>Plural.</i> <i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	tristiōrēs	tristiōrēs	tristiōrā
<i>V.</i>	tristiōrēs	tristiōrēs	tristiōrā
<i>Ac.</i>	tristiōrēs	tristiōrēs	tristiōrā
<i>G.</i>	tristiōrum	tristiōrum	tristiōrum
<i>D.</i>	tristiōrībūs	tristiōrībūs	tristiōrībūs
<i>Ab.</i>	tristiōrībūs	tristiōrībūs	tristiōrībūs

223 Adjectives whose crude form ends in a consonant rarely have a neuter plural.

224 Some adjectives have a crude form in *ī* as well as that in *o* or *a*: as,

bīūgo-	<i>yoked-two-together</i>	or	bīūgi-
hīlāro-	<i>cheerful</i>	„	hīlāri-
imbēcillo-	<i>weak</i>	„	imbēcilli-
īnermo-	<i>unarmed</i>	„	īnermi-
īnfrēno-	<i>unbridled</i>	„	īnfrēni-
ūnānīmo-	<i>of-one-mind</i>	„	ūnānīmi-.

* Seldom *tristiōrī*.

225. SUFFIXES OF ADJECTIVES.

Suffix	Added to	Gives an adjective meaning	Thus from	English	Is derived	English
aci or ác	verbs	full	fér	bear	fér-aci-	fruitful.
œci or œc	verbs	full	fôr	raise	fôr-œci-	haughty.
ici or ic	nouns in tår	female	uictôr-	victorious	uic-trici-	victorious.
idi (=id)	verbs	full	ulre-	be green	ulr-idi-	green.
li or lli	verbs	fit to	ût-	use	ût-lli-	useful.
"	nouns	like	quo- or qua-	what	quâ-li-	like what, of what kind.
"	nouns	of the same	tribu-	tribe	tribû-li-	of the same tribe.
"	nouns	full	fide-	faith	fide-li-	faithful.
(ali)*	nouns	belonging to	fliuio-	rise	fliuâ-li-	belonging to a river.
biil†	nouns	like, &c.	uirgôn-	maiden	uirgîn-âli-	maiden-like.
tîl†	verbs	fit to	âma-	love	âmâ-blli-	lovely.
ri (=li)	nouns &c.	belonging to	âqua-	water	âqua-tîli-	belonging to water.
(ari)* (=ali)	nouns	of, like, &c.	puella-	girl	puellâ-ri-	girl-like.
âri	nouns	of, like, &c.	Apollôn-	Apollo	Apollîn-âri-	of Apollo.
...	verbs &c.	state	[ac- oâs.	sharpen]	âc-êri-	sharp.
béri (=bli)†	verbs	full	luge-	mourn	lugû-bêri-	mournful.
cêri†	nouns	fit to	uôla-	fly	uôlû-cêri-	able to fly.
estêri	nouns	belonging to	silua-	wood	silu-estêri-	belonging to the woods.
ensi	nouns	belonging to	castr- pl.	camp	castr-ensi-	belonging to a camp.
'ti or ti	towns in o(n.)	belonging to	Arpino-	Arpinum	Arpinâ-ti-	belonging to Arpinum.
enit† or ent	verbs	—ing	flu-	flow	flu-enti-†	flowing.
ôlenti	nouns	full	ui-	force	ui-ôlenti-	violent.
esti	nouns	belonging to	caelo-	sky	cael-esti-	belonging to the sky.

* See § 233.

† See Appendix II.

‡ These are participles.

SUFFIXES OF ADJECTIVES—(continued).

Suffix	Added to	Gives an adjective meaning	Thus from	English	Is derived	English
o	verbs	state	ufu-	<i>live</i>	ufu-o-	<i>alive.</i>
āco	nouns	belonging to	Nilo-	<i>Nile</i>	Nili-āco-	<i>of the Nile.</i>
īco	nouns	belonging to	cīu-	<i>citizen</i>	cīu-īco-	<i>of citizens.</i>
tīco	nouns	belonging to	Līgūs-	<i>a Ligurian</i>	Līgūs-tīco-	<i>of the Ligurians.</i>
āco	verbs	ready to	cād-	<i>fall</i>	cād-āco-	<i>ready to fall.</i>
īdo	verbs	full	time-	<i>fear</i>	tīm-īdo-	<i>fearful.</i>
endo*	verbs	being —ed	dōma-	<i>tame</i>	dōma-ndo-	<i>taming, being tamed.</i>
bundo	verbs	full	lūd-	<i>play</i>	lūd-bundo-	<i>full of play.</i>
cundo	verbs	full	īra-	<i>be angry</i>	īrā-cundo-	<i>passionate.</i>
eo	nouns	made of	oss-	<i>bone</i>	oss-eo-	<i>of bone.</i>
ceo	nouns	made of	membrāna-	<i>skin</i>	membrāna-ceo-	<i>of skin or parchment.</i>
neo	nouns, &c.	made of	ilic-	<i>ilex, a tree</i>	ilic-neo-	<i>of ilex-wood.</i>
io	verbs	...	ex-īm-	<i>take out</i>	exīm-io-	<i>select, excellent.</i>
io	nouns	belonging to	rēg-	<i>king</i>	rēg-io-	<i>royal.</i>
io	name	belonging to	Rōmūlo-	<i>Romulus</i>	Rōmūl-io-	<i>name of a Roman gens.</i>
īcio	nouns	belonging to	tribūno-	<i>tribune</i>	tribūn-īcio-	<i>of the tribunes.</i>
īcio	participles	that has been —ed	facto-	<i>made</i>	fact-īcio-†	<i>artificial.</i>
īlio	pronomen	—son†	Serui-	<i>Servius</i>	Serui-lio-	<i>name of a Roman gens.</i>
rio	nouns	dealing in	stātua-	<i>statue</i>	stātua-rio-	<i>of statues, a sculptor.</i>
(ario)§	nouns	belonging to	carbōn-	<i>coal</i>	carbōn-ario-	<i>coal-(merchant).</i>
ūlo	adj.	diminutive	longo-	<i>long</i>	long-ūlo-	<i>rather long.</i>
ūlo	verbs	diminutive	cred-	<i>believes</i>	cred-ūlo-	<i>rather credulous.</i>
cūlo	adj.	diminutive	longiōs-	<i>longer</i>	longiūs-cūlo-	<i>rather long.</i>

* These are participles.

† So that what was originally a patronymic became a permanent surname, like our Johnson, &c.

‡ For quantity compare *translatiōis*, Phaedr. v. § 24.

§ See § 234.

Ymo, ūmo	prep.	most	pro-	forward	primo-*	first.
issūmo	adj.	most	longo-	long	long-issūmo-	longest or very long.
no, ūno	...	state	[plē-obs.	full or full]	plē no-	full.
no, ūno	nouns	belonging to	Rōma-	Rome	Rōma-no-	belonging to Rome.
(ano)†	nouns	belonging to	mont-	mountain	mont-āno-	of the mountains.
tāno	towns	belonging to	Oaca-	town in Spain	Oaci-tāno-	belonging to Oaca.
ūno	nouns	made of	fāgo-	beech	fāg-ino-	made of beech.
tīno	nouns	belonging to	cras-	tomorrow	cras-tīno-	belonging to tomorrow.
(ino)†	nouns	belonging to	ansēr-	goose	ansēr-ino-	belonging to a goose.
terno	nouns	belonging to	aēuo-	age	aēu-terno-§	eternal.
turno	nouns	belonging to	diu-	day, time	diū-terno-§	lasting.
ēro	verbs	state	tāg-	touch	in-tēg-ēro-	untouched, entire.
ēro	prep.	of two	sūb	up	sūp-ēro-	higher.
cēro (=cēri)†	verbs ?	belonging to	lūd-	play	lūdī-cēro-	belonging to games.
tēro	adj. or prep.	of two	qu-	which	ū-tēro-	which of the two.
ōso	nouns	full	qua-	water	āqu-ōso-	watery.
cōso†	nouns	full	āqua-	war	bellī-cōso-	warlike.
toij	verbs	—ed	bello-	love	āmā-to-	loved.
to	nouns	provided with	āma-	horn	cornū-to-	horned.
...	...	full	[cru-¶ obs.	gore]	cru-ento-	gory.
nouns	nouns	full	ui-	force	ui-ōlento-	violent.
verbs	fit to	fit to	ēs-, ēd-	eat	es-ēlento-	eatable.
verbs	state	state	uāca-	be empty	uāc-uo-	empty.
verbs	state	state	uāca-	be empty	uāc-luo-	empty.
verbs	state	state	fūg-	fly	fūgī-tuo-	runaway (slave).
verbs	male agent	male agent	uic-	conquer	uic-tōr-	victorious.
adj.	more	more	longo-	long	long-iōs-	longer.

* See § 230.

† See § 231.

‡ Contracted into *aderna-*.§ Of *cru-ōr*, *cru-ōr*.* Instead of *pro-imo-*.

† See § 231.

‡ These are called participles. See the Verba.

§ See Appendix II.

226 Of these suffixes many are closely connected: *as*, *āc* and *ōc*; *li*, *ri*, and *rio*; *bīli* and *bēri*; *estri* and *esti*; *āco*, *īuo*, *uo*, and *io*, from verbs; *ōso* and *cōso*, &c.

227 In adding the suffixes, the last vowel of the preceding word must not be neglected. Thus, with the suffix *īno* or *no*, the following derivatives are formed:

Rōma- <i>Rome</i> ,	Rōmā-no- <i>of Rome</i> .
pōmo- <i>apple</i> , &c.,	Pōmō-na- (<i>goddess</i>) <i>of fruit</i> .
māri- <i>sea</i> ,	māri-no- <i>of the sea</i> .
tribu- <i>tribe</i> ,	tribū-no- (<i>commander</i>) <i>of a tribe, tribune</i> .
ēge- (<i>verb</i>) <i>want</i> ,	ēgē-no- <i>in want</i> .

228 Or, with a slight change:

dīuo- <i>a god</i> ,	(diuoino-) dīuīno- <i>belonging to a god</i> .
uīpēra- <i>a viper</i> ,	(uiperaīno-) uīpērīno- <i>belonging to a viper</i> .

229 And, lastly, since *o* is readily interchanged with *a*:

Pompeio- *Pompey*, Pompeiā-no- *belonging to Pompey*.

230 Now, as by far the greater number of Latin nouns end in *a* or *o*, and the latter itself is often changed to *a*, the result was, that of the adjectives formed with the suffix *īno* or *no*, a large majority were found to end in *āno*. Hence *āno* was itself mistaken for a suffix, and from *mont- mountain* was formed *montāno- belonging to the mountains*, &c.

231 Again, as the nouns ending in *o* or *a*, when the suffix *īno* is added, often suffer a contraction so as to form adjectives in *īno*, and as the same termination resulted from adding the same suffix to nouns in *i*, the consequence was that *īno* was mistaken for a suffix. Hence from *ansēr- goose* was formed *ansērīno- belonging to a goose*, &c.

232 Similarly, with the suffix *li*, or after a preceding *l*, *ri* are formed:

ancōra- <i>anchor</i> ,	ancōrā-li- <i>of the anchor</i> .
puella- <i>girl</i> ,	puellā-ri- <i>girl-like</i> .
flūuio- <i>river</i> ,	flūuīā-li- <i>of the river</i> .
pōpūlo- <i>state</i> ,	pōpūlā-ri- <i>of the same state</i> .
cīui- <i>citizen</i> ,	cīuī-li- <i>like a citizen</i> .
tribu- <i>tribe</i> ,	tribū-li- <i>of the same tribe</i> .
fīde- <i>faith</i> ,	fīdē-li- <i>faithful</i> .

233 Again, of adjectives so formed, the greater number will be

found to end in *āli* or *āri*. Hence these were mistaken for suffixes; and, accordingly, from *cāpūt*- *head*, *uirgōn*- *maid*, *rēg*- *king*, &c. were formed *cāpūt-āli*-, *uirgīn-āli*-, *rēg-āli*-.

234 In the same way *ārio* was supposed to be a suffix in place of *rio*, and from *carbōn*- *coal* was formed *carbōn-ārio*- *coal-dealer*.

235 Adjectives are also formed as follows :—*a*. By prefixing a particle to a substantive : as,

from *īn not*, *genti*- or *gent*- *nature*, *in-genti*- *unnatural*, *immense*.

„ *sē apart*, *cord*- *heart*, *sē-cord*- *senseless*.

„ *sē apart*, *cūra*- *care*, *sē-cūro*- *unconcerned*.

„ *cōn together*, *mūni*- *share*, *com-mūni*- *common*.

236 *b*. By prefixing a substantive or adjective to a substantive : as,

from *cāpēro*- *goat*, *pēd*- *foot*, *cāpri-pēd*- *goat-footed*.

„ [*quādr*-] *four*, *pēd*- *foot*, *quādrū-pēd*- *four-footed*.

„ *centum hundred*, *mānu*- *hand*, *centī-māno*- *hundred-handed*.

„ *magno*- *great*, *ānīmo*- *mind*, *magn-ānīmo*- *great-minded*.

„ *mīsēro*- *wretched*, *cord*- *heart*, *mīsērī-cord*- *tender-hearted*.

237 *c*. By prefixing a particle to an adjective : as,

from *īn not*, *ūtīli*- *useful*, *īn-ūtīli*- *useless*.

„ *pēr thorough*, *magno*- *great*, *per-magno*- *very great*.

„ *prae preeminently*, *clāro*- *bright*, *prae-clāro*- *very illustrious*.

238 *d*. By prefixing a substantive, adjective, or particle to a verb : as,

from *tūba*- *trumpet*, *cān*- *sing*, *tūbī-cēn*- *trumpeter*.

„ *parti*- *part*, *cāp*- *take*, *parti-cēp*- *partaking*.

„ *cārōn*- *flesh*, *uōra*- *devour*, *carnī-uōro*- *flesh-eating*.

„ [*bēno*-] *good*, *gēn*- *produce*, *bēni-g'no*-* *generous*.

„ *mālo*- *bad*, *dīc*-† *speak*, *māli-dīco*- *abusive*.

„ *dē* *down*, *sēd*- *sit*, *dē-sīd*- *sllothful*.

„ *cōm* *with*, [*īt*- *obs.*, *go*] *cōm-īt*- *accompanying*.

239 Adjectives are also formed from prepositions. See the table of words derived from prepositions, § 838.

COMPARATIVES AND SUPERLATIVES.

The suffixes which form the Comparatives and Superlatives are so much used, that they must be spoken of more at length.

240 The simple adjective is said to be in the positive degree : as, *longo*- or *-a long*.

* Literally *well-born*.

† See § 451. 1.

- 241 The comparative degree takes the suffix *iōs* or *iōr* : as, long *iōs*-* or long-*iōr*- *longer* or *more long*.
- 242 The superlative degree takes the suffix *āmo†* or *imo*, *issūmo†* or *issīmo* : as, long-*issūmo*-* *longest* or *most long*.
- 243 If the adjective ends in *ēro*, *ēri*, or *ēr*, the superlative suffix is slightly changed : as, *nigēro*- *black*, *niger-rūmo*- *blackest*; *libēro*- *free*, *liberrūmo*-; *ācēri*- *sharp*, *ācerrūmo*-; *cēlēri*- *quick*, *cēlerrūmo*-; *paupēr*- *poor*, *pauperrūmo*-; *uētēs*- *old*, *uēterrūmo*-.
- 244 If the adjective ends in *lī*, the superlative suffix is slightly changed : as, *fācīli*- *easy*, *fācil-lūmo*- *easiest*; *difficīli*- *difficult*, *difficillūmo*-; *grācīli*- *slender*, *grācillūmo*-; *sīmīli*- *like*, *sīmīllūmo*-; *dissīmīli*- *unlike*, *dissīmīllūmo*-.
- 245 The following comparatives and superlatives are irregular :
- | Pos. | Comp. | Sup. |
|----------------------------|-------------------------------------|------------------------------|
| bōno- <i>good</i> , | mēliōs- <i>better</i> , | optūmo- <i>best</i> . |
| mālo- <i>bad</i> , | pēiōs- (=ped-iōs-) <i>worse</i> , | pessūmo- <i>worst</i> . |
| mag-no- <i>great</i> , | māiōs- (=mag-iōs-) <i>greater</i> , | maxūmo- <i>greatest</i> . |
| paru- <i>little</i> , | mīnōs- <i>less</i> , | mīnūmo- <i>least</i> . |
| multo- <i>much</i> , | plūs-‡ n. <i>more</i> , | plūrūmo- n. <i>most</i> . |
| multo- pl. <i>many</i> , | plūr- pl. <i>more</i> , | plūrūmo- pl. <i>most</i> . |

See also the table of words derived from prepositions, § 838.

- 246 Sometimes one or more of the positive, comparative, and superlative are deficient : as,

Pos.	Comp.	Sup.
_____	ōc-iōs- <i>quicker</i> ,	ōc-issūmo- <i>quickest</i> .
_____	nēqu-iōs- <i>worse</i> ,	nēqu-issūmo- <i>worst</i> .
nōuo- <i>new</i> ,	_____	nōu-issūmo- <i>newest</i> .
falso- <i>false</i> ,	_____	fals-issūmo- <i>most false</i> .
ingenti- <i>immense</i> ,	ingent-iōs- <i>more immense</i> .	_____
dēsīd- <i>slothful</i> ,	dēsīd-iōs- <i>more slothful</i> .	_____
iūuēni- <i>young</i> ,	iūniōs- <i>younger</i> .	_____

Sēniōs- *older* has no corresponding positive : see § 207. 1.

* In adding the suffixes of the comparative and superlative the vowels *a*, *o*, *i*, at the end of the crude form of the positive are discarded.

† The forms with *ā* are the oldest. They were used by Terence, &c., down to Cicero, inclusive.

‡ From *plē*- 'full,' the root of *plē-no*-, is formed *plē-ios*- contracted into *plous*- and *plūs*-. Compare the Greek *πλε-ιον* and *πλε-ον*.

|| These are used in the singular in poetry.

NUMERALS.

- 247 Cardinal numbers answer to the question, *quōt ?* (undeclined) *how many ?* as, *one, two, three, &c.* ; or *tōt* (undecl.) *so many.*
- 248 Ordinal numerals state the place occupied in a rank or series. They answer to the question *quōto- or -ta-* N. *quōtūs, -tā, -tūm ?* *occupying what place in the series ?** answer, *first, second, third, &c.* ; or *tōto- or -ta-* *occupying such a place.*
- 249 Distributives answer to the question, *quōtēno-* or N. pl. *quōtēnī, -ae, -ā ?* *how many at a time ? one at a time, two at a time, &c.* ; or the preposition *by* may be used, *by twos, by threes, &c.* ; or the word *each*, as, *two each, three each, &c.*
- 250 The numeral adverbs answer to the question, *quōtiens or quōtiēs ?* *how often ? once, twice, thrice, four-times, &c.* ; *tōtiens or tōtiēs so often.*
- 251 *Roman Symbols.*—The symbols for 1, 10, 100, 1000, seem to have consisted of one, two, three, and four lines respectively : viz. I, X, C, M ; for the last two of which the more easily written symbols, C, and A or Λ, were afterwards substituted. The mark for 1000 seems to have suggested those for 10 000, 100 000, &c. viz.  , or  , &c. The next step was to find symbols for the halves of these numbers, and the most easy course was to take the half of the symbols themselves. Thus, V, L, D or A, B or C, E or F, severally denoted 5, 50, 500, 5000, 50 000. Lastly, modern printers found it convenient to use the existing types for letters, to avoid the expense of new types for the numerical symbols. Hence, in modern Latin books, we find the letters I, V, X, L, C, D, M, and the inverted O, all used in the representation of Latin numerals. It was probably an accident, that of these seven letters, two were the initials of the words for which they stood : viz. C and M, of centum and millē.†

* No single English word corresponds to *quoto-*. Such a form as *what-th*, like *fif-th*, *six-th*, would best suit it.

† When a symbol of a smaller number precedes one of a greater, the smaller is to be subtracted, as IIX=8, IX=9, XXIX=29, CD=400. Further, a bar over a symbol denotes multiplication by 1000: thus $\overline{V}$ =5000.

252. NUMERALS.

Arabic Symbols.	Roman Symbols.	Cardinal.	Ordinal.	Distributive. Masc. N. pl. from -o-w	Adverbs.
1	I.	ūno-	prīmo-	singūli	sēmēl
2	II.	duo-	sēcundo- <i>or</i> altēro-	biui	bls
3	III.	tri-	tertio-	terni <i>or</i> trini	tēr
4	IIII. <i>or</i> IV.	quattuor	quinto-	quaterni	quātēr
5	V.	quinque	quinto-	quinī	quinquienst
6	VI.	sex	sexto-	seni	sexiens
7	VII.	septem	septūmo-†	septēni	septiens
8	VIII. <i>or</i> IIX.	octō	octāvo-	octōni	octiens
9	VIIII. <i>or</i> IX.	nōnem	nōno-	nōuēni	nōuiens
10	X.	dēcem	dēcūmo-	dēni	dēciens
11	XI.	undēcim	undēcūmo-	undenī	undēcien
12	XII.	duōdēcim	duōdēcūmo-	duōdēni	duōdēcien
13	XIII.	tredēcim	†tertio- dēcūmo-	ternī dēni	terdēcien
14	XIIII. <i>or</i> XIV.	quattuordēcim	quarto- dēcūmo-	quāternī dēni	quāterdēcien
15	XV.	quindēcim	†quinto- dēcūmo-	quinī dēni	quindēcien
16	XVI.	sēdēcim	†sexto- dēcūmo-	senī dēni	sēdēcien
17	XVII.	septendēcim	†septūmo- dēcūmo-	septēni dēni	septiens dēcien
18	XVIII. <i>or</i> XIX.	duōdeuiginti	duōdēuicensūmo-	duōdēuicēni	duōdēuicien
19	XVIIII. <i>or</i> XIX.	undēuiginti	undēuicensūmo-	undēuicēni	undēuicien
20	XX.	uiginti <i>or</i> uiginti	uicensūmo- <i>or</i> uicēsūmo-	uicēni	uiciens
21	XXI.	uiginti ūnūs	†primo-et-uicensūmo-	uicēni singūli	sēmēl-et-uiciens
22	XXII.	uiginti duō	†altēro-et-uicensūmo-	uicēni biui	bls-et-uiciens

- 253 *Cardinal Numbers.*—Those from quattuor to centum, both inclusive, are not declined. Mili- is both substantive and adjective. If no smaller number accompany it, it is more commonly used as a substantive. Hence the phrases mille hōmīnum or mille hōmīnēs; triā milia hōmīnum, triā miliā trēcenti hōmīnēs.
- 254 The three first numerals are declined. Uno- *one* makes G. ūnūs, D. ūnī. The other cases are regular. The plural is used with those substantives which with a plural form have a singular meaning: as, N. pl. ūnā castrā *one camp*.
- 255 Duo- *two* is declined thus: Plur. N. duō duae duō, Ac. duō or duōs, duās, duō, G. duōrum duārum duōrum or m. f. n. duum, D. and Ab. duōbūs duābūs duōbūs. In the same way is declined ambo- *both*, except as to the quantity of ambō.*
- 256 Tri- *three* is declined regularly.
- 257 Milli- or mili- *thousand* is declined: Sing. for all cases millē, Plur. N. V. Ac. miliā, G. milium, D. and Ab. milibūs.†
- 258 From 13 to 19 there occur also dēcem et trēs, &c. Between 20 and 100 there are two forms, viz. uīginti unūs or unūs et uīginti, &c. Above 100, the greater number precedes: as, trēcenti sexāgintā sex or trēcenti et sexāgintā sex.
- 259 The practice of prefixing the smaller number to the greater in order to denote subtraction, as IV (one from five), IIX (two from ten), extended also to the names. Hence duōdēuīginti, 18; undēuīginti, 19; duōdētrīgintā, 28; undētrīgintā, 29; duōdēquādrāgintā, 38; undēquādrāgintā, 39; and so on to duōdēcenum, 98; undēcenum, 99. Series of the same kind belong to the ordinals, distributives and adverbs.
- 260 The high numbers were chiefly required for representing money. Here abbreviations were found convenient. Thus millions of *sesterces* were commonly denoted by adverbs alone, the words centēnā miliā being omitted: as, dēcīens *ten times* (a hundred thousand) *sesterces*, that is, a million *sesterces*; uīciens *twenty times* &c., or two million *sesterces*.
- 261 *Ordinal Numbers.*—From 13 to 19 there are also sometimes found dēcūmus tertiūs and dēcūmūs et tertiūs, &c. Between 20

* See Prof. Ramsay's Latin Prosody. Yet *duō*, Plaut. Mil. iv. 9. 7.

† A single *l* was preferred before the vowel *i*: so that from *uilla*- 'a farm' comes *uillco*- m. 'a farm-bailiff.'

and 100 there are two forms; *uicensūmus quartūs* or *quartūs et uicensūmus*, &c. For 21, 31, 41, &c., *ūnūs et uicensūmus*, *ūna et uicensūmā* or *ūnetuicensūmā*, &c. frequently occur.

262 *Distributive Numerals.*—These are also used as cardinal numbers with those nouns which with a plural form have a singular meaning: as, N. *binæ aedēs* *two houses*, *binæ littērae* *two letters* or *epistles*. *Duæ aedēs*, *duæ littērae*, would signify *two temples*, *two letters of the alphabet*. With *ūno*- there could not be the same confusion: hence *ūnā littērā*, *ūnae littērae*, signify respectively *one letter of the alphabet*, *one letter or epistle*. The distributives* are often used by the poets for the cardinals.

263 *Adverbs.*—Between 20 and 100 there are three expressions: *bīs et uiciens*, *uiciens et bīs*, *uiciens bīs*. *Bīs uiciens* would mean *twice twenty* or *forty times*.

264 There is a series formed from *plīca*- a *flat surface* or *fold*, answering to *quōtū-plīci*- or *-plēc*-, N. *quōtūplex* *how many fold?* viz. *sim-plīci*-†, *dū-plīci*-, *trī-plīci*-, *quādrū-plīci*-, *quincū-plīci*-, ———, *septem-plīci*-, ———, ———, *dēcem-plīci*-, and *centum-plīci*-.

265 There is a series of similar meaning, with crude form ending in *plo*- (=to our *full*) and answering to *quōtūplo*-? viz. *simplo*-, *dūplo*-, *trīplo*-, *quādrūplo*-, *quincūplo*-, ———, *septūplo*-, *octūplo*-.

266 There is a series with suffix *rio* formed from the distributives, containing *two*, *three*, &c.: viz. ———, *binārio*-, *ternārio*-, *quāternārio*-, *quīnārio*-, *sēnārio*-, *septēnārio*-, *octōnārio*-, &c.

267 There is a series with suffix *no*, formed from ordinal series, belonging to the *first*, *second*, &c.: viz. *primāno*-, *sēcundāno*-, *tertiāno*-, &c. These terms are chiefly used to denote the legion to which a soldier belongs. Hence, in the higher numbers are found such forms in the nom. as *tertia-dēcūmā-nūs*, *tertia-et-uicensūmā-nūs*; where the feminine form of the first part seems to be determined by the gender of the Latin word *lēgiō*-.

268 Fractions are expressed by the ordinal series with *parti*- or

* The distributives are also used in phrases of multiplication, as *quater quini* 'four times five men.'

† Not from *sīnē plīcā*, but from an old root *sīm* or *sūm* 'one;' which is also found in *singulo*-, *simplo*-, *simili*-, *sincero*-, *sēmel*, *sīmul*; Gr. *ἄμα*, *οὐδᾶμο*-, *ἅπλοο*--; Eng. *same*; Germ. *sammlung*, &c.

part-*part* expressed or understood: as, nom. $\frac{1}{2}$, *tertiā pars*; $\frac{2}{3}$, *tres septūmae*.

- 269 But many shorter forms were employed. Thus, when the numerator is one less than the denominator: as, nom. $\frac{2}{3}$, *duae partēs*, *two parts out of three*; $\frac{3}{4}$, *tres partēs*, *three parts out of four*, &c.

- 270 Again, when the denominator is 12, the unit or whole being represented by *assi*, N. as (*our ace*), the parts are

$\frac{1}{12}$ <i>uncia</i> - (<i>our ounce and inch</i>)	$\frac{7}{12}$ <i>septunci</i> -, n. <i>septunx</i>
$\frac{2}{12}$ or $\frac{1}{6}$ <i>sextanti</i> -, nom. <i>sextans</i>	$\frac{8}{12}$ or $\frac{2}{3}$ <i>bessi</i> -, n. <i>bes</i>
$\frac{3}{12}$ or $\frac{1}{4}$ <i>quādranti</i> -, n. <i>quādrans</i>	$\frac{9}{12}$ or $\frac{3}{4}$ <i>dōdranti</i> - (<i>from dē-quādranti</i> -)
$\frac{4}{12}$ or $\frac{1}{3}$ <i>trienti</i> -, n. <i>triens</i>	$\frac{10}{12}$ or $\frac{5}{6}$ <i>dextanti</i> - (<i>from dē-sextanti</i> -)
$\frac{5}{12}$ <i>quincunci</i> -, n. <i>quincunx</i>	$\frac{11}{12}$ <i>de-unci</i> -, n. <i>deunx</i>
$\frac{6}{12}$ or $\frac{1}{2}$ <i>sēmissi</i> -, n. <i>sēmis</i>	

- 271 Fractions were also expressed by the addition or multiplication of other fractions: as, nom. *tertiā septūmā*, $\frac{1}{3}$ of $\frac{1}{7}$, or $\frac{1}{21}$; *tertia et septūmā*, $\frac{1}{3} + \frac{1}{7}$ or $\frac{10}{21}$.

- 272 Mixed numbers were denoted by the Latin for the fractional part accompanied by that number of the ordinal series which exceeds by unity the given whole number. Thus, nom. $3\frac{1}{4}$ is *quadrans quartūs*; $5\frac{1}{2}$, *sēmis sextūs*; $2\frac{1}{2}$, *sēmis tertiūs*, or rather, by contraction, *sestertiūs*. The last quantity, viz. $2\frac{1}{2}$, was represented in symbols by adding *s*, the initial letter of *sēmis*, to the symbol for *two*, with a line running through the whole symbol, as in our own *lb*, *£*, for pounds; thus, $\frac{11}{16}$. But printers have found it convenient to substitute the letters *HS*.

PRONOUNS.

- 273 Pronouns are, strictly speaking, substantives, adjectives, adverbs, &c., and therefore belong to those heads of grammar; but it is convenient to discuss them separately, partly because they sometimes exhibit the suffixes in a more complete, sometimes in a less complete form than other words belonging to the same parts of speech, and partly because they are so much used.

PERSONAL PRONOUNS.

274

FIRST PERSON.

C.F. not known,* *I*, &c.

<i>Sing.</i>	<i>Plur.</i>
<i>N.</i> ěgo	nōs
<i>V.</i> —	—
<i>Ac.</i> mē	nōs
<i>G.</i> mēi	nostrum or -rī
<i>D.</i> mihi or mī	nōbīs
<i>Ab.</i> mē	nōbīs

275

SECOND PERSON.

C.F. tēb- *thou*, &c.

<i>Sing.</i>	<i>Plur.</i>
<i>N.</i> tū	uōs
<i>V.</i> tū	uōs
<i>Ac.</i> tē	uōs
<i>G.</i> tuī	uostrum or -rī
<i>D.</i> tibi	uōbīs
<i>Ab.</i> tē	uōbīs

276 For the pronoun of the third person, viz. *he, she, it*, the several parts of the adjective *eo-* or *i-* are used.

277 The nominatives of these pronouns are not expressed unless emphatic, because the personal suffixes of the verbs already denote the persons.

REFLECTIVE PRONOUNS.

278 Reflective pronouns refer to the person or thing expressed in the nominative case. In English the word *self* is used for this purpose.

279 Reflective pronouns, from their very nature, can have no nominative or vocative.

280 In the first and second persons, the common personal pronouns are used, viz. *mē, mēi* &c., *tē, tuī* &c. For the third person the several cases formed from the crude form *sēb-* *self* are used without any distinction for number or gender, to signify *himself, herself, itself, themselves*.

C.F. sēb-† *self*.

Ac. sē, G. suī, D. sibi, Ab. sē.

Remarks on the Pronouns EGO, TU, SE.

281 Ac.—*Med* and *ted* are used by old writers, as Plautus, for *mē* and *tē*. *Mē, tē, sē*, are also doubled, as *mēmē, tētē, sēsē*. The two first are rare, and only used to give emphasis. *Sēsē* is not uncommon. *Mehe* is an antiquated form for *mē*.

* Probably *ēgōmēt* (corresponding to the Sanscrit *asmāt*), or rather *mēgōmēt*. Compare too the Greek *ἡμερ-* (for *ἐγμερ-*) of *ἡμετερος*, implied also in (*ἡμεεις*) *ἡμεis*.

† The same as the old English adjective *sib* 'related,' still preserved in Scotch. In Greek the form is *σφ-*, whence *σφε, σφετερος*, &c.

- 282 G.—*Mis* and *tis* are antiquated forms, found in Plautus.
- 283 D.—*Mi* is rarely used in prose writers. *Mā*, *tē* or *tībe*, *sībe*, are severally antiquated forms for *mihi*, *tibi*, *sibi*.
- 284 Ab.—*Med* and *ted* are found in old writers.
- 285 G. pl.—These are merely genitives of the possessive adjectives *nostrō-*, *uostērō-*. Indeed *nostrōrum*, *uostērōrum* for the *m.*, and *nostrārum*, *uostērārum* for the *f.*, are found in old writers. *Vestrum*, *uestri*, with an *e*, are used by later writers. The genitives *nostrī*, *uostri* are used only in the objective sense. (See § 927.) *Nostrum*, *uostum* are required in partitive phrases. (See § 922.)
- 285.1 D. and Ab. pl.—*Nis* for *nōbis* is given in Festus.

DEMONSTRATIVE PRONOUNS.

- 286 The three demonstrative pronouns are adjectives, which point as it were with the finger to the place occupied: as, *ho*- *this* near *me*, *isto*- *that* near *you*, *illo*- *that* yonder.

- 287 *Illo*- (older form *ōlo*-* or *ollo*-) *that* yonder.

Singular.			Plural.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. <i>illē</i>	<i>illā</i>	<i>illud</i>	N. <i>illi</i>	<i>illae</i>	<i>illā</i>
Ac. <i>illum</i>	<i>illam</i>	<i>illud</i>	Ac. <i>illos</i>	<i>illās</i>	<i>illā</i>
G. <i>illius</i>	<i>illius</i>	<i>illius</i>	G. <i>illorum</i>	<i>illarum</i>	<i>illorum</i>
D. <i>illi</i>	<i>illi</i>	<i>illi</i>	D. <i>illis</i>	<i>illis</i>	<i>illis</i>
Ab. <i>illo</i>	<i>illā</i>	<i>illo</i>	Ab. <i>illis</i>	<i>illis</i>	<i>illis</i>

- 288 In the same manner is declined *isto*- *that* near *you*.†
- 289 To the three demonstratives, and to the adverbs derived from them, the demonstrative enclitic *cē* or *c* (*look*, *lo*) is often added for the sake of greater emphasis.

- 290 *Illo*- with enclitic *cē*.

Singular.			Plural.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. <i>illīc</i>	<i>illāc</i>	<i>illōc</i> or <i>illūc</i>	N. <i>illīcē</i>	<i>illācē</i>	<i>illācē</i>
Ac. <i>illunc</i>	<i>illanc</i>	<i>illōc</i> or <i>illūc</i>	Ac. <i>illoscē</i>	<i>illāscē</i>	<i>illācē</i>
G. <i>illiuscē</i>	<i>illiuscē</i>	<i>illiuscē</i>	G. <i>illōruncē</i>	<i>illāruncē</i>	<i>illōruncē</i>
D.‡ <i>illīc</i>	<i>illīc</i>	<i>illīc</i>	D. <i>illiscē</i>	<i>illiscē</i>	<i>illiscē</i>
Ab. <i>illōc</i>	<i>illāc</i>	<i>illōc</i>	Ab. <i>illiscē</i>	<i>illiscē</i>	<i>illiscē</i>

* See § 1173.1.

† The Mss. often drop the *i*, as Hor. Ep. 11. 2. 163, *nēpē mōdō sto*. (See Lachmann's Lucretius.) *Istus* as a nom. m. is in Pl. Mil. 1v. 6. 18.

‡ The dative *illīc* is only used as an adverb.

- 291 In nearly all those cases which end in *c*, the *c* may be added : as, Ac. m. illuncĉ, &c.
- 292 In the same manner is declined isto- with cĉ.
- 293 If, besides the enclitic cĉ, the enclitic ně *whether* is also added, the first enclitic takes the form cĭ throughout : as, illĭcĭně illaecĭně illĉcĭně &c. ; istĭcĭně istaecĭně istĉcĭně &c. ; hĭcĭně haecĭně hĉcĭně &c.
- 294 Many of the cases from ho- alone, have disappeared from the language, their places being supplied by those formed from ho- with cĉ. Hence in part the irregularities of the following declension.
- 295 Ho- *this*, partly with, partly without the suffix cĉ.

Singular.				Plural.			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N.	hĭc	haec	hĉc	N.	hĭ	hae	haec
Ac.	hunc	hanc	hĉc	Ac.	hōs	hās	haec
G.	hūiūs	hūiūs	hūiūs	G.	hōrum	hārum	hōrum
D.*	huĭc	huĭc	huĭc	D.	hīs	hīs	hīs
Ab.	hōc	hāc	hōc	Ab.	hīs	hīs	hīs

- 296 Those cases which do not end in *c*, as here declined, may have that enclitic added : as, G. hūiuscĉ ; N. pl. m. hĭcĉ, f. haecĉ or haec ; Ac. hoscĉ, &c. An old N. pl. is hisce, Pl. Mil. III. 6. 9.
- 297 An old form of the D. or Ab. pl. is hĭbūs.
- 298 The adverbs from illo- (or ōlo-) are illō or illĉc or illūc *to yonder place, thither* ; illim or illinc *from yonder place* ; illi or illic *in yonder place, yonder, there* ; illā or illāc *by yonder road, along that line* ; and ōlim† *formerly or hereafter, in those days*. See also Table of words derived from prepositions.
- 299 The adverbs from isto- are, istō or istĉc or istūc *to the place where you are, to your part of the country* ; istim or istinc *from the place where you are* ; isti or istic *where you are* ; istā or istāc *along the place or country where you are*.
- 300 The adverbs from ho- are, hōc or hūc *hither, towards me* ; hinc *hence, from me, from this time* ; hĭc *here, near me* ; hāc *along this road, by me* ; and sĭ (very rare), more commonly sic, *so, thus, in this way*.

* Hĭc is the form of the dative when used as an adverb.

† Unless ōlim be the equivalent in form of our *whilom*, an old dative of *while*, and signifying 'at times.'

LOGICAL PRONOUNS.

301 Logical pronouns refer only to the *words* of a sentence. To these belong *i-* or *eo-* *this* or *that*, and *qui-* or *quo-* *which*, &c.

302 *I-* or *eo-** *this* or *that*.

Singular.			Plural.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. <i>is</i>	<i>eā</i>	<i>id</i>	N. <i>iī</i> or <i>I</i> or rather <i>hi</i>	<i>eae</i>	<i>eā</i>
Ac. <i>eum</i>	<i>eam</i>	<i>id</i>	Ac. <i>eōs</i>	<i>eās</i>	<i>eā</i>
G. <i>eiūs</i>	<i>eiūs</i>	<i>eiūs</i>	G. <i>eōrum</i>	<i>eārum</i>	<i>eōrum</i>
D. <i>eī</i>	<i>eī</i>	<i>eī</i>	D. { <i>eīs iīs</i> or <i>iīs</i> or rather <i>hīs</i> for all genders.		
Ab. <i>eō</i>	<i>eā</i>	<i>eō</i>	Ab. {		

303 Old forms are N. *hīs*,† Ac. *im* or *em*, D. or Ab. pl. *ībūs* and *eābūs*.

304 The adverbs from *i-* or *eo-* are, *eō* to *this* or to *that* place or degree, *thither*; *indē* (in compounds *im* or *in*, as *exim* or *exin*) from *this*† —, from *that* —, *thence*; *ībi* in or at *this* —, in *that* —, *there*, *then*; *eā* along *this* or *that* line or road; *itā* thus, so; *iam* now, already, at last.

305 *Qui-* or *quo-*‡ *which*, *what*, *who*, *any*.

Singular.		
Masc.	Fem.	Neut.
N. <i>quīs</i> or <i>quī</i>	<i>quae</i> or <i>quā</i>	<i>quīd</i> or <i>quōd</i>
Ac. <i>quem</i>	<i>quam</i>	<i>quīd</i> or <i>quōd</i>
G. <i>quōiūs</i> or <i>cūiūs</i> for all genders		
D. <i>quōi</i> or <i>cūi</i> or <i>cūi</i> for all genders		
Ab. <i>quō</i> or <i>quī</i>	<i>quā</i> or <i>quī</i>	<i>quō</i> or <i>quī</i>

Plural.		
Masc.	Fem.	Neut.
N. <i>quī</i>	<i>quae</i>	<i>quae</i> or <i>quā</i>
Ac. <i>quōs</i>	<i>quās</i>	<i>quae</i> or <i>quā</i>
G. <i>quōrum</i>	<i>quārum</i>	<i>quōrum</i>
D. Ab. <i>quībūs</i> or <i>quīs</i> for all genders.		

* An older c.f. was *in*, whence *in-dē* adv. 'from this place.' Compare the Greek *ex-θεν*, as illustrated by *oiko-θεν*, *με-θεν*.

† Fest. sub voce 'Muger.'

‡ For the blanks insert *time*, *place*, &c., as it may be.

§ An older c.f. was *quin* or *cun*, whence *un-dē* (for *cundē*, compare *si-cundē*) 'from what place.'

- 306 Of the double forms, *qui* N. and *quōd* are adjectives; *quis* commonly a substantive, rarely an adjective; *quid* a substantive only.
- 307 *Qui-* or *quo-* is called a *relative* when it refers to a preceding word, as, *the person who* —, *the thing which* —, *the knife with which* —, &c. To the relative belong all the forms except *quis* *quā* and *quid*.
- 308 It is called a *direct interrogative* when it asks a question, as, *who did it?* and an *indirect interrogative* when it only speaks of a question, as, *we do not know who did it.* To the interrogative belong all the forms, except *quā*.
- 309 It is said to be used *indefinitely* when it signifies *any*. In this case it is placed after some word to which it belongs; very commonly after *sī*, *nē*, *num*, *ec*, *āli*. All the forms are used in this sense, but *quā* is more common than *quae*.
- 310 N. Ac.—*Quis* and *quem* in old writers are sometimes feminine.
- 311 G. D.—*Quōiūs* and *quōi* are older than the other forms. They appear to have been used by Cicero. An old genitive *cui* occurs in the word *cui-cui-mōdī* of *whatever kind*.
- 312 Ab.—*Qui* is the older form, and is only used by the later writers in particular phrases: as, 1. *quicum* = *quōcum* m. or n.; 2. without a substantive in the sense *wherewith*; 3. as an interrogative, *by what means, how?*
- 313 N. pl.—*Quēs* is a very old form.
- 314 D. and Ab. pl.—*Quis*, sometimes written *queis*, is the older form of the two.
- 315 The adverbs from *quo-* or *qui-* are, *quō whither, to what* —; *undē* (formerly *cundē*) *from what* —, *whence*; *ūbi* (formerly *cūbi*) *in what* —, *where, when*; *quā along what road or line*, &c.
- 316 The conjunctions from *quo-* or *qui-* are, *quom quum* or *cum when*; *quando when*; *quam how*; *quārē* (*quā rē*) *quār* or *cūr why*; *ūt* (formerly *cūt*) or *ūtī how, that, as*; *quōd that, because*, &c.

OTHER PRONOMINAL ADJECTIVES, &c.

- 317 The following adjectives are derived from *quo-* or *qui-*: *quanto-how great*; *quāli-like what, of what kind*; *quōt* (undeclined) *how many* (whence *quōtīens how often*); *quōto-occupying what place in a series*.
- 318 From an old root, *to- this*, are derived the adjectives, *tanto-so great*; *tāli-like this, of this kind*; *tōt* (undecl.) *so many* (whence

- tōtiens *so often*); tōto- *occupying this place*; also the adverbs tam *so*; tum or (with the enclitic cě) tunc *then*.
- 319 Of pronominal origin are, nam *thus* or *for*, and num *now* (Greek νυν), an old word still used in etiam-num *even now, still*, and in nūdius tertiūs *now the third day, two days ago*. In common use the enclitic cě is always added, as, nunc *now*.
- 320 Ali is prefixed to many of the relative forms: as, āliqui- *any, some* (emphatic), declined like qui- *any*; N. n. āliquantum *some, a considerable quantity*; āliquōt (undeclined) *some, a considerable number, &c.*
- 321 Eo is prefixed: as, equi- &c. *whether any?* equando *whether at any time?*
- 322 Num *whether*, sī *if*, nē *not*, are also prefixed: as, numqui- *whether any*, sīqui- *if any*, nēqui- *lest any*. N. numquīs, sīquīs, nēquīs, &c.
- 323 Of the adverbs formed from āliqui-, nēqui-, numqui-, sīqui-, many take the old initial *c*, as ālī-cūbi, ālī-cundě, &c.
- 324 Vtēro- (originally cū-tēro-)—generally an interrogative, *which of the two?* and sometimes a relative, *he of the two, who*; and after sī, *either*, as, sī ūtēro- *if either*—has G. ūtrīūs, D. ūtrī. Hence neutēro- N. neutēr, &c. (formerly ne-cūtēr) *neither*.*
- 325 Ipo- ipša- *self, very*, is declined, N. ipšūs or ipšē ipšā ipsum, Ac. ipsum ipsam ipsum, and the rest like illo-.
- 326 The N. ipšūs is found only in old writers, as Terence. Apšē or 'pšē undeclined is sometimes found in old writers instead of the proper case of ipo-: as, re-apšē for re-ipsā, campšē for eam ipsam, &c.
- 327 Alio- *one, another*, has G. ālīūs, D. ālīi, and N. and Ac. neut. sing. ālīūd, and the rest like illo-. From a crude form āli- are derived the old N. m. f. ālīs, n. ālīd, and the adverbs ālībi *elsewhere*, ālītēr *otherwise*.

* The plural of those words which have the suffix *tēro* must be carefully distinguished from the singular. Thus,

N. sing. ūtēr *which of the two individuals*.

N. pl. ūtrī *which of the two classes, parties, nations, armies, &c.*

N. sing. altēr *one of the two individuals*.

N. pl. altērī *one of the two classes, parties, nations, armies, &c.*

N. sing. ūterquē *both of the two individuals*.

N. pl. ūtriquē *both of the two classes, parties, nations, armies, &c.*

N. sing. neutēr *neither of the two individuals*.

N. pl. neutrī *neither of the two classes, parties, nations, armies, &c.*

- 328 When *ālio-* is used in two following sentences, it is translated by *one —, another —; or some —, others —*: as, *ālius ridet, ālius lācrūmat one laughs, another cries; āliōs caedit, ālios dimittit he kills some, and lets others go.*
- 329 When *ālio-* is used twice in the same sentence, that sentence is commonly translated twice over: as, *āliūd āliō tempōrē one thing at one time, another at another; or by each other: as, ālii āliis prōsunt they do good to each other.*
- 330 *Altēro-* (from *āli-*) *one of two, another of two, the second*, has G. *altērīūs*, D. *altēri*; but *altērīūs* occurs in poetry.*
- 331 When *altēro-* is used in two following sentences, it is translated by *the one —, the other —*: as, *alter ridet, alter lācrūmat the one laughs, the other cries.*
- 332 When *altēro-* is used twice in the same sentence, it is commonly translated by *each—other*: as, *altēr altērum uolnērat each wounds the other.*
- 333 As *āli-* and *qui-* form *āliqui-*, so from *altēro-* and *ūtēro-* is formed *altēr-ūtēro-* *one of the two*, which is declined in both parts; but elision generally takes place if the first part end in a vowel or *m*: as, N. *altērūtēr altēr'ūtrā altēr'ūtrum &c.*, but G. *altērīūs-ūtrīūs*.
- 334 *Ullo-* *any* (a diminutive from *ūno-* *one*) has G. *ulliūs*, D. *ulli* &c. It is accompanied by a substantive, and is used only in negative sentences. Hence *nullo-* *none*, declined like *ullo-*.
- 335 Many enclitics are added to the pronouns to give emphasis to them: viz.
- 336 *Quīdem*: as, *ēquīdem*, for *ēgō quīdem I at least.*
- 337 *Mēt*: as, *ēgōmēt I myself; uosmēt you yourselves.* It is commonly followed by *ipsē*: as, *suismēt ipsī praesīdiis they themselves with their own troops.*
- 338 *Tē*, only with the nominative *tū*: as, *tūtē thou thyself.*
- 339 *Cē*, only with the demonstrative pronouns. See §§ 286–300.
- 340 *Pōtē*: as, *ut-pōtē inasmuch as, as.*
- 341 *Ptē*, in certain old forms: as, *mihiptē, meptē*; and above all with the ablatives, *meoptē, meaptē, suoptē, suaptē, &c.*
- 342 *Dem*, with the pronoun *i-* or *eo-*: as, *i-dem the same.* The N. m. drops the *s*, but leaves the vowel long; the N. and Ac. neut. take no *d*, and have the vowel short. In the Ac. sing. and

* See note p. 54.

G. pl. the final *m* becomes *n* before *d*. Thus, N. *Idem eā-dem* Idem, Ac. *eun-dem ean-dem* Idem &c. So also with *tōt*, *tōtī-dem* (undecl.) *precisely as many*; and with *tanto*-, N. *m. tantus-dem*, &c. *of the same magnitude*.

- 343 *Dam*, with *quo-* or *qui-*. N. *qui-dam quæ-dam quid-dam* or *quod-dam*, Ac. *quen-dam quan-dam quid-dam* or *quod-dam* &c. *a certain person or thing*. It is used when a person cannot or will not state whom or what he means, and often serves to soften adjectives which would express too much: as, *divinā quædam eloquentiā* *a certain godlike eloquence, a sort of godlike eloquence, I had almost said a godlike eloquence*. From *quidam* is derived *quondam* *at some former or future time, formerly, hereafter*.
- 344 *Quam*, with *quo-* or *qui-*: as, N. *quisquam quæquam quidquam* or *quicquam* &c. *any*, in negative sentences. It is commonly used without a substantive. See *ullo-* above. From *quisquam* are formed the adverbs *umquam* or *unquam* (originally *cumquam*) *ever*; from whence *nunquam* *never*, *nō-qui-quam* *in vain*, *haudquāquam* *in no way, by no means*, *neutiquam* or rather *nūti-quam* *in no way, by no means*, *usquam* *any where*, *nusquam* *no where*.
- 345 *Piam* (probably another form of preceding suffix), with *quo-* or *qui-*: as, N. *quispiam quæpiam quidpiam* or *quodpiam* &c. *any* (emphatic). From *qui-piam* comes the adverb *uspiam* *any where*.
- 346 *Nam*: as, N. *quisnam* or *quīnam quænam quidnam* or *quodnam* &c. *who, which?* in interrogations (emphatic); and N. *ūternam* *which of the two?* in interrogations (emphatic).
- 347 *Quē* (this enclitic is probably a corruption of the relative itself): as, N. *quisquē quæquē quidquē* or *quodquē* &c. *every, each*; whence the adverbs *ūbi-quē* *every where*, *undī-quē* *from every side*, *ūtī-quē* *any how, at any rate*, *usquē* *every step, every moment*; also N. *ūterquē ūtrā-quē ūtrumquē* *each of two, both*.
- 348 *Quisquē* in old writers is used in the same sense as *quicquē*.
- 349 *Quisquē* is generally placed—1. after relatives and relative conjunctions: as, *ut quisquē uēnit* *as each arrived*; 2. after reflective pronouns: as, *prō sē quisquē* *each for himself*; 3. after superlatives and ordinal numerals: as, *optīmus quisquē* *all the best men*, *dēcīmus quisquē* *every tenth man*, *quōtus quisquē?* (*every how manyth*) *how few?*
- 350 *Cumquē* or *cunquē* (an old variety of *quisquē*): as, N. *quicunquē quæcunquē quodcunquē* &c. *whoever, whosoever, whichever, whatever*: so also N. *ūtercunquē ūtrācunquē ūtrumcunquē* &c.

whichever of the two; N. m. *quantuscunquē* &c. *how great soever*, *quandōcunquē* *whensoever* &c. *Cunquē* may be separated from the other word: as, *qui mē cunquē uidit* *whoever saw me*. *Quicunquē* is rarely used as an indefinite, *any whatever*.

351 *Vīs* (*thou wishest*, from *uōl- wish*): as, N. *quīvis quaevis quidvis* or *quodvis* &c. *any one you please* (the best or the worst), a universal affirmative; whence *quamvis* *as much as you please*, *no matter how* —, *though ever so* —; and *uteruis utrūvis utrumvis* *whichever of the two you please*.

352 *Lūbet* or *libet* (*it pleaseth*): as, N. m. *quīlūbet* &c. *any one you please*; and N. m. *ūterlūbet* &c. *whichever of the two you please*.

353 Relative forms are often doubled. Thus, *qui-* doubled: as, N. m. *quisquīs*,* n. *quidquid* or *quicquid* *whoever*, *no matter who*; whence *cuiuscūmōdī*, a genitive, *of whatever kind*, and *quōquō mōdo* *in any way whatever*.

355 *Quanto-* doubled: as, N. m. *quantusquantūs* &c. *how great soever*, *no matter how great*.

356 *Quāli-* doubled: as, N. m. *quālisquālis* &c. *whatever-like*, *no matter what-like*.

357 *Quōt* doubled: as, *quotquōt* (undeclined) *how many soever*, *no matter how many*.

358 So also there are the doubled adverbs or conjunctions: *quamquam* *however*, *no matter how*, *although*, *and yet*; *ūtūt* *however*, *no matter how*; *quōquō* *whithersoever*; *undēundē* *whencesoever*; *ūbiūbi* *wheresoever*; *quāquā* *along whatsoever road*.

POSSESSIVE PRONOUNS.

359 *Meo- mea-* *mine, my*.

Tuo- tua- *thine, thy, your, yours* (referring to one person).

Suo- sua- *his, hers, her; its; theirs, their*.

Nostĕro- nostĕra- *ours, our*; N. *nostĕr nostrā nostrum* &c.

Vostĕro- uostĕra- or *uestĕro- uestĕra-* *yours, your* (referring to more than one); N. *uostĕr uostrā uostrum* &c.

Cūio- cūia- *whose*.

360 These are all declined regularly, except that the m. V. of *meo-* is *mi*.

361 *Suo-* is a reflexive pronoun, and can only be used when it refers to the nominative (see § 280). In other cases *his, her* or *its* must be translated by the genitive *eius* from *i-*, and *their* by the genitive *eōrum* or *eārum*.

* No special form for the feminine in use.

362 The adjective *cūio*- is rarely met with, the genitives *cūiūs*, *quōrum*, *quārum*, being used in its place.

363 The possessive pronouns, if not emphatic, are placed after the noun they belong to. If they are emphatic, they are placed before it.

364 From the possessive pronouns are derived :

Nostrāti- or *nostrāt*-, N. *nostrās* of our country.

Vostrāti- or *uostrāt*-, N. *uostrās* of your country.

Cūiāti- or *cūiāt*-, N. *cūiās* of whose country.

365 Formed in the same way are *infūmāti*- belonging to the lowest, *summāti*- belonging to the highest. All these are declined like *Arpināti*- or *Arpināt*- belonging to *Arpinum*.

366

TABLE OF PRONOMINAL ADVERBS.

Ending in	by or i, dat.	ō (= om) acc.	dē (= der)* old gen.	ā, abl. fem.
Meaning	where	whither	whence	along what road
ho-	hīc	hō,† hōc,‡ hūc	hīnc	hāc
isto-	istī, istīc	istō, istōc,‡ istūc	istīm, istīnc	istā, istāc
illo-	illī, illīc	illō, illōc,‡ illūc	illīm, illīnc	illā, illāc
i- or eo-	ibī	eō	indē	eā
i- or eo- + dem	ibīdem	eōdem	indīdem	eādem
quī- or quo-	ūbī	quō	undē	quā
ūtēro-	ūtērōbī	ūtērō	ūtīrindē	ūtērā
ālīo-	ālīūbī	ālīō	ālīundē	ālīā
ālī-	ālībī			
altēro-		altērō§	altīrindē(?)	
neutēro-	neutrūbī	neutrō		
ālī- + quī- or quo-	ālīcūbī	ālīquō	ālīcundē	ālīquā
sī + quī- &c.	sīcūbī	sīquō	sīcundē	sīquā
nē + quī- &c.	nēcūbī	nēquō	nēcundē	nēquā
num + quī- &c.	numcūbī	numquō		
quī- doubled	ūbīūbī	quōquō	undeundē	quāquā
quī- or quo- + uīs	ūbīuīs	quōuīs	undēuīs	quāuīs
quī- &c. + lūbet	ūbīlūbet	quōlūbet	undēlūbet	quālūbet
quī- &c. + quē	ūbīquē	quōquē¶	undīquē	
ūtēro- + quē	ūtērōbīquē	ūtērōquē	ūtīrīquē	ūtērāquē
quī- &c. + quam		quōquam		quāquam**
quī- &c. + nam	ūbīnam	quōnam		quānam

* See § 790.

† Occurring in *hōrsūm* for *hō-uorsūm* 'hitherwards.'

‡ Less used than the other forms.

§ Occurring in *altērō-uorsūs* 'towards the other side.'

|| Virtually occurring in *altīrīnācūs* 'from the other side.'

¶ In *quōquēuorsūs* 'in every direction.'

** In *nēquāquam* and *hāudquāquam* 'in no way, by no means.'

VERBS.

- 367 An *active* verb denotes action, that is, movement: as, *caed-fell, cut or strike, cūr- run.*
- 368 The person (or thing) from whom the action proceeds is called the *nominative to the verb.*
- 369 The object to which the action is directed is called the *accusative after the verb.*
- 370 A verb which admits a nominative is called *personal*: as, *caed-strike*; whence *uir caedit the man strikes.*
- 371 A verb which does not admit a nominative is called *impersonal*: as, *tōna- thunder*; whence *tōnāt it thunders.*
- 372 A *transitive* verb is one which admits an object or accusative after it: as, *caedit puērum he strikes the boy.*
- 373 An *intransitive* verb is one which does not admit an accusative: as, *cūr- run*; whence *currit he runs.*
- 374 The object of a transitive verb may be the agent himself: as, *caedo mē I strike myself, caedis tē you strike yourself, caedit sē he strikes himself, &c.* A verb is then said to be used as a *reflective.*
- 375 In Latin a reflective suffix is added to a transitive verb, so as to give it the reflective sense: as, *uertō I turn, uertōr I turn myself; uertis you turn, uertēris you turn yourself; uertit he turns, uertitūr he turns himself.*
- 376 A reflective verb then denotes an action upon oneself, and in Latin is conjugated in the imperfect tenses with a suffix *s* or *r*.^{*} It will be denoted by an *r* between brackets: as, *uert-(r.) turn oneself.*
- 377 The perfect tenses of a reflective verb are supplied by the verbs *ēs-* and *fu- be,* united with the participle in *to-*.
- 378 An intransitive verb is generally in meaning reflective: as, *cūr- run* i. e. *put oneself in a certain rapid motion, ambūla- walk*

* This suffix is no doubt the pronoun *sē* 'self,' which, as it is not limited in number and gender, was probably at first not limited in person. In some of the Slavonic languages the same pronoun is actually applied to all the persons; and in the Lithuanian the reflective verb is formed from the simple verb through all the persons by the addition of *s*. The interchange of *s* and *r* has been seen already in the nouns; another example presents itself in *uertēr-is*, which is formed from *uertis*, precisely as the gen. *puluēr-is* from the c.p. *puluīs*, and the old pl. gen. *nucēr-um* (see § 85) from the sing. gen. *nucīs*. So also *lapidēr-um, regēr-um* (Charisius, p. 40 Putsch.), *bouēr-um* (Cato R. R. 62).

i. e. *put oneself in a certain moderate motion*; but as the object in these cases cannot easily be mistaken, no reflective pronoun or suffix is added.

- 379 When the source of an action (i. e. the nominative) is not known, or it is thought not desirable to mention it, it is common to say that the action proceeds from the object itself. A reflective so used is called a *passive*: thus *uertitūr*, literally, *he turns himself*, is often used for *he is turned*.*
- 380 This passive use of a verb with a reflective suffix is more common than the proper reflective use.
- 381 The nominative to the passive verb is the same as the accusative after the transitive verb, *caedunt puërum* *they strike the boy*, or *caeditur puër* *the boy is struck*.
- 382 Hence passive verbs can be formed only from transitives.
- 383 An impersonal passive verb however is formed from intransitives†: as, from *nöce*- *do damage*, *nöcētūr* *damage is done*; from *rësist*- *stand in opposition*, *offer resistance*, *rësistitūr* *resistance is offered*. When the intransitive verb can be thus expressed by an English verb and substantive, the passive impersonal may be translated by what is also strictly impersonal, the person who does the damage, or offers the resistance, &c. not being mentioned. At times this is impracticable, and it is necessary to use the word *they* or *people* with the active, as from *i*- *go*, *Itūr* *they go*.
- 384 Transitive verbs also may form a passive impersonal: as, from *dicō*- *say*, *dicitūr*† *they say*; but in this case the words of the sentence that follow *dicitūr* may perhaps be considered as a nominative to it. See Syntax, § 1240.

* Many European languages will afford examples of this strange use of the reflective; as the German: *Das versteht sich von selbst*, 'that is understood of itself;' the French: *Le corps se trouva*, 'the body was found;' the Italian: *Si loda l'uomo modesto*, 'the modest man is praised;' the Spanish: *Las aguas se secaron*, 'the waters were dried up.' There is something like this in our own language: *the chair got broken in the scuffle*. Nay, children may often be heard to use such a phrase as *the chair broke itself*.

† Where the action of an intransitive verb is to be expressed without mentioning the nominative, the artifice of supposing the action to proceed from the object is of course impracticable, because an intransitive verb has no object. Here a second artifice is adopted, and the action is supposed to proceed from itself; thus, *nocetur*, literally translated, is 'damage does itself.'

‡ In Italian, *si dice*; in Spanish, *se dice*. In German it is expressed by *man sagt*, 'man says;' from which the French have literally translated their *on dit*, originally *hom dit*.

385 A static verb denotes a state : as, *ěs- be, dormi- sleep, iāce- lie, uŕgla- be awake, mětū- fear.*

386 Static verbs generally end in *e*, by which they are sometimes distinguished from active verbs of nearly the same form and meaning : as,

iāc- or iāci-	throw,	iāce-	lie.
pend-	hang or suspend,	pende-	hang or be suspended.
sīd- (sīdĕre)	alight or sink,	sĕde-	sit or be seated.
cāp- or cāpi-	take,	hābe-	hold or have.
possīd-	enter upon possession,	possīde-	possess.
feru-	boil,	ferue-	be boiling hot.
[cand-	set on fire],	cande-	blaze, & cāle- be hot.
tend-	stretch, strain,	tĕne-	hold tight.
alba-	whiten,	albe-	be white.

387 A static imperfect is nearly equivalent to the perfect of an active : as, *possĕdīt he has taken possession, and possīdet he possesses or is in possession; possĕdĕrat he had taken possession, and possīdĕbat he possessed or was in possession; possĕdĕrīt he will have taken possession, and possīdĕbīt he will possess or be in possession.*

388 Hence many static verbs in *e* have no perfect ; and even in those which appear to have one, the perfect by its meaning seems to belong to an active verb. Thus *frĭge- be cold* is said to have a perfect *frīx-*. The compound *rĕfrīxit* does exist, but not with a static meaning : thus *uīnum rĕfrīxit the wine got or has got cold again*. The form of the perfect itself implies a present *rĕfrīg-*, not *rĕfrĭge-*.

389 Hence two perfects from active verbs are translated as static imperfects : as, *gno- or gno-sc- examine*, whence perf. *gnōuit he has examined or he knows, gnōuĕrat he had examined or he knew; consue- or consuesc- acquire a habit or accustom oneself*, whence perf. *consuĕuit he has acquired the habit or is accustomed, consuĕuĕrat he had acquired the habit or was accustomed.*

390 Two verbs have only the perfect in use, and these translated by English imperfects of static meaning, viz. *ōd-*, mĕmīn-*, whence *ōdit he hates, ōdĕrat he hated, ōdĕrīt he will hate; mĕmīnit he*

* These imply an imperfect crude form *ōd-* or *ōdī-* 'take an aversion to,' whence *ōdio- sb. n.* 'hatred;' and *mĕn-* 'mind' or 'notice,' whence the *sb. f. mĕn-ti- or mĕnt-* 'mind.'

remembers, mēmīnērat he remembered, mēmīnērīt he will remember.

- 391 Static verbs are for the most part intransitive; but some are transitive, as those which denote possession, *hābe- hold, tēne- hold tight, keep, possīde- possess, sci- know*; and verbs of feeling, as, *āma- love, time- fear.*

IRREGULARITIES OF FORM AND MEANING.

- 392 A static intransitive has sometimes a reflective or passive perfect. Such a verb is commonly called a *Neuter-Passive*: as,

Lat.	English.	Pres. 3 pers.	Perf. 3 pers. masc.
aude-	dare,	audet	ausūs est.
gaude-	rejoice,	gaudet	gāuīsūs est.
fīd-	trust,	fīdīt	fīsūs est.
sōle-	be wont,	sōlet	sōlītūs est.

- 393 To the same class belong several impersonal verbs of feeling, &c. : viz.

mīserē-	denoting pity,	mīseret	mīserītum or mīsertum est.
pūde-	„ shame,	pūdet	pūduit or pūdītum est.
pīge-	„ reluctance,	pīget	pīguit or pīgītum est.
taede-	„ weariness,	taedet	taedit or per-taesum est.
lūbe-	„ pleasure,	lūbet	lūbuit or lūbītum est.
plāce-	„ approbation,	plācet	plācuit or plācītum est.
lice-	„ permission,	licet	licuit or licītum est.

- 394 Some transitive verbs are used without a reflective pronoun or suffix, yet with a reflective or intransitive meaning: as, *fortūnā uertērat fortune had turned i.e. had turned herself.* In these cases the pronouns *mē, tē, sē* &c. are said to be understood.

- 395 This use of a transitive form with a reflective or intransitive meaning is more common in the perfect tenses: as, *rēuertītūr he returns, rēuertēbātūr he was returning, rēuertētūr he will return*; but *rēuertit he has returned, rēuertērat he had returned, rēuertērīt he will have returned.* So *dēuertītūr he turns out of the road into an inn, but dēuertit (perf.) he has done so*; *plangītūr he beats himself, but planxit he has beaten himself.*

- 396 Some of the principal verbs which are thus used with both a transitive, and reflective or intransitive meaning, are the following:

Lat.	Trans.	Intrans.	Lat.	Trans.	Intrans.
mōue-	move,	move.	plang-	beat,	beat oneself.
auge-	increase,	increase.	incīpi-	begin,	begin.
laxa-	loosen,	get loose.	inclīna-	slant,	slant.
lāua-	wash,	wash.	abstīne-	keep away,	abstain.
mūta-	change,	change.	rēmīt-	let go again,	relax.
sta-	set up,	stand.	suppēdīta-	keep filling up,	abound.
ru-	put in violent motion,	rush.	præcīpīta-	throw headlong,	rush headlong.*

397 In some verbs the transitive meaning, though originally belonging to the word, has become nearly or quite obsolete, as in *prōpēra-* *hasten*, trans. or intrans., *prōpinqua-* *make near or approach*.

398 The reflective form seems to have been originally given to some verbs to denote reciprocal action : as,

amplect-īmūr	we embrace each other.	partī-mūr	we share together.
conuiciā-mūr	we abuse each other.	proeliā-mūr	we fight each other.
fābūlā-mūr	we talk together.	rixā-mūr	we snarl at each other.
lōqu-īmūr	we talk together.	sōlā-mūr	we comfort each other.
luctā-mūr	we wrestle together.	sortī-mūr	we cast lots together.
oscūlā-mūr	we kiss each other.	sāuiā-mūr	we kiss each other.

399 Many reflective verbs are translated by an English intransitive : as, *prōfic-isc-* (r.) *set out*, *laeta-* (r.) *rejoice*, which have still a reflective sense. These are called *Intransitive Deponents*.

400 Many reflective verbs have so far thrown off the reflective meaning, that they are translated by an English transitive and take a new accusative : as, *mīra-* (r.) *admire*, *uēre-* (r.) *fear*, *amplect-* (r.) *embrace*, *indu-* (r.) *clothe oneself*, *put on*, *sēqu-* (r.) *follow*, *īmīta-* (r.) *make oneself like*, *imitate*. These are called *Transitive Deponents*.

401 Some intransitive verbs, by a slight change of meaning, are used transitively : as, from *horre-* *bristle* or *shudder*, *horret tēnēbrās* *he dreads the dark*; *māne-* *wait*, *mānet aduentum cūs* *he awaits his arrival*; *ōle-* *smell*, *ōlet unguentā* *he smells of perfumes*. This

* It is in this way that *fī-*, only a shortened form of *fāci-*, first signified 'make myself,' and then 'become' or 'am made.' It is indeed probable that the *e* in *fācio* was not always pronounced. This would account for its disappearance in the Italian infinitive *fare* and French *faire*; and would also account for the fact that *fī* is commonly long before a vowel, as *fī-o* 'I am made,' for *fai-o*.

- is particularly the case with some neuter pronouns: as, from *lābōra*-labour, *id lābōrat* *he is labouring at this*. (See § 909.)
- 402 Intransitive verbs may have an accusative of a noun which has the same meaning: as, *ultam iūcundam uluīt* *he is living a delightful life*. This is called the *Cognate Accusative* (§ 894).
- 403 Intransitive verbs when compounded sometimes become transitive: as, *uāđ-** *go*, *šūāđ-* *go out, escape*; whence *šūāđērš pēricūlō* or *ex pēricūlō* *to make one's way out of danger*, or *šūāđērš pēricūlum* *to escape danger*;—*uēni-* *come*, *conuēni-* *come together, meet*; whence *conuēnīre āliquem* *to meet one, to go and see a person*;—*grāđ-* or *grāđi-* (r.) *march*, *šgrēđ-* or *šgrēđi-* (r.) *march out, leave*; whence *šgrēđi urbē* or *ex urbē* *to march out of the city*, or *šgrēđi urbem* *to leave the city*.
- 404 Some transitive verbs when compounded take a new transitive sense, nearly allied to the original meaning, and thus have a double construction: as, *da-* *put*, *circumda-* *put round or surround*; whence *circumdārš mūrum urbi* *to throw a wall round the city*, or *circumdāre urbem mūrō* *to surround the city with a wall*;—*sēr-* *sow or plant*, *insēr-* *plant in, graft*; whence *insērērš pīrum ornō* (dat.) *to graft a pear on a wild ash*, or *insērēre ornum pīrō* (abl.) *to engraft a wild ash with a pear*;—*du-* *put*, *indu-* *put on, clothe*; *indučērš uestem ālicui* *to put a dress on one*, or *indučēre āliquem uestē* *to clothe one with a dress*.
- 405 The verb then has two forms or voices: the *simple voice* (commonly called the *active*), which does not take the reflective suffix; the *reflective voice* (commonly called the *passive*), which does take it.

PERSONAL SUFFIXES TO VERBS.

- 406 In English the pronouns *I, you or thou, he, she, it, &c.* are prefixed to a verb. In Latin, as in Greek, little syllables with the same meaning are attached to the end of a verb so as to form one word with it.
- 407 The Greek verb in its oldest shape formed from the pronouns *me-me, su-* or *tu-thou*, and *to-this*, the three suffixes *mī, sī, tī*, or, with a short vowel prefixed, *ōmī, ēsī, ētī*.† Now the Latin language has its personal suffixes not unlike these: viz. *ōm, ēs, ēt*.

* See § 451.1.

† Compare the old verb *εἰμι* (εσ-μι), εσ-σι, εσ-τι, with the old reflective verb *τυκτ-αμ-αι*, *τυκτ-εσ-αι*, *τυκτ-ετ-αι*.

- 408 The suffix *ōm*, belonging to the first person, is but little altered in sum (=ēs-um) *I am*, or in inqu-am* *I say*.
- 409 More commonly the suffix *om* undergoes one of two changes. Either the *m* is lost, as, scrib-o *I write*, for scrib'om†; or, if a vowel precede, the *o* sometimes disappears, leaving the *m*, as, scribēba'm *I was writing*.
- 410 The final *o* of the first person is always long in Virgil‡, but common in later poets.
- 411 The suffixes of the second person, *is*§, and of the third person, *it*, also lose their vowel, if the verb itself end in one. Thus, scrib-Is *you write*, and scrib-It *he writes*; but scribēbā's *you were writing*, āra's *you plough*, scribēba't *he was writing*, āra't *he ploughs*. So also the *ī* is lost in fers *you bring*, fert *he brings*; ēs (for ēs-Is) *you are*, est *he is*; and uolt *he wishes*.
- 412 When the suffix *it* thus loses its vowel by contraction, as, āra-It, ārat *he ploughs*, it might be expected that the syllable would be long; but it is in fact nearly always short. Still in the reflective the right quantity is preserved, scribēbāt-ūr, ārāt-ūr; and the old poets, including even Virgil, have examples of a long quantity in such words as versāt, augeāt, accidēt.
- 413 The form of the second person suffix in the perfect is *tī* for *tū*: as, scripsis-tī *you have written*.
- 414 The suffixes of plurality for the nouns were *s* and *um*. (See § 52.) Those employed for the verbs are nearly the same.
- 415 From *ōmē* and *s* is formed the double suffix *ōmēs* 'we' for the old Greek verb. The old Latin prefers *īmūs*, as in uol-īmūs *we wish*, sūmūs (=ēs-īmūs) *we are*, quaes-īmūs *we ask*. Commonly *īmūs* is written, as scrib-īmūs *we write*.||

* The English language still retains a trace of the first person suffix in the verb *am*. See also § 1158, 1, note †, about *sciam*.

† See the adverbs of motion towards, where *om* final is similarly reduced to *o*.

‡ *Spondeo* and *nescio* appear to have a short *o* in Virgil, but in reality are to be considered as words of two syllables, *spon-do* or *spon-ī-do* and *nesc-yo*. *Scio* in Italian has become *so*.

§ The English language still retains its suffix of the second person *est*, and of the third person *eth* or *s*, as in *sendest* and *sendeth* or *sends*.

|| See the same interchange of *ūs* *us* and *īmūs* in the superlatives (§ 242), and in the ordinal numerals (§ 252). Nay the Emperor Augustus wrote *simus* (i. e. *īmūs*) for *sumus* in the indicative.

- 416 The *i* is lost after a vowel : as, scribēbā-mūs *we were writing*, ārā-mūs *we plough*.
- 417 From *tu* or *ti* and *s* is formed the double suffix *tis* 'you' (pl.) ; or, with a short vowel prefixed, *itis* : as, scrib-itīs *you (pl.) write*.
- 418 The prefixed *i* is lost after a vowel : as, scribēbā-tīs *you (pl.) were writing*, ārā-tīs *you (pl.) plough*. So also in es-tīs *you are*, fer-tīs *you bring*, and uol-tīs *you wish*.
- 419 The syllable attached to the verb to form the third person plural is *unt* : as, scrib-unt *they write*.
- 420 The *u* is always lost if the verb end in *a* or *e*, and sometimes if it end in *i*. Thus, scribēba-nt *they were writing*, scribe-nt *they will write*, scripsēri-nt *they will have written* ; but audi-unt *they hear*.
- 421 In the imperative mood the suffixes of the second person singular and plural change the *is* into *ē*, and *itis* into *itē* : as, scrib-ē and scrib-itē *write*, scribītō-tē *ye shall write*.*
- 422 The final *ē* is lost after a vowel : as, ārā *plough* ; also in fēr *bring*, fāc *make*, dīc *say*, dūc *lead*, ēs *be*.

MOODS, &c.

- 423 The *indicative* mood is used for the main verb of a sentence, whether it be affirmative, negative, or interrogative. It is also used in some secondary sentences.

The indicative mood has no special suffix.

- 424 The *imperative* mood commands. Its suffix in the future tense is the syllable *tō* or *itō* : as, scrib-itō *thou shalt write*.

- 426 The two tenses of the imperative are commonly united as one.

- 427 The *subjunctive* mood, as its name implies, is used in secondary sentences subjoined to the main verb.

- 428 In some sentences it is not uncommon to omit the main verb, and then the subjunctive mood *seems* to signify *power*, *permission*, *duty*, *wish*, *purpose*, *result*, *allegation*, *hypothesis* ; whereas in fact these notions rather belong to the verb which is not expressed. Thus the phrase, Quid fāciam ? is translated by *What should I do ?* or *What am I to do ?* But the full phrase is Quid uis fāciam ? *What do you wish me to do ?*

* So in the Greek, even the indicative has τυττετε for τυττεtis. Compare also the double form *tristis* and *tristē*, *magis* and *magē*, and above all the second persons of reflective verbs: uideris, uiderē ; uidebaris, uidebarē, &c.

- 429 The suffix of the subjunctive mood cannot be easily separated from those of the subjunctive tenses.
- 430 The *infinitive* mood is also used in secondary sentences subjoined to the main verb. It differs from the subjunctive in that it does not admit the personal suffixes to be added to it.
- 431 The suffix of the infinitive mood is *ěsě* or *ěře*: as, *es-sě to be*, *scrib-ěře to write*.
- 432 The infinitive mood may also be considered as a neuter substantive undeclined, but differing from other substantives in that it has the construction of a verb with a noun following.
- 433 The *supines* are the accusative and ablative cases of a masculine substantive formed from a verb with the suffix *ŭu* or *tu*. The accusative supine has occasionally the construction of a verb with the noun following.
- 434 The accusative supine is in many grammars called the supine active; and the ablative supine, the supine passive.
- 435 The *gerund* is a neuter substantive formed from a verb with the suffix *endo* or *undo*; of which the first vowel is lost after *a* and *e*. In the old writers it has the construction of a verb with the noun following.
- 436 A *participle* is an adjective in form, but differs from adjectives, first, because an adjective speaks of a quality generally, while a participle speaks of an act or state at a particular time; secondly, because a participle has the construction of a verb with the noun following.

ON TENSES IN GENERAL.

- 437 *Tense* is another word for time. There are three tenses: *past*, *present*, and *future*.
- 438 The past and future are boundless; the present is but a point of time.
- 439 As an act may be either past, present, or future, with respect to the present moment, so *yesterday* had its past, present, and future; and *to-morrow* again will have its past, present, and future.

Thus, first in reference to the present moment, we have: Past, *he has written to A*; Pres. *he is writing to B*; Fut. *he is going to write to C*.

Secondly, in reference to yesterday or any other moment now

gone by : Past, *he had written to D*; Pres. *he was writing to E*; Fut. *he was going to write to F*.

Thirdly, in reference to tomorrow or any moment not yet arrived : Past, *he will have written to G*; Pres. *he will be writing to H*; Fut. *he will be going to write to I*.

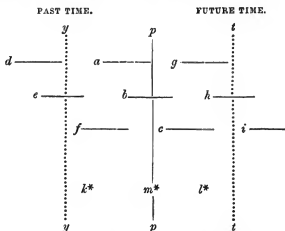
440 Or the same ideas may be arranged as follows :

Action finished, or *perfect* : at a past time, *he had written to D*; at the present moment, *he has written to A*; at a future time, *he will have written to G*.

Action going on, or *imperfect* : at a past time, *he was writing to E*; at the present moment, *he is writing to B*; at a future time, *he will be writing to H*.

Action intended : at a past time, *he was going to write to F*; at the present moment, *he is going to write to C*; at a future time, *he will be going to write to I*.

441 Or lastly, the same ideas may be represented by the lines in the following diagram :



A point in the vertical line *pp* denotes present time; a point in *yy* denotes yesterday or some past time; a point in *tt*, tomorrow or some future time.

The several horizontal lines *a*, *b*, *c*, &c. denote the time occupied in writing to *A*, *B*, *C*, &c. respectively. Thus,

a is wholly to the left of *pp*, and signifies *he has written*—present perfect.

b partly on the left, partly on the right : *he is writing*—present imperfect.

c wholly to the right : *he is going to write*—present intention.

d wholly to the left of *yy* : *he had written at time y*—past perfect.

e partly on the left, partly on the right : *he was writing at time y*—past imperfect.

f wholly to the right : *at time y he was going to write*—past intention.

g wholly to the left of *tt* : *he will have written at time t*—future perfect.

h partly on the left, partly on the right : *he will be writing at time t*—future imperfect.

i wholly to the right : *at time t he will be going to write*—future intention.

442 The word ‘perfect’ in all these phrases means *relatively* past : thus the present perfect *is* past, the past perfect *was* past, the future perfect *will be* past.

443 Again, the perfect tenses are used for events *recently* past, the consequences still remaining. *I have passed a good night, and feel refreshed ; he had had his breakfast, and was putting on his boots ; you will then have finished your letter, and will be ready to walk with me.* But we cannot say, *William the Conqueror has died in Normandy.*

444 So also the tenses of intention apply to a time *soon* to arrive.

445 The aorist, *he wrote*, is not thus limited ; it may be applied to any past time ; as, *Cicero wrote a history of his consulship.* It does not, like the past tenses which we have been considering, stand in any relation to any other point of time. The consequences of the act are not alluded to, as in the perfects ; nor the duration of the act spoken of, as in the imperfects. On the contrary, the aorist treats the act as a mere *point* of past time.

446 In the diagram the aorist may be represented by the point *k*.

447 The simple future, *he will write*, corresponds in general character to the aorist of past time. It is equally independent of other points of future time, and speaks of the act as momentary.

448 In the diagram the future may be represented by the point *l*.

449 If the simple present were strictly limited to the mere point of time which belongs to it, it would seldom be used ; but this, like some of the other tenses, is employed to denote a *state* of things,

customs, general truths, &c., the duration of which in fact is not limited to a mere moment.*

- 450 The true present may be represented in the diagram by the point *m* in *pp*.

TENSES OF THE LATIN VERB.

- 451 The Latin indicative has six leading tenses:—three perfect tenses, and three which, for convenience, but somewhat inaccurately†, are called imperfects; viz. the present, the past-imperfect, the future; the present-perfect, the past-perfect, the future-perfect.
- 451.1 The c.f. of a verb is often strengthened for the imperfect tenses: (a.) by lengthening the vowel: thus, *dīc- say*, *dūc- lead*, *fid- trust*, become in the imperfect tenses *dīc-*, *dūc-*, *fid-*. (b.) by doubling the final consonant: thus, *mīt- let go*, *cūr- run*, *uēr- sweep*, become *mitt-*, *curr-*, *uerr-*. (c.) by substituting two consonants for the final consonant: thus, *rūp- burst*, *scīd- tear*, *tēn- stretch*, become *rump-*, *scind-*, *tend-*.
- 452 The present has no tense suffix: as, *scrib- write*, *scribīt he writes*.
- 453 When an affirmation is made with emphasis, also in negative and interrogative phrases, the verb *do* is commonly used in the translation: as, *he does write*; *he does not write*; *does he write?*
- 454 The present-imperfect has the same form in Latin: as, *scribīt he is writing*.

* An example of the true present, as applied to acts, occurs in *Ivanhoe* (c. xxix.), where the agitated Rebecca, standing at the lattice, reports to the sick knight the proceedings of the siege. "He blenches not, he blenches not!" said Rebecca. "I see him now; he leads a body of men close under the outer barrier of the barbican. They pull down the piles and palisades; they hew down the barriers with axes. His high black plume floats abroad over the throng, like a raven over the field of the slain. They have made a breach in the barriers! they rush in! they are thrust back! Front-de-Bœuf heads the defenders; I see his gigantic form above the press. They throng again to the breach, and the pass is disputed hand to hand and man to man. God of Jacob! it is the meeting of two fierce tides—the conflict of two oceans moved by adverse winds." Such a use of the true present can only be looked for in dramatic writing. The *historic present*, as it is called, is an imitation of this dramatic excitement.

† Inaccurately, see § 469.

- 455 The present is sometimes employed in past narrative, both in English and Latin, as if the scene described were passing before one's eyes. This is called the *historic present*: as, *he then plunges into the river, swims across, and seeks the tent of the king.*
- 456 The present is also used in Latin when a state has continued for some time and still exists: as, *iam tris mensis ābest* *he has been absent now three months.*
- 457 The present in Latin sometimes denotes not even the beginning of an act, but only the purpose, when the mind alone is employed upon it, or the matter at best is only in preparation: as, *uxōrem dūct* *he is going to be married.*
- 458 On the other hand, the present is at times used in Latin after certain conjunctions when past time is in fact meant: as,
*A. Quid pater, uiuūtne? B. Viuom, quom inde abīmus,**
liquimus (Plaut. Capt. II. 2. 32).
A. Well and your father, is he living? B. We left him alive,
when we came away.
Dum studeo obsequi tibi, paene inlūsi uitam filiae (Ter. And.
v. 1. 3).
 While I have endeavoured† to oblige you, I have almost trifled away my daughter's life.
 So also with *postquam, ūbi, and ūt*, when they signify *the moment that.*
- 459 The past-imperfect has the suffix *ēbā*: as, *scribēbā* *was writing, scribēbat* *he was writing.*
- 460 But the *e* of *ēbā* is lost after the vowels *a* and *e*: as, *ārā'bat* *he was ploughing, dōcē'bat* *he was teaching.* While after the vowels *i* and *u* the *e* is commonly left: as, *uēni-ēbat* *he was coming, ācu-ēbat* *he was sharpening.*
- 461 The verb *i-go* loses the *e*: as, *i'bat* *he was going.* The old writers and the poets often use this contracted form with other verbs in *i*: as, *mollt'bat* *he was softening.*
- 462 Sometimes this tense is expressed in English by the simple past tense, *he wrote.* Thus, in answer to the question, *What used to be his duties in the counting-house?* the reply might be, *He wrote the foreign letters.* This would be expressed in the Latin by the tense in *ēbā*, because a continued state of things is meant,

* In editions generally *abiimus*, which is against the metre (*ābyimus*, see § 25). Some Mss. at any rate have *abimus*; and see § 1455 *e*.

† Or, 'In my endeavours.'

scrib-ēbat *he used to write, he always wrote.* The Latin aorist would speak only of one act : *He wrote the foreign letters on a particular occasion, scripsit.*

- 463 The use of the English simple past tense for a continued state of things is very common with verbs of *static* meaning (see § 385) : as, *he sat (all the time) on a rock ; he loved frank and open conduct.*
- 464 The past-imperfect is also used in Latin when a state had continued for some time, and still existed at the moment spoken of : as, *iam tris mensis ābērat he had been absent then three months.*
- 465 The past-imperfect sometimes denotes only a past purpose, or that a matter was in preparation : as, *uxōrem dūcēbat he was going to be married.*
- 466 The simple *future* appears to have had for its suffix the syllable *āb*, which however loses its vowel after verbs in *a* or *e*, and its consonant* after verbs ending in a consonant, *i*, or *u*. Thus from verbs in *a* and *e* we have, *ārā'b- will plough, ārā'b-it he will plough ; dōcē'b- will teach, dōcē'b-it he will teach.*†
- 467 Those verbs which retain only the vowel prefer *a* for the first person singular, and *e* for the rest : as, *scrib-a'm I shall write, scrib-ēs you will write, scrib-e't he will write, &c.*
- 468 The verbs in *i*, according to the preceding rules, form the future with *a* or *e* as, *audi-a'm I shall hear, audi-ēs you will hear, &c.* But the verb *i- go* prefers the future in *b* : as, *i'b-it he will go.* In the old writers many other verbs in *i* have a future of the same shape : as, *sci'b-it he will know.*
- 469 The Latin future from an active verb is not an imperfect future ; thus *scribet* signifies *he will write, not he will be writing.*

* The loss of a *b* has been seen already in the datives of nouns.

† To the doctrines of § 459-61, 466-8, I now prefer the following : *Scibam, scibo*, are older than *sciebam, sciam* ; *dicebo* (*Naev.*) than *dicam*. The *a* of *am-ab-a-m, ten-eb-a-m, sc-ib-a-m* (for *sec-ib-am*—where *sec=sch-* of German *seh-en, our see*) marks past time, as in *er-a-m*. The *ab eb ib* here, as in *amabo tenebo dicebo scibo*, denote imperfect action. But an imperfect pres. is akin to a fut. So *er-o* is in form a pres. The Keltic (*Manx*) has a general suffix of this power in *agh*, which plays a great part in Latin too, as *tr-ah-* (= German *trag-en*) 'bear' for *tol-agh*, from *tol-* (*tollo*) ; also in Greek, as γελ-α(χ)-, fut. γελαξω, our 'laugh'. Here *gh=f*. So γραφ- for γαρ-αφ-. But Greek φ=Latin *b*. Hence *dol-ab-ra-, voc-ab-ulo-, am-ab-ili-, plor-ab-undo-*. The suffix-vowel, assimilated to root, gives *ter-eb-ra t(e)r-ib-ulo-* (τριβ-), *gem-eb-undo-, rid-ib-undo-, lug-ub-ri-, vol-ub-ili-* ; and with final consonant lost we have *am-a', ten-e', fān-i', sol-u'*. See Appendix II. p. 439, &c.

470 The perfect tenses are formed by the addition of certain suffixes to a crude form of the perfect.

471 A crude form of the *perfect* is formed from the simple verb in three different ways:

a. By *reduplication*, that is, by prefixing to the verb a syllable more or less like the verb itself: as, morde- *bite*, mōmord- or mēmord- *bit*; tend- *stretch*, tētend- *stretched*.*

b. By a *long vowel*: as, fāc- or fāci- *make*, fēc- *made*; uēn- or uēni- *come*, uēn- *came*.†

c. By *s* suffixed: as, scrib- *write*, scrips- *wrote*; dīc- *say*, dix- *said*.

d. But many verbs, including nearly all those which end in a vowel, abstain from all these three changes.

472 All the perfect tenses of the three moods, indicative, subjunctive and infinitive, were formed by adding the tenses of the verb *ēs- be*. This is clearly seen in all but the present-perfect‡ of the indicative, and partly even here; as,

* The English language appears to have an example of this formation in what we may perhaps call one of its oldest verbs, *do*, perf. *did*, the original meaning of which verb was 'put,' whence *d'on* 'put on,' *d'off* 'put off,' *d'out* 'put out.' The German compounds of *thu'n* would confirm this view of the meaning. Thus our English verb corresponds to a Latin verb of kindred form and meaning, viz. *da-* 'put' (for such is its meaning), perf. *dēd-*. The Gothic abounds in perfects of reduplication: as, *hait* 'call,' perf. *haihait* 'called'; *skaid* 'separate,' perf. *skai-skaid* 'separated.'

† This formation also has its parallel in the English *come*, perf. *came*. It is not improbable that the long-vowel perfects originated in reduplication: as, *uēni-* 'come,' perf. *uēuēn-* contracted into *uēn-* 'came'; *āg-* 'drive,' *aag-* contracted into *ēg-* 'drove.' The last contraction is precisely the same as occurs in the subj. pres. of the verb *ama-* 'love,' c.p. *amaa- amē-*, 3d pers. *amaat, amet*. Compare also the so-called temporal augment of Greek verbs.

‡ In some parts of the present-perfect irregularities conceal the connection of the terminations with the present tense of *ēs-* 'be.' Yet the singular *scripsisti* 'thou hast written' corresponds with great precision to the plural *scripsistis* 'you have written.' Again, in the third person singular there is something peculiar in the occasional length of the suffix *it*, as *uendidit* *Plant. Capt. prol. 9*, *perrupit* *Hor. Od. 1. 3. 36*, *despexit* *Catul. 64. 20*; and especially in the compounds of *i-* 'go,' which have this syllable always long, as *praeteriit* *Ov. A. A. 111. 63 & 64*; *rediit* *Ov. Her. vi. 31* and *xiii. 29*; *subiit* *Hor. Sat. 1. 9. 21*, *Ov. Met. 1. 114*. This peculiarity is accounted for, if *scripsit* had an older form *scrips-ist* corresponding to *est* 'he is.' The loss of the *s* in this position would resemble that which occurs in the French tense *fussc, fussen, fût* (old French *fust*). Indeed the *s* is silent in the French *est*. Lastly, *scripsi* must be regarded

INDIC.—Present.

estis *you are*,
(*ēsunt* or*) sunt *they are*,

Present-Perfect.

scrips-istis *you have written*.
scrips-ērunt† *they have written*, &c.

Past.

eram *I was*,
erās *thou wast*,

Past-Perfect.

scrips-eram *I had written*.
scrips-erās *thou hadst written*, &c.

Future.

ero *I shall be*,
eris *thou wilt be*,

Future-Perfect.

scrips-ero *I shall have written*.
scrips-eris *thou wilt have written*, &c.

SUBJUNC.—Present.

(*ēsim or*) sim *I am*,
(*ēsīs or*) sis *thou art*,

scrips-ērim *I have written*.
scrips-ēsīs *thou hast written*, &c.

Past.

essem *I was*,
essēs *thou wert*,

scrips-issem *I had written*.
scrips-issēs *thou hadst written*, &c.

INFINITIVE.

essē *to be*,

scrips-issē *to have written*.

472. 1 Many Latin verbs, particularly those which end in *a*, *e*, *i*, or a liquid, have a *u*† in the perfect immediately before the suffix borrowed from *ēs*- *be*: as,

as a corruption of *scripsim*, and that of *scrips-ism*, where *ism* would represent the old Latin *ēsum* 'I am.' The loss of the *s* in this position is what has occurred in the Greek *εἰμι* 'I am' for *εσμι*, and in our own *am*. Nay, the Gothic form is *im*. If *scripsim* then be admitted as a theoretical form, the plural *scripsimus* is also explained.

* See § 722, 4, note.

† Though *scripsērunt* is the ordinary pronunciation, the short penult is not rare in the poets.

‡ This *u* (pronounced as our *w*) was no doubt an original part of the verb *ēs*- 'be,' in the form *uēs*-. Thus, the Gothic had *vis-an* 'to be,' the Icelandic *ver-a* 'to be.' So the German *wes-en* 'existence' is but an infinitive mood; and from a form *wes* is deduced our own past tense *was*, precisely as the Germans form *er las* 'he read' from *les-en* 'to read.' We have said that the original meaning of *esse* was 'to eat.' So the form *ues* also means to eat in the Latin *uescor* 'I feed myself,' whence the sub. n. *uisc-es*- 'flesh.' In the old Latin writers *uiscera* did not mean 'entrails.' We have said nothing of the origin of the suffix *s* as seen in *scrip-s*- &c. If this be a genitival suffix signifying 'from,' the formation of all the perfect tenses is simple enough; as, *scripsi* 'I am from writing,

āra- plough,	ārā-uistīs you have ploughed.
dōc-e- teach,	dōc-uistīs you have taught.
audi- hear,	audi-uistīs you have heard.
sēr- put,	sēr-uistīs you have put.
cōl- till,	cōl-uistīs you have tilled.
gēn- produce,	gēn-uistīs you have produced.
gēm- groan,	gēm-uistīs you have groaned.

- 473 The present-perfect tense of the Latin is also used for an aorist :
as, scripsit *he has written* or *he wrote*.
- 474 Thus the English language confounds the aorist and past-imperfect ; while the Latin confounds the aorist and the present-perfect. See § 462.
- 475 For the formation of the past-perfect* and future-perfect, see § 472.
- 476 The future-perfect of the indicative bears a very close resemblance to the present-perfect of the subjunctive. Hence much confusion arose, so that even the first person of the indicative tense in *ēro* is occasionally found where a subjunctive in *ērīm* was to have been expected. But the greatest confusion is in the quantity of the syllables. As the future-perfect is formed from *ēro*, *ēris*, &c., we ought to have had in the indicative scripsērīs, scripsērīmūs, scripsērītīs ; and on the other hand, as the present-perfect subjunctive is formed from *sim*, *sis*, &c. we ought to have had in the subjunctive scripsērīs, scripsērīmūs, scripsērītīs ; but the two tenses are commonly confounded in respect of quantity.
- 477 The perfect tenses of some intransitive verbs are expressed in

I have written' ; scripseram ' I was from writing, I had written' ; scripsero ' I shall be from writing, I shall have written.' The use of a preposition in forming tenses is seen in our periphrastic futures ' I am to write,' ' I am going to write' ; and also in our periphrastic present ' I am a-writing,' where *a* represents the old preposition *an*, now written *in*. ' I am a-writing' is the old form of the language, now corrupted to ' I am writing.' Compare also the French *je viens d'écrire*, literally ' I come from writing,' i. e. ' I have just written.'

* The formation of the past-perfect scripseram agrees with that of the Greek *ετερουσα*, which had once a *σ*, *ετερουσα-σ*, as may be seen from the third pers. pl. *ετερουσα-ν*. Thus, the Greek suffix of this tense is *σα* corrupted into *σα*, and the Latin is *ēra*, itself a corruption from *ēsa*. Consequently the two tenses have the same suffix, viz. the past tense of the verb *ēs*- ' be ' Nay, in the first person of the present-perfect *τε-νυφ-α* the *α* represents *αμ*, that is our first person of the verb ' to be ;' and probably the preceding aspirate represents the suffixed *s* of scrips-, or in other words is a genitival suffix = ' from.'

English not only by the auxiliary verb *have*, but also by the tenses of *be*. Thus, *rēdīt* *he has returned* or *he is returned*, *rēdiērat* *he had returned* or *he was returned*, *rēdiērit* *he will have returned* or *he will be returned*. These perfect tenses expressed by the auxiliaries *is, was, will be*, are often mistaken by beginners for passives. But a little reflection would of course satisfy them that the verbs in question do not admit of a passive.

- 478 The perfect tenses are often expressed in English without the perfect form. Thus, in the three phrases :

If a Roman soldier *left* his post, he *was* put to death,
 If an English soldier *sleep* on his post, he *is* shot,
 If you *receive* a letter, you *will* send it on to me,

the verbs *left, sleep, receive*, would be expressed in Latin by perfect tenses: viz. *left* by a past-perfect; *sleep* by a present-perfect; *receive* by a future-perfect; for an offence precedes in order of time the punishment, and of course a letter must be received before it is forwarded. (See § 1159.)

- 479 The *imperative* has two tenses, a present and a future; but the so-called present might be more fitly named an immediate future.
- 480 The imperative, *mementō, mementōtē*, *you will remember*, is derived from a perfect crude form, like all the other tenses of the same verb. (See § 390.)
- 481 The *subjunctive* mood has four tenses: the present, the past, the present-perfect, and the past-perfect. Of these, the two former are often called the imperfect tenses.
- 482 The *subjunctive present* has the suffix *ā*, as *scrib-ā*-, whence the third person, *scribat*. When the suffix *a* follows another *a*, the two are contracted into *ē*, as *āra- plough*, subj. pres. *āraa-*contracted into *ārē*-, whence the third person *āret*. An old suffix of this tense was *iē* or *ī*, as *siē-* or *sī-* from *ēs- be*, third person *siet* or *sit*. So also *uēli-m, nōli-m, māli-m, ēdi-m, dui-m*, and perhaps *ausim*, from the several verbs *uēl- wish, nōl- be unwilling, māl- prefer, ēd- eat, da- or du- put, aude- dare*.
- 483 The *subjunctive past* has the suffix *ēre* or *ēre*, as from *ēs- be*, subj. past *es'ēre*-, from *scrib- write*, subj. past *scrib'ēre*-, whence the third person *esset, scrib'eret*. The suffix *ēre* loses its short vowel after *a, e, i*, as third person *ārā'-ret, dōcē'-ret, audī'-ret*; and sometimes after a consonant, as *fer'-ret*.

- 484 For the formation of the perfect tenses of the subjunctive see § 472.
- 487 The translation of the subjunctive tenses has various forms, which depend chiefly upon the meaning of the verb to which the subjunctive is attached.
- 488 If the preceding words denote a *command*, the subj. pres. and past are translated respectively by *shall* and *should*, or by *to*. Impēro ut mittat *I command that he shall send* or *I command him to send*; impērāui ut mittēret *I commanded that he should send* or *I commanded him to send*.
- 489 If the preceding words denote *permission*, the subj. pres. and past are translated respectively by *may* and *might*, or more commonly by *to*. Concēdo ut mittat *I grant that he may send* or *I permit him to send*; concessi ut mittēret *I granted that he might send* or *I permitted him to send*.
- 490 If the preceding words denote a *purpose*, the subj. pres. and past are translated respectively by *may* and *might*, or *is to* and *was to*. Ob eam causam scribo ut sciās *I write for this reason, that you may know*; ōb eam causam scripsi ut scirēs *I wrote for this reason, that you might know*. Mittit qui dicant *he sends persons (who are) to say*; misit qui dicērent *he sent persons (who were) to say*.
- 491 When the preceding words speak of the cause which leads to the result expressed in the following subjunctive, the latter mood is translated as an indicative. Tantū est terrōr ut fūgiant *so great is the alarm that they fly*.
- 492 The subjunctive in all its tenses may be translated as an *indicative* in passages where the *assertions* or *thoughts* of another are expressed. Qui scribat *who is writing (they say)*, qui scribēret *who was writing (they said)*, qui scripsērit *who has written (they say)* or *who wrote (they said)*, qui scripsisset *who had written (they said)*.
- 493 The subjunctive in all its tenses, after certain conjunctions, may be translated as an indicative. Quum scribat *as he is writing*, quum scribēret *while he was writing*, quum scripsērit *as he has written*, quum scripsisset *when he had written*.
- 494 The subjunctive in all its tenses may be translated as an *indicative* in indirect interrogatives: as, nescio quid faciāt *I know not what he is doing*, nesciēbam quid faciēret *I knew not what he was doing*, nescio quid fecērit *I know not what he has done* or

what he did, nesciēbam quid fēcisset I knew not what he had done.

- 495 When the two verbs in these phrases have the same nominative, the meaning is ambiguous: *as, nescio quid faciā I know not what I am doing or I know not what to do, nescis quid faciās you know not what you are doing or what to do &c.*

- 496 In *hypothetical* sentences, the subjunctive, which marks the condition, is expressed by English *past* tenses: *as,*

sī scribat, if he were writing or were to write.
sī scriberet, if he had been writing.
sī scripsērit, if he were to write.
sī scripsisset, if he had written.

- 497 With verbs of static meaning, the past indicative of the English is still used, but somewhat differently: *as,*

sī sciat, if he knew.
sī sciret, if he had known.
sī adsit, if he were present.
sī adesset, if he had been present.

- 498 In *hypothetical* sentences, the subjunctive, which marks the consequence, is translated in the pres. by *should* or *would*, in the past and past-perfect by *should have* or *would have*: *as,*

scribat, he would write.
scriberet, he would have been writing.
scripsērit, he would write.
scripsisset, he would have written.

- 499 In elliptical sentences, with *quāsi as if, tanquam as if &c.*, the subjunctive is translated nearly in the same way: *as, tanquam dormiat as if he were asleep (when in fact he is not), tanquam dormiret as if he had been asleep (when in fact he was not); quāsi nunquam antehac proelio adfuēris as if you had never before this been present at a battle (when in fact you have been); quāsi nunquam antea proelio adfuisset as if he had never before that been present at a battle (when in fact he had been).**

- 500 The subjunctive mood has no special future tenses; still all its four tenses are at times used as future tenses.

- 501 The so-called subjunctive present is used for a future after a pres. or fut.: *as, mitto quī rōgent I am sending persons to ask,*

* The clauses in the brackets are useful guides to the Latin tense.

mittam qui rōgent *I shall send persons to ask*, mīsi qui rōgent *I have sent persons to ask.*

- 502 The so-called subjunctive past is used for a future after past tenses: as, mittebam qui rōgārent *I was sending persons to ask*, mīsi qui rōgārent *I sent persons to ask*, misēram qui rōgārent *I had sent persons to ask.*

- 503 The so-called subjunctive present-perfect is used for a fut.-perf. after a pres. or fut., and the so-called subj. past-perf. is used for a fut.-perf. after a past. Thus, in the phrase, is cōrōnam accipiet qui primūs escendērit *the man shall receive a chaplet who first climbs up*, the word escendērit is the indicative future-perfect. But, by making the sentence depend upon such a word as dicīt *he says*, or dixit *he said*, the indicative escendērit will be changed for a subj.: as, dicīt eum cōrōnam acceptūrum qui primūs escendērit *he says that the man shall receive a chaplet who first climbs up*, dixit eum cōrōnam acceptūrum qui primūs escendisset *he said that the man should receive a chaplet who first climbed up.*

- 504 Thus, when the subjunctive perfect tenses are used as future-perfects, the present-perf. of the Latin is translated by the English ind. pres., the past-perf. of the Latin by the English ind. past.

- 505 If then we unite the different uses of the tenses in the subjunctive as so far explained, we shall have—

Tense in <i>ā</i>	Pres.	or Fut. after Pres. or Fut.
„ <i>ērē</i>	Past	„ Fut. after Past.
„ <i>ērī</i>	Pres.-Perf.	„ Fut.-Perf. after Pres. or Fut.
„ <i>issē</i>	Past-Perf.	„ Fut.-Perf. after Past.

505. 1 The subjunctive past is often used in phrases denoting a result with the power of an aorist, as, accidit ut primus nuntiāret *it happened that he was the first to bring word.* Hence, although the present-perfect indicative is habitually employed as an aorist, the present-perfect subjunctive is rarely so used. Still examples occur (see § 1182, ex. 5; § 1189, last two examples), especially in negative clauses.

- 506 The infinitive has strictly but two forms, the imperfect and perfect.

- 507 The infinitive imperfect has for its suffix *ēs* or *ērē*: as, from *ēs*-be, inf. *es'sē*; from *scrib*-write, inf. *scribērē*.

- 508 Slightly irregular are the infinitives, *fer'rē*, from *fēr- bear*; *pel'lē*, *no'l'lē*, *mal'lē*, from *uōl- or uēl- wish*, *nōl- be unwilling*, *māl- prefer*. Plautus, *Mil. i. l. 27*, *iv. 8. 6*, has *dicerē*; *iii. 2. 34*, *promerē*.†
- 509 The infinitive imperfect may be translated in three ways:—by *to*: as, *incipit ridērē he begins to laugh*: in some phrases the English language omits this *to*, as, *pōtest ridērē he can laugh* i.e. *is able to laugh*, *uidi eum ridērē I saw him laugh*;—by *ing*: as, *incipit ridērē he begins laughing*, or *uidi eum ridērē I saw him laughing*;—as an indicative, with *that* before the English nominative: as, *scio eum ridērē I know that he is laughing*, *sciēbam eum ridērē I knew that he was laughing*.
- 510 For the formation of the *infinitive perfect*, see § 472.
- 511 The infinitive perfect may be translated in three ways:—by *to have*: as, *scripsissē dicitūr he is said to have written*;—by *having*: as, *risisse exlitiō fuit the having laughed was fatal*;—as an indicative, with *that* before the English nominative: as, *scio eum scripsissē I know that he wrote* or *that he has written*, *sciēbam eum scripsissē I knew that he had written*.
- 512 Thus the infinitive imperfect *scribērē* corresponds to two indicative tenses, *scrihīt* and *scribēbat*; and the infinitive perfect *scripsissē* also to two, *scripsit* and *scripsērat*.
- 513 The infinitive imperfect is sometimes used as a future, where the preceding verb itself implies a reference to futurity: as, *pollicētur dārē he promises to give*.
- 514 The participle in *enti* or *ent* is an imperfect, and belongs alike to past, present and future time.
- 515 The participle or gerund in *endo* is also an imperfect, and belongs alike to past, present and future time.
- 516 The participle in *to* is a perfect, and belongs alike to past, present and future time.
- 517 The participle in *tāro* denotes intention or destiny, and belongs alike to past, present and future time.

CONJUGATIONS.

- 518 As the changes which take place in adding the suffixes to a verb depend in a great measure upon the last letter, verbs may be divided into the following classes or conjugations*, viz. :

* See a similar division of nouns into declensions, §§ 54, 55, 56, 88, 89. † Compare *ai* of the Greek inf., as *διδόται*.

The consonant (or third*) conjugation, as *scrib- write*, whence *scribĕrĕ to write*, and *scribis thou writest*.

The *a* (or first) conjugation, as *āra- plough*, whence *ārārĕ to plough*, and *ārās thou plougest*.

The *e* (or second) conjugation, as *dōce- teach*, whence *dōcĕrĕ to teach*, and *dōcēs thou teachest*.

The *u* (or third†) conjugation, as *ācu- sharpen*, whence *ācuĕrĕ to sharpen*, and *ācuīs thou sharpenest*.

The *i* (or fourth) conjugation, as *audi- hear*, whence *audīrĕ to hear*, and *audīs thou hearest*.

- 519 The *o* conjugation has nearly disappeared from the Latin language. There remain however fragments of two or three verbs of this conjugation, viz. :

gno- examine, whence *gno-sco, gnō-uī, gnō-tum*, or, as they are more commonly written, *no-sco, nō-uī, nō-tum*; also the substantives *nō-mĕn- n.*, *nō-tiōn- f. &c.*; *po-† drink*, whence the participle *pō-to- drunk*, the substantives *pō-cŭlo- n. drinking-cup*, *pō-tiōn- f. drinking*, and the adjective *pō-cŭlento- drinkable, &c.*; *aegro- make sick*, implied in the participle or adj. *aegrō-to sick*.

- 520 The other verbs, which might have been expected to end in *o*, have changed that vowel for *a* (see § 229): as from *auro- gold* is formed the verb *īn-aurā-rĕ‡ to gild*.

- 521 The monosyllabic verbs ending in a consonant generally denote an act, and may be considered as belonging to the old verbs of the language: as *dŭc- draw*. (See § 30.)

- 522 The verbs in *a* are generally formed from substantives or adjectives of the *a* or *o* declension, and have a *factitive* meaning, that is, signify *to make* —: as from *albo- or alba- white*, *alba- make white*; from *mēdīco- physician*, *mēdīca- (r.) make oneself a physician, act the physician, cure*.

- 523 The two monosyllabic verbs, *da- put*, and *sta- stand*, must be classed with the old verbs of the language. So also many other

* The numbers of the conjugations are given, because they are so arranged in nearly all grammars and dictionaries.

† Observe that the *u* and consonant conjugations are united to form the third conjugation, just as the *i* and consonant nouns are united to form the third declension.

‡ Compare the Greek verb *πιν-ω* 'I drink,' or rather the tenses *πιν-σκω, πινω-κα*.

§ The Greek language retained many verbs of the *o* conjugation: as *δουλο-ειν* 'to enslave,' *χρυσο-ειν* 'to gild.'

verbs ending in *a* had older forms without that final *a*, which therefore belonged to the consonant conjugation and the old verbs. See those verbs of the first or *a* conjugation, which are said to form their perfects and supines irregularly, as *cūba-lie*, &c.

524 The verbs in *e* generally denote a state, as *iāce-lie*; and often correspond to a consonant verb, as *iāc-throw*. (See § 386.)

525 The monosyllabic verbs, *fle-weep*, *ne-spin*, &c. should perhaps be classed with the old verbs of the language. So also many other verbs in *e* had older forms without that final *e*, which therefore belonged to the consonant conjugation and the old verbs, as *ride* or *rid-laugh*.

526 The verbs in *u* are often derived from substantives in *u*, as from *mētu-fear* is formed *mētu-ērē to fear*; from *tribu-a division*, *tribu-ērē to allot*.

527 The monosyllabic verbs, *nu-nod*, *su-sew*, &c. must be classed with the old verbs of the language.

528 The verbs in *i* are often derived from substantives or adjectives in *i*, as from *tussi-a cough* is formed *tussi-rē to cough*; from *molli-soft*, *molli-rē to soften*.

529 The monosyllabic verbs, *sci-know*, *i-go*, *ci-rouse*, must be classed with the old verbs of the language. So also those verbs which had an old form without the *i*, as *uēni* or *uēn-come*.

530 An attention to the final vowel of a verb is required in the formation of the derivatives, particularly as regards the quantity.

tēg-	cover,	tēg-ŭ-mento-	covering.
arma-	equip,	armā-mento-	equipment.
[cre-]	grow,	in-crē-mento-*	increase.
argu-	prove,	argū-mento-	proof.
ē-mōli-	heave up,	ēmōli-mento-†	great effort.
[gno-]	examine, know,	co-gnō-mento-	surname.

PRINCIPAL PARTS OF A VERB.

531 When the infinitive, the indicative present, the perfect, and the supine or verbal in *tu* of a Latin verb are known, there is

* *Monŭmento-*, *docŭmento-*, said to be derived from the verbs *monc-*, *doce-*, imply rather verbs of the consonant conjugation, viz. *mon-*, *doc-*, as do also the perfects and supines of the same.

† Not to be confounded with *ē-mōli-ŭ-mento-* ‘outgrinding or profit (of the miller, who pays himself by the excess of bulk in grinding his customer’s corn).

*seldom any difficulty in conjugating it. They are therefore called the *principal parts* of the verb.

- 532 In the following lists the crude form of the verb with its translation, the infinitive, the first person of the present and perfect are given, and the accusative of the supine, or for reflective verbs the nominative masculine of the perfect participle. In most of the compounds the infinitive has been omitted for the sake of brevity.

533 THIRD OR CONSONANT CONJUGATION.

LIP-LETTERS, B, P.

scāb- <i>scratch</i>	scābēre	scābo	scābi	
lāb- <i>lick</i>	lambēre	lambo	lambi	
bīb- <i>drink</i>	bībēre	bībo	bībi	
scrib- <i>write</i>	scribēre	scribo	scripsi	scriptum
cūb- <i>lie down</i>	[cumbēre	cumbo]	cūbui	cūbitum
nūb- <i>veil oneself*</i>	nūbēre	nūbo	nupsi	nuptum
cāp- <i>or cāpi- take</i>	cāpēre	cāpio	cēpi	captum
rāp- <i>or rāpi- seize</i>	rāpēre	rāpio	rāpui	raptum
rēp- <i>creep</i>	rēpēre	rēpo	repsi	reptum
strēp- <i>resound</i>	strēpēre	strēpo	strēpui	strēptum
scalp- <i>scratch</i>	scalpēre	scalpo	scalpsi	scalptum
carp- <i>nibble, pluck</i>	carpēre	carpo	carpsi	carptum
serp- <i>creep</i>	serpēre	serpo	serpsi	serptum
cūp- <i>or cūpi- desire</i>	cūpēre	cūpio	cūpui	cūptum
rūp- <i>burst</i>	rumpēre	rumpo	rūpi	ruptum

534 THROAT-LETTERS, C, G, H, Q, X.

fāc- <i>or fāci- make, do</i>	fācēre	fācio	fēci	factum
iāc- <i>or iāci- throw</i>	iācēre	iācio	iēci	iactum
pēc- <i>comb</i>	pectēre	pecto	pexi	pexum
flēc- <i>bend</i>	flectēre	flecto	flexi	flexum
plēc- <i>plait</i>	plectēre	plecto	plexi	plexum
nēc- <i>link, join</i>	nectēre	necto	nexi†	nexum
ic-‡ <i>strike</i>	icēre	ico	ici	ictum
dīc- <i>show, say</i>	dīcēre	dīco	dixi	dictum
uīc- <i>conquer</i>	uīcēre	uīco	uīci	uictum

* As a female in the marriage ceremony.

† But in-*neruit* Virg.

‡ Another form of *iac-* 'throw.'

parc- <i>spare</i>	parcēre	parco	pēperci	parsum	*
posc- <i>pray, demand</i>	poscēre	posco	pōposci		
dūc- <i>draw, lead</i>	dūcēre	dūco	duxi	ductum	
535 āg- <i>drive</i>	āgēre	āgo	āgi	actum	*
plāg- * <i>strike</i>	plangēre	plango	planxi	planctum	
pāg- <i>fix</i>	pangēre	pango	pēpīgi†	pactum	
frāg- <i>break</i>	frangēre	frango	frūgi	fractum	
tāg- <i>touch</i>	tangēre	tango	tētīgi	tactum	
lēg- <i>sweep, read</i>	lēgēre	lēgo	lēgi	lectum	
rēg- <i>make straight</i>	rēgēre	rēgo	rexī	rectum	
tēg- <i>thatch, cover</i>	tēgēre	tēgo	texī	tectum	
fīg- † <i>fix</i>	fīgēre	fīgo	fixī	fixum	
fīg- <i>mould, invent</i>	fingēre	fingo	fluxī	fictum	
pīg- <i>paint</i>	pingēre	pingo	pinxi	pictum	
strīg- <i>grasp, graze</i>	stringēre	stringo	strinxi	strictum	
tīg- <i>dye</i>	tingēre§	tingo	tinxi	tinctum	
fulg- <i>flash</i>	fulgēre	fulgo	fulsi		
ang- <i>strangle</i>	angēre	ango	anxi		
cing- <i>gird</i>	cingēre	cingo	cinxi	cinctum	
ung- <i>grease</i>	ungēre§	ungo	unxi	unctum	
sparg- or spār- <i>scatter</i>	spargēre	spargo	sparsi	sparsum	
merg- or mēr-¶ <i>sink</i>	mergēre	mergo	mersi	mersum	
terg- ** or tēr- <i>wipe</i>	tergēre	tergo	tersi	tersum	
fūg- or fūgi- <i>flee, fly</i>	fūgēre	fūgio	fūgi	fūgitum	
iūg- <i>yoke, join</i>	iungēre	iungo	iuxi	iunctum	
pūg- <i>puncture</i>	pungēre	pungo	pūpūgi	punctum	
sūg- <i>suck</i>	sūgēre	sūgo	suxi	suctum	
536 trāh- <i>drag</i>	trāhēre	trāho	traxi	tractum	
uēh- <i>carry</i>	uēhēre	uēho	uexi	uectum	
537 līq- <i>leave</i>	linquēre	linquo	līqui		
cōq- <i>cook</i>	cōquēre	cōquo	coxi	coctum	
538 tex- <i>weave</i>	texēre	texo	texui	textum	

* For the quantity compare *επλαγην*.

† But *panxit* Enn., *pegi* Pacuv.

‡ *Fig-* 'fix' and *fig-* 'mould' may perhaps be originally one, with the sense 'squeeze,' like *σφιγ-*. See Paley's Propertius. Observe too that *fictus* for *firus* was preferred by Varr. R. R. III. 7. 4, *affictus* III. 3. 2, &c.

§ Also *tinguere*, *tinguo*; *unguere*, *unguo*.

|| Comp. *σπερ-* of *σπειρω*.

¶ Comp. *mari-* 'sea.'

** Also *terge-*. Comp. *τερ-* of *τερω*, and *ter-ra* 'dry-land.'

539	uiu- or uig- <i>live</i>	uiuere	uiuo	uixi	uictum
	flu- or fluc- <i>flow</i>	fluere	fluo	fluxi	fluxum
	stru- or struc- <i>pile, build</i>	struere	struo	struxi	structum

TEETH-LETTERS, D, T.

540	cād- * <i>fall</i>	cādere	cādo	cēcidi	cāsum†
	rād- <i>scrape</i>	rādere	rādo	rāsi	rāsum†
	ēd- or ēs- <i>eat</i>	ēdere or esse	ēdo	ēdi	ēsum†
	caed- <i>fell, strike, cut</i>	caedere	caedo	cēcidi	caesum
	laed- <i>strike, hurt</i>	laedere	laedo	laesi	laesum
	cēd- <i>go quietly, yield</i>	cēdere	cēdo	cessi	cessum
	sēd- <i>sit down</i>	sēdere	sēdo	sēdi	sessum
	scīd- <i>tear, cut</i>	scindere	scindo	scīdi‡	scissum
	fīd- <i>cleave</i>	fīdere	fīdo	fīdi	fissum
	strīd- † <i>hiss, screech</i>	strīdere	strīdo	strīdi	
	scand- <i>climb</i>	scandere	scando	scandi	scansum
	mand- <i>chew</i>	mandere	mando	mandi	mansum
	pand- or pād- <i>spread</i>	pandere	pando	—	passum
	pend- <i>hang, weigh</i>	pendere	pendo	pēpendi	pensum
	tend- or tēn- <i>stretch</i>	tendere	tendo	tētendi	tentum¶
	fōd- or fōdi- <i>dig</i>	fōdere	fōdio	fōdi	fōssum
	rōd- <i>gnaw</i>	rōdere	rōdo	rōsi	rōsum
	clūd- <i>shut</i>	claudere	claudio	clausi	clausum
	plaud- <i>clap</i>	plaudere	plaudio	plausi	plausum
	cūd- <i>hammer, coin</i>	cūdere	cūdo	cūdi	cūsum
	fūd- <i>pour</i>	fundere	fundo	fūdi	fūsum
	lūd- <i>play</i>	lūdere	lūdo	lūsi	lūsum
	trūd- <i>thrust</i>	trūdere	trūdo	trūsi	trūsum
	tūd- <i>hammer, thump</i>	tundere	tundo	tūtūdi	tunsum
	quāt- or quāti- <i>strike</i>	quātere	quātio	—	quassum
	mēt- <i>mow</i>	mētere	mēto	messui	messum
	pēt- or pēti- <i>go, seek</i>	pētere	pēto	pētui	pētūm
	mīt- <i>let go, send</i>	mittere	mitto	mīsi	missum

* Akin to *caed-*, just as our *fall* to *fell*.

† The forms with *ss* seem to have been originally in use with old writers, and even with Cicero, Virgil, &c. as *cassum*, *essum*.

‡ *Scīdi* and *fīdi* were probably the older forms of these perfects. Ennius has the former. Comp. *tetuli*, afterwards *tuli*.

§ Also *stride-*.

|| But *pansis* in Germanicus and Vitruvius.

¶ *Tensus* in Quintilian and late writers.

stert- <i>snore</i>	stertĕre	sterto	stertui	
uort- or uert- <i>turn</i>	uortĕre	uorto	uorti	uorsum
sist- <i>make to stand</i>	sistĕre	sisto	stĕti or stīti	stātum

542 The compounds of *da-** *put* or *give*, with prepositions of one syllable, are all of the third conjugation; as, with

āb, <i>put away, hide</i>	abdĕre	abdo	abdīdi	abdītum
ād, <i>put to, add</i>	addĕre	addo	addīdi	addītum
cōn, <i>put together</i>	condĕre	condo	condīdi	condītum
dē, <i>put down, surrender</i>	dēdĕre	dēdo	dēdīdi	dēdītum
dīs, <i>distribute</i>	dīdĕre	dīdo	dīdīdi	dīdītum
ēc, <i>put out, utter</i>	ēdĕre	ēdo	ēdīdi	ēdītum
īn, <i>put on</i>	īndĕre	īndo	īndīdi	īndītum
pĕr, <i>fordo, destroy</i>	perdĕre	perdo	perdīdi	perdītum
ōb, <i>put to (as a bar)</i>	obdĕre	obdo	obdīdi	obdītum
prō, <i>abandon, betray</i>	prōdĕre	prōdo	prōdīdi	prōdītum
rēd, <i>put back, restore</i>	reddĕre	reddo	reddīdi	reddītum
sūb, <i>put up</i>	subdĕre	subdo	subdīdi	subdītum
trans, <i>hand over</i>	trādĕre	trādo	trādīdi	trādītum†

To these add two other compounds of *da- put* :

uend-† <i>exhibit for sale</i>	uendĕre	uendo	uendīdi	uendītum
crēd- <i>trust, believe</i>	crēdĕre	crēdo	crēdīdi	crēdītum

L, M, N.

543 āl- <i>raise, rear, feed</i>	ālĕre	ālo	ālui	ālītum or altum
fāl- <i>cheat</i>	fallĕre	fallo	fĕfelli	falsum
sāl- <i>salt</i>	sallĕre	sallo	—	salsum
pĕl- <i>push, drive</i>	pellĕre	pello	pĕpūli	pulsum
uĕl- <i>pull, pluck</i>	uellĕre	uello	uelli	uolsum
cōl- <i>dig, till</i>	cōlĕre	cōlo	cōlui	cultum
mōl- <i>grind</i>	mōlĕre	mōlo	mōlui	mōlītum

* Some Sanscrit scholars would lay it down that *da-* in these compounds represents the root *de-* of *दध्मि*, not *do-* of *दोषमि*. They forget that the archaic forms *perduim*, *creduim* claim immediate connection with the archaic *duim* of *da-*. Besides *de-* or rather *deo-* (*deσ-mos*) is represented in Latin by *ser-* 'put,' whence *exser-*, *inser-* &c.

† *Praedito-*, 'armed' or 'endowed (with),' implies a vb. *prae-dere*.

‡ Literally 'put in the window.' The first syllable is an abbreviation of *uĕnum*, which occurs in *uĕnum i-re*, *uĕnī-re*, *uĕnun-dā-re*.

tõl- <i>raise, bear</i>	tollere*	tollo	tãlit†	lãtum†
uõl- <i>wish</i>	uelle	uõlo	uõlui	
544 õm- <i>take, buy</i>	ẽmẽre	ẽmo	ẽmi	emptum
gẽm- <i>groan</i>	gẽmẽre	gẽmo	gẽmui	gẽmĩtum
frẽm- <i>roar</i>	frẽmẽre	frẽmo	frẽmui	frẽmĩtum
prẽm- <i>press</i>	prẽmẽre	prẽmo	pressi	pressum
trẽm- <i>tremble</i>	trẽmẽre	trẽmo	trẽmui	
545 cãn- <i>sing</i>	cãnẽre	cãno	cẽcĩni	cantum
gẽn- <i>produce</i>	gignẽre	gigno	gẽnui	gẽnĩtum
lĩn- <i>smear</i>	lĩnẽre	lĩno	lẽui	litum‡
sĩn- <i>put, permit</i>	sĩnẽre	sĩno	sĩui or sii	sĩtum‡

R, S.

546 pãr- or pãri- <i>produce</i>	pãrẽre	pãrio	pẽpẽri	partum
quaer- <i>quaes-ẽ seek, ask</i>	quaerẽre	quaero	quaesui	quaesĩtum
cẽr- <i>sift, separate</i>	cernẽre	cerno	crẽui	crẽtum
fẽr- <i>raise, bear</i>	ferre	fẽro	tãli	lãtum
gẽr- or gẽs- <i>wear, carry</i>	gẽrẽre	gẽro	gessi	gestum
spẽr- <i>reject, despise</i>	spernẽre	sperno	sprẽui	sprẽtum
sẽr- <i>put</i>	sẽrẽre	sẽro	sẽrui	sertum
sẽr- <i>plant, sow</i>	sẽrẽre	sẽro	sẽui	sãtum‡
tẽr- <i>rub</i>	tẽrẽre	tẽro	trĩui¶	tritum
stẽr- <i>strew</i>	sternẽre	sterno	strãui**	strãtum**
uẽr- <i>sweep</i>	uerrẽre	uerro	uerri	uersum
ũr- or ũs- <i>burn</i>	ũrẽre	ũro	ussi	ustum
cũr- <i>run</i>	currẽre	curro	cũcurri	cursum
547 pãs- or pa- <i>feed</i>	pascẽre	pasco	pãui	pastum
ẽs- <i>be</i>	esse	sum	fui	

* In meaning the following go together: *tollere, tollo, sustuli, sublatum*. See *fer-*.

† An old form of the perfect is *tẽtũli*. *Latum* is for *tlatum*. Comp. *τλημι, ταλας, τολμη*.

‡ Observe the quantity of *litum, siltum, sãtum*.

§ *Quaeso* is used in the sense, 'I pray' or 'prithce.' A form *quaesi-* is implied in *quaesitum*; as also in *quaesitor* 'a commissioner' or 'judge.'

|| *Sẽr-* 'put' and *sẽr-* 'sow' are one in origin.

¶ *Trĩui, tritum* imply a secondary verb *trĩb-*, whence *tribulo-* sb. n. 'a threshing harrow.' Comp. *τρίβ-* of *τρίβω*.

** From a secondary verb *strag-* (= *ster-ag-*), whence *strãg-e-* sb. f., *strãg-ulo-* adj.; also *strãmen-* 'straw.' Comp. our verb *strew*, old form *straw*.

uis- go to see	uisĕre	uiso	uisi	
lācess-* provoke	lācessĕre	lācesso	lācessui	lācessitum
fācess-* perform, cause	fācessĕre	fācesso	fācessi	
arcess-* send for	arcessĕre	arcesso	arcessui	arcessitum
cāpess-* take	cāpessĕre	cāpesso	cāpessui	cāpessitum
pōs- put	pōnĕre	pōno	pōsui	pōsitum

V.

548 lāu-† wash	lāuĕre	lāuo	lāui	lautum or lōtum
tribu- distribute	tribuĕre	tribuo	tribui	tribūtum
ācu- sharpen	ācuĕre	ācuo	ācui	ācūtum
argu- prove	arguĕre	arguo	argui	argūtum
solu- loosen	soluĕre	soluo	solui	sōlūtum
uolu- roll	uoluĕre	uoluo	uolui	uōlūtum
mīnu- lessen	mīnuĕre	mīnuo	mīnui	mīnūtum
sternu- sneeze	sternuĕre	sternuo	sternui	
spu- spit	spuĕre	spuo	spui	spūtum
ru- make to rush, rush	ruĕre	ruo	rui	rūtum‡
su- sew	suĕre	suo	sui	sūtum
stātu- set up	stātuĕre	stātuo	stātui	stātūtum
mētu- fear	mētuĕre	mētuo	mētui	mētūtum

FIRST or 4 CONJUGATION.

549 da-§ put, give	dāre	do	dēdi	dātum
sta- make to stand, stand	stāre	sto	stēti	stātum
cūba-¶ lie	cūbāre	cūbo	cūbāui	
nēcā- stifle, kill	nēcāre	nēcō	nēcāui**	nēcātum
sēcā- cut	sēcāre	sēcō	sēcui	sectum
plicā- fold	plicāre	plicō	plicāui	plicātum

* These four verbs are formed from *lāc-* or *lāci-*, *fāc-* or *fāci-*, *arci-* (compound of *ci-* 'call'), *cāp-* or *cāpi-*. So also *pēc-* 'seek,' from *pēc-* or *pēc-*.

† See also *lāua-* § 549, and *dilu-* § 555. 2.

‡ Observe the short vowel of *rūtum*. *Rūturo-* is the participle in *turo*.

§ *Da-* stands apart from the other verbs in *a* by the irregularity of its quantity. See § 732.

|| The derivatives from *sta-* have often a short vowel, as *stātu-* sb., *stābili-* adj., *stātūm* adv.

¶ See also *cūb-* § 533.

** *Necuit* Enn. and Phaedr.

mīca- <i>vibrate</i>	mīcāre	mīco	mīcui	
frīca- <i>rub</i>	frīcāre	frīco	frīcui	frictum
dōma- <i>tame</i>	dōmāre	dōmo	dōmui	dōmītum
sōna- <i>sound</i>	sōnāre	sōno	sōnāui	sōnātum
		or sōno	sōnui	sōnītum
tōna- <i>thunder</i>	tōnāre	tōnat	tōnuit	tōnītum
crēpa- <i>creak, chatter</i>	crēpāre	crēpo	crēpui	crēpītum
uēta- * <i>forbid</i>	uētāre	uēto	uētui	uētītum
lāua- <i>wash</i>	lāuāre	lāuo	lāuāui	lāuātum
iūua- <i>assist</i>	iūuāre	iūuo	iūui	iūtum†

551 The thirteen disyllabic verbs given in the preceding section were probably at one time all monosyllabic, and consequently of the consonant or third conjugation. The verbs lāuāre, abluāre, prōcumbēre, plectēre, &c. are met with in the best authors; and in the older writers there occur such forms as sōnēre, sōnīt, sōnunt, tōnīmūs, &c. Observe too that the same thirteen verbs have all the first vowel short.

552 The other verbs in *a* form their principal parts like

āra- <i>plough</i>	ārāre	āro	ārāui	ārātum
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SECOND OR E CONJUGATION.

553 hāb-e- <i>hold, have</i>	hābēre	hābeo	hābui	hābītum
sorb-e- <i>suck up</i>	sorbēre	sorbeo	sorbui	
iūb-e- <i>bid, order</i>	iūbēre	iūbeo	iussi	iussum
iāc-e- <i>lie</i>	iācēre	iāceo	iācui	†
tāc-e- <i>be silent</i>	tācēre	tāceo	tācui	tācītum
dōc-e- <i>teach</i>	dōcēre	dōceo	dōcui	doctum
nōc-e- <i>do damage</i>	nōcēre	nōceo	nōcui	nōcītum
arc-e- <i>confine, keep off</i>	arcēre	arceo	arcui	§
misc-e- <i>mix</i>	miscēre	misceo	miscui	mixtum
suād-e- <i>recommend</i>	suādēre	suādeo	suāsi	suāsum
rīd-e- <i>laugh</i>	rīdēre	rīdeo	rīsi	rīsum
uīd-e- <i>see</i>	uīdēre	uīdeo	uīdi	uīsum
prand-e- <i>breakfast</i>	prandēre	prandeo	prandi	pransum
pend-e- <i>hang</i> (intrans.)	pendēre	pendeo	pēpendi	

* Old form *uēta*. Persius has *uetauit*.

† *Iuuaturo*- in Sal. and Plin. ep.

‡ *Iacituro*- Stat.

§ *Arcto*- or *arto*- as an adj. 'confined.'

spond-e- <i>promise</i>	spondēre	spondeo	spōndi	sponsum
tond-e- <i>shear</i>	tondēre	tondeo	tōndi	tonsum
mord-e- <i>bite</i>	mordēre	mordeo	mōmordi	morsum
urg-e- <i>press</i>	urgēre	urgeo	ursi	
aug-e- <i>increase</i> (trans.)	augēre	augeo	auxi	auctum
lūg-e- <i>mourn</i>	lūgēre	lūgeo	luxi	
ci-e- <i>rouse</i>	ciēre	cicio	ctui	citum
fl-e- <i>weep</i>	flēre	fleo	flui	flētum
ōl-e- <i>smell</i>	ōlēre	ōleo	ōlui	
dōl-e- <i>ache</i>	dōlēre	dōleo	dōlui	dōlītus
tīm-e- <i>fear</i>	tīmēre	tīmeo	tīmui	
ne- <i>spin</i>	nēre	neo	nēui	nētum
mān-e- <i>remain</i>	mānēre	māneo	mansi	mansum
tēn-e- * <i>hold</i>	tēnēre	tēneo	tēnui	
mōn-e- <i>warn</i>	mōnēre	mōneo	mōnui	mōnītum
torque- or tor- <i>twist, hurl</i>	torquēre	torqueo	torsi†	tortum†
cār-e- <i>be without</i>	cārēre	cāreo	cārui	
pār-e- <i>wait on, obey</i>	pārēre	pāreo	pārui	pārītum
haer-e- <i>stick</i>	haerēre	haereo	haesi	haesum
mēr-e- ‡ <i>earn, deserve</i>	mērēre	mēreo	mērui	mērītum
torre- or tōr- <i>roast</i>	torrēre	torreo	torrui	tostum
cen-se- or cēn- § <i>count</i>	censēre	censeo	censui	censum
lāt-e- <i>lie hid</i>	lātēre	lāteo	lātui	
nīt-e- <i>shine</i>	nītēre	nīteo	nītui	
cāu-e- <i>be on one's guard</i>	cāuēre	cāueo	cāui	cautum
fāu-e- <i>wish well</i>	fāuēre	fāueo	fāui	fautum
pāu-e- <i>fear</i>	pāuēre	pāueo	pāui	
fōu-e- <i>keep warm</i>	fōuēre	fōueo	fōui	fōtum
mōu-e- <i>move</i>	mōuēre	mōueo	mōui	mōtum
uōu-e- <i>vow</i>	uōuēre	uōueo	uōui	uōtum
feru-e- <i>boil</i> ¶	feruēre	ferueo	ferbui	

* Comp. *tend*- 'stretch.

† From a root *ter-* or *tor-*, whence *tor-tor-*, *tor-men-*.

‡ Also *mere-ri* (r.).

§ The literal sense of *cen-* was 'puncture,' and so 'count.' Hence *cen-tro-* sb. n. 'centre.'

|| *Cautum* and *fautum* were preferred by Cicero.

¶ Also *feru-ēre*.

FOURTH OR I CONJUGATION.*

554 i- go	ire	eo	ui or ii	itum
fulci- prop	fulcire	fulcio	fulsi	fultum
sanci- hallow	sancire	sancio	sancui	sancitum
		or sancio	sanxi	sanctum
uinci- bind	uincire	uincio	uinxī	uinctum
farcī- cram	farcire	farcio	farsi	fartum
sarci- mend	sarcire	sarcio	sarsi	sartum
sāli- leap	sālire	sālio	sālui or salii	saltum
sēpēli- bury	sēpēlire	sēpēlio	sēpēlui	sēpultum
uēni- come	uēnīre	uēnio	uēni	uentum
saepi- hedge in	saepire	saepio	sepi	septum
āpēri- open	āpērire	āpērio	āpēruī	āpertum
ōpēri- cover	ōpērire	ōpērio	ōpēruī	ōpertum
hauri- draw (water)	haurire	haurio	hausi	haustum
555 The other verbs in i form their principal parts like				
audi- hear	audire	audio	audiui	auditum

555. 1 Some inceptive verbs with a suffix *esc* or *isc* :

lang- droop, flag	languesco	langui	
dīc-† learn	disco	dīdici	
luc- get light	lūciscit	luxit	
ard-‡ blaze up	ardesco	arsi	
pūt- become putrid	pūtesco	pūtui	
cāl- get hot	cālesco	cālui	
uāl- get strong	uālesco	uālui	
sīl- become silent	sīlesco	sīlui	
quie- become quiet	quiesco	quīēui	quīētum
cre- grow	cresco	crēui	crētum

* The irregular supines of the verbs in § 554 imply verbs of the consonant conjugation; and indeed such forms as *euenat*, &c. for the imperfect tenses occur in Ennius and Plautus. Perhaps in Hor. Od. iv. 4, 65 we should read *pulchrior euenet*.

† *Dic-* 'learn,' originally identical with *dīc-* 'say,' or more properly 'show.' Comp. δεικ- of δεικνυμι 'show.' *Dīce-* 'teach' is also of the same family. *Disco* is for *dīc-sco*.

‡ *Ard-* is probably akin to *āl-* 'raise,' so often used with *flammam*. Compare as to form *arduo* 'lofty,' which is immediately formed from *al-* 'raise.' Comp. too *ap-* of *apw*.

|| *Calituro-*, *ualituro-*.

sue- become accustomed	suesco	suēui	suētum
rě+săp- [*] come to one's senses again	rěsăpisco	rěsăplui	
rě+frig- get cold again	rěfrigesco	rěfrixi	
rě+ulu- come to life again	rěutuisco	rěuixi	
re+sci- find out (a secret)	rescisco	rescui	rescītum
cōn+ăl- or ăl- grow together	coălesco	coălui	coălītum
ăd+ăl- or ăl- grow up	ădălesco	ădălēui	ădultum
ăb+ăle- grow out of use	ăbălesco	ăbălēui	
ob+săle-† get covered with dirt	obsălesco	obsălēui	obsălētum

555.2 Compound verbs :

prō+cūb- lie down	prōcumbo	prōcūbui	prōcūbītum
rě+căp- or căpi- take back	rēcăpio	rēcăpi	rēcēptum
ab+răp- or răpi- carry off	abrăpio	abrăpui	abreptum
dis+carp- pull to pieces	discerpo	discerpsi	discerptum
per+făc- or făci- finish	perficio	perfeci	perfectum
cōn+iăc- or iăci- hurl	cōnăcio	cōnăci	cōnietum
rě+iăc- or iăci- throw back	rěiăcio	rěiăci	rěiectum
ad+lăc- or lăci- draw to	allăcio	allexi	allectum
ec+lăc- or lăci- draw out	elăcio	elăcui	elăcītum
in+spēc- or spēc- look in	inspicio	inspexi	inspectum
rěd+ăg- drive back	rědigo	rědăgi	rědactum
cōn+ăg- drive together	cōgo	coăgi	coactum
con+păg- fix together	compingo	compăgi	compactum
per+frăg- break through	perfringo	perfrăgi	perfractum
con+tăg- touch closely	contingo	contăgi	contactum
con+lăg- sweep together	colligo	collăgi	collectum
rě+lăg- read again	rělăgo	rělăgi	rělectum
inter+lăg- pick up, perceive	intellăgo	intellexi	intellectum
dī+lăg- esteem	dīlăgo	dīlexi	dīlectum
neg+lăg- leave behind	neglăgo	neglexi	neglectum
por+lăg- lay out (a corpse)	pollingo	pollinxi	pollinctum
por+răg- stretch forth	porrigo	porrexī	porrectum
por+răg- keep straight on	pergo	perrexī	perrectum
sub+răg- rise	surgō	surrexi	surrectum
ab+flig- dash down	affligo	afflxi	afflictum

* Read the symbol (+) as *plus* or 'with.'

† The root of this verb is connected with *sălo-* sb. n. 'soil,' also with *sordes* and *sordido-*. It appears again in the French *sale* 'dirty,' *souillir*; and in the Eng. *soil* vb. or sb., as well as *sully* and *slush*.

con+flig- dash together	configo	confixi	conflictum
ec+stīg- stamp out	extinguo	extinxi	extinctum
dis+stīg- spot	distinguo	distinxi	distinctum
ec+mūg- wipe (nose)	ēmungo	ēmunxi	ēmunctum
con+sparg- bespatter	conspergo	conspersi	conspersum
con+pūg- puncture forcibly	compungo	compunxi	compunctum
rē+liq- leave	rēlinquo	rēliqui	rēlictum
ob+cād- set (as sun), die	occīdo	occīdi	occāsum*
rē+cād- fall back	rēcīdo	reccīdi†	rēcāsum
ec+uād- come out	ēuādo	ēuāsi	ēuāsum
ob+caed- cut down, kill	occīdo	occīdi	occīsum
con+laed- dash together	collido	collisi	collisum
re+scīd- cut away again	rescindo	rescīdi	rescissum
dis+fid- cleave in two	diffindo	diffīdi	diffissum
rē+sīd- subside	rēsīdo	rēsēdi	rēsessum
di+uid- divide	diuidō	diuisi	diuisum*
sub+cand- set fire to from below	suocendo	succendi	succensum
ec+scand- climb up	escendo	escendi	escensum
dē+fend- ward off	dēfendo	dēfendi	dēfensum
ex+pend- weigh out	expendo	expendi	expensum
prae+hand- take hold of	prehendo	prehendi	prehensum
	or prendo	prendi	prensum
obs+tend- hold towards	ostendo	ostendi	ostensum‡
ex+clūd- shut out	exclūdo	exclūsi	exclūsum
con+tūd- hammer to pieces	contundo	contūdi	contūsum
per+quāt- strike violently	percūtio	perculsi	perculsum
rē+sist- stand against	rēsisto	restīti	restītum
per+cēl- overturn	percello	perculi	perculsum
con+pēl- drive together	compello	compūli	compulsum
rē+pēl- drive back	rēpello	reppūli†	rēpulsum
con+sōl- sit together, consult	consūlo	consūlui	consultum
ex+ēm- take out	exīmo	exēmi	exemptum
de+ēm- take down	dēmo	dempsi	demptum
con+ēm- arrange (the hair)	cōmo	compsi	comptum
pro+ēm- bring out	prōmo	prompsi	promptum

* Also in the older writers *occassum*, *diuissum*, &c.

† For *re-ccidi*, *re-pepuli*. Hence the double consonant.

‡ *Ostenso*- in Lucan; but in Ter. Ph. v. 4, 7. and in Varr. *ostento*-.

|| *Sōl*-, an obsolete verb, is the parent of *sōlio*- sb. n. 'a seat.' It is also akin to *sēde*- sb. f., *sēde*- vb., *sōdali*-, *sella*-, *subsellio*-.

sūb+ēm- <i>take up</i>	sūmo	sumpsi	sumptum
rē+prēm- <i>press back</i>	rēprīmo	rēpressi	rēpressum
con+tēm- (<i>cut up</i>) <i>despise</i>	contemno	contempsi	contemptum
con+cān- <i>sing together</i>	concīno	concīnui	concentum
dē+sīn- (<i>put down</i>) <i>leave off</i>	dēsīno	dēsīi	dēsītum
con+quaer- <i>get together</i>	conquiro	conquisiui	conquisitum
ab+fēr- <i>carry off</i>	aufēro	abstūli	ablātum
ec+fēr- <i>carry out</i>	effēro	extūli	ēlātum
ob+fēr- <i>present</i>	offēro	obtūli	oblātum
rē+fēr- <i>bring back</i>	rēfēro	rettūli*	rēlātum†
con+sēr- <i>plant all over</i>	consēro	consēui	consitum
con+būr- <i>burn up</i>	combūro	combussi	combustum
ob+cūr- <i>run towards</i>	occurro	occurri‡	occursum
in+du- <i>put on</i>	induo	indui	indūtum
ec+du- <i>put off</i>	exuo	exui	exūtum
dis+lu- or lāu- <i>dissolve</i>	diluo	dilui	dilūtum
ob+ru- <i>overwhelm</i>	obruo	obruui	obrūtum
in+su- <i>swim in</i>	insuo	insui	insūtum
re+stātu- <i>set up again</i>	restituo	restitui	restitūtum
ec+nēca- <i>kill off</i>	ēnēco	ēnēcui	ēnēcūtum
	or ēnēco	ēnēcui	ēnectum
ex+plīca- <i>unfold</i>	explico	explicui	explicūtum
	or explico	explicui	explicītum
in+crēpa- <i>chide</i>	incrēpo	incrēpui	incrēpūtum
	or incrēpo	incrēpui	incrēpītum
pro+hābe- <i>keep off</i>	prohibeo	prohibui	prohibitum
de+hābe- <i>owe, ought</i>	dēbeo	dēbui	dēbitum
prae+hābe- <i>present</i>	praebeo	praeбui	praebitum
co+arce- <i>confine</i>	coerceo	coercui	coercitum
ex+erce-§ <i>work out, drill</i>	exerceo	exercui	exercitum
re+sponde- <i>answer</i>	respondeo	respondi	responsum
in+dulge- <i>be kind</i>	indulgeo	indulsi	indultum
dē+le- or līn- <i>blot out</i>	dēleo	dēlēui	dēlētum
āb+ōle- <i>abolish</i>	ābōleo	ābōlēui	ābōlītum

* For *re-tetuli, re-peperi*. Hence the double consonant.

† *Relatum* also in old writers. Comp. *reddūo-, redd-*.

‡ Also *occurri*.

§ *Erce-* or *arce-* is an obsolete vb. akin to the Greek *ἔρχει*-, whence *περὶ* and the neut. sb. *εργον*-.

|| *Dulge-* must be an obsolete vb. akin to the adj. *dulci-*.

ex+ple- <i>fill up</i>	expleo	explēui	explētum
rē+lēne- <i>hold back</i>	rētīneo	rētīnui	rētentum
rē+cense- <i>review</i>	rēcenseo	rēcensui	rēcensitum
ex+i- <i>go out</i>	exeo	exiī	exītum
ām+īci- <i>throw round one</i>	āmīcio	āmīcui	āmictum
in+farci- <i>cram in</i>	infercio	inferfi	infertum
rē+pāri- <i>find</i>	rēpērio	reppēri*	rēpertum
con+pāri- <i>find out</i>	compērio	compēri	compertum

555.3 Reflective verbs :

lāb- <i>slip</i>	lābi	lābor	lāpus
am+plect- <i>embrace†</i>	amplecti	amplector	amplexus
lic-e- <i>bid at an auction</i>	licēri	liceor	licītus
plāg- <i>beat oneself</i>	plangi	plangor	
fung- <i>discharge oneself</i>	fungi	fungor	functus
sēq- <i>follow</i>	sēqui	sēquor	sēcūtus
lōq- <i>talk†</i>	lōqui	lōquor	lōcūtus
fru- or frug- <i>enjoy‡</i>	frui	fruor	frūitus
grād- or grādi- <i>march</i>	[grādi]	grādiōr	gressus
ec+grād- <i>march out</i>	ēgrēdi	ēgrēdiōr	ēgressus
ordi- <i>begin weaving</i>	ordiri	ordior	orsus
fāt-e- <i>confess</i>	fātēri	fāteor	fassus
pro+fāt-e- <i>profess</i>	prōfītēri	prōfiteor	prōfessus
pāt- or pāti- <i>suffer</i>	pāti	pātiōr	passus
per+pāt- <i>suffer to the last</i>	perpēti	perpētiōr	perpersus
nīc-§ <i>kneel, lean</i>	nīti	nītor	nīsus or nīxus
mēn- or menti- <i>measure</i>	mētiri	mētior	mensus
ad+sēn- or senti- <i>agree with</i>	assentiri	assentior	assensus
ūt- <i>use</i>	ūti	ūtor	ūsus
ex+pēri- <i>try</i>	expēriri	expēriōr	expertus
ob+pēri- <i>wait for</i>	opperiri	oppēriōr	oppertus
quēr- <i>complain¶</i>	quēri	quēror	questus

* See note * p. 94.

† See § 398.

‡ More literally 'feed oneself.'

§ Old form *gnītor* &c. from *genu-* (or *genic-*) 'a knee.' See *Festus*.|| But *Plautus* has *opperitus*.¶ Literally 'beat oneself;' for *quēs-* is but a variety of *quāt-* 'strike.'
Comp. *plāg-* (r.) and *κωπτ-* (r.) 'beat oneself.'

ōr- or ōri- <i>rise</i>	ōriri	ōrior	ortus
mōr- or mōri- <i>die</i>	mōri	mōrior	mortuus
re- <i>reckon</i>	rēri	reor	rātus
mēr-e- <i>earn</i>	mērēri	mēreor	mērītus
uēr-e- <i>fear</i>	uērēri	uēreor	uērītus
tu- or tue- <i>guard</i>	tuēri	tueor	tuītus <i>ortūtus</i>
āp- <i>obtain</i>	āpisci	āpiscor	aptus
ād+āp- <i>obtain</i>	ādīpisci	ādīpiscor	ādeptus
pro+fāc- <i>set out</i>	prōfīcisci	prōfīciscor	prōfectus
nāc- <i>win, obtain</i>	nancisci	nanciscor	nactus*
pāc- <i>fix, bargain</i>	pācisci	pāciscor	pactus
ulc- <i>avenge</i>	ulcisci	ulciscor	ultus
ex+por+rēg- <i>wake up</i>	exporgisci	exporgiscor†	exporrectus
dē+fāt- <i>give in</i>	dēfētisci	dēfētiscor	dēfessus
con+mēn- <i>invent</i>	commīnisci	commīniscor	commentus
ob+liu- <i>forget</i>	oblīuisci	oblīuiscor	oblītus

* So rather than *nactus* in MSS.

† Literally 'I begin to stretch myself out.'

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CONJUGATION OF IMPERFECT TENSES.

Last letter of Conjugation		a 1	e 2	consonant 3	u 3	i 4
Lat. C.F. English		āra- plough	dōce- teach	scrib- write	ācu- sharpen	audi- hear
INDICATIVE MOOD.	Present Tense.	S. āro āras ārāt* P. āramūs ārātīs ārant	dōceo dōcēs dōcēt* dōcēmūs dōcētīs dōcent	scribo scribīs scribīt scribīmūs scribītīs scribunt	ācuo ācuīs ācuīt ācuīmūs ācuītīs ācuunt†	audio audiīs audiīt* audiīmūs audiītīs audiunt
	Past Imperfect.	S. ārabam ārābās ārābāt* P. ārābāmūs ārābātīs ārābant	dōcēbam dōcēbās dōcēbāt* dōcēbāmūs dōcēbātīs dōcēbant	scribēbam scribēbās scribēbāt* scribēbāmūs scribēbātīs scribēbant	ācuēbam ācuēbās ācuēbāt* ācuēbāmūs ācuēbātīs ācuēbant	audiēbam audiēbās audiēbāt* audiēbāmūs audiēbātīs audiēbant
	Future Tense.	S. ārābo ārābīs ārābīt P. ārābīmūs ārābītīs ārābunt	dōcēbo dōcēbīs dōcēbīt dōcēbīmūs dōcēbītīs dōcēbunt	scribam scribēs scribēt* scribēmūs scribētīs scribent	ācuam ācuēs ācuēt* ācuēmūs ācuētīs ācuent	audiam audiēs audiēt* audiēmūs audiētīs audient
	Present	S. 2. ārā P. 2. ārātē	dōcē dōcētē	scribē scribītē	ācuē ācuītē	audi audiītē
	Future.	S. 2. ārāto 3. ārāto P. 2. ārātōtē 3. āranto	dōcēto dōcēto dōcētōtē dōcento	scribīto scribīto scribītōtē scribunto	ācuīto ācuīto ācuītōtē ācuunto	audiīto audiīto audiītōtē audiunto
SUBJUNCTIVE MOOD.	Present Tense.	S. ārem ārēs ārēt* P. ārēmūs ārētīs ārent	dōceam dōceās dōcēāt* dōcēāmūs dōcēātīs dōceant	scribam scribās scribāt* scribāmūs scribātīs scribant	ācuam ācuās ācuāt* ācuāmūs ācuātīs ācuant	audiam audiās audiāt* audiāmūs audiātīs audiant
	Past Tense.	S. ārārem ārārēs ārārēt* P. ārārēmūs ārārētīs ārārent	dōcērem dōcērēs dōcērēt* dōcērēmūs dōcērētīs dōcērent	scribērem scribērēs scribērēt* scribērēmūs scribērētīs scribērent	ācuērem ācuērēs ācuērēt* ācuērēmūs ācuērētīs ācuērent	audiīrem audiīrēs audiīrēt* audiīrēmūs audiīrētīs audiīrent

* But see for quantity § 412 and note.

† Or *acuunt*.

Last letter Conjugation	a 1	e 2	consonant 3	u 3	i 4
Lat. C.F. English	āra- <i>plough</i>	dōce- <i>teach</i>	scrib- <i>write</i>	ācu- <i>sharpen</i>	audi- <i>hear</i>
INFINI- TIVE MOOD.	ārārē	dōcērē	scribērē	ācuērē	audirē
PARTICI- PLE.*	āranti- <i>or</i> ārant-	dōcenti- <i>or</i> dōcent-	scribenti- <i>or</i> scribent-	ācuenti- <i>or</i> ācuent-	audienti- <i>or</i> audient-
PART. FUTURE.	ārātūro- <i>or —a-</i>	doctūro- <i>or —a-</i>	scriptūro- <i>or —a-</i>	[ācuītūro- <i>or —a-</i>]	auditūro- <i>or —a-</i>
GERUND.†	ārando-	dōcendo-	scribendo-	ācuendo-	audiendo-

557 There are certain verbs which mix together the consonant and *i* conjugations in the imperfect tenses, viz. :

fāc- <i>or</i> fāci- <i>make</i>	fōd- <i>or</i> fōdi- <i>dig</i>	sāp- <i>or</i> sāpi- <i>taste</i>
iāc- „ iāci- <i>throw</i>	fūg- „ fūgi- <i>flee</i>	cūp- „ cūpi- <i>desire</i>
[lāc-† „ lāci- <i>draw</i>]	cāp- „ cāpi- <i>take</i>	pār- „ pāri- <i>produce</i>
[spēc-† „ spēcī- <i>look</i>]	rāp- „ rāpi- <i>seize</i>	quāt- „ quāti- <i>shake</i> .

Together with the reflexive verbs :

grād- <i>or</i> grādi- <i>march</i>	mōr- <i>or</i> mōri- <i>die</i>	pōt- <i>or</i> pōti- <i>make</i>
ōr- „ ōri- <i>rise</i>	pāt- „ pāti- <i>suffer</i>	oneself <i>master</i> .

Observe too that all these seventeen verbs have the vowel short.

558 MIXED CONSONANT AND *i* CONJUGATION.

INDICATIVE MOOD.

Present Tense.

S. fugio fugīs fugīt ; *P.* fugīmus fugītis fugiunt.

Past-Imperfect.

Future.

S. fugiebam, fugiebas &c. *S.* fugiam fugies &c.

* Declined like *praesenti-* or *praesent-*. See § 219.

† Declined like a neuter noun in *a*. † Only used in compounds.

IMPERATIVE MOOD.

Present. S. fugě; *P.* fugīte.

Future.

S. 2. fugīto, 3. fugīto; *P.* 2. fugītote, 3. fugiunto.

SUBJUNCTIVE MOOD.

Present Tense.

S. fugiam fugias &c.

Past Tense.

S. fugērem fugēres &c.

INFINITIVE, fugěre.

PARTICIPLE, fugienti- or fugient-.

PARTICIPLE FUTURE, fugīturo-.

GERUND, fugiendo-.

559 Observe that those forms, which have the vowel after *g* marked short, follow the consonant conjugation; the others are derived as from a verb in *i*.

560 In old writers such forms as capīre, fodīre, parīre &c. occur.

561 CONJUGATION OF PERFECT TENSES.

Crude form of perfect, ārā-uīs-.

INDICATIVE MOOD.

Present-Perfect or Aorist.

S. ārāui ārāuisti ārāuit; *P.* ārāuīmūs ārāuistīs ārāuērunt
or ārāuērē.

Past-Perfect.

S. ārāuēram ārāuērās ārāuērat; *P.* ārāuērāmūs ārāuērātīs ārāuērant.

Future-Perfect.

S. ārāuēro ārāuērīs ārāuērīt; *P.* ārāuērīmūs ārāuērītīs ārāuērint.*

SUBJUNCTIVE MOOD.

Present-Perfect or Aorist.

S. ārāuērim ārāuērīs ārāuērit; *P.* ārāuērīmūs ārāuērītīs ārāuērint.*

Past-Perfect.

S. ārāuissēm ārāuissēs ārāuisset; *P.* ārāuissēmūs ārāuissētīs ārāuissent.

INFINITIVE MOOD.

ārāuissē.

562 The conjugation of a perfect which takes the suffix *is*, instead of *uīs*, differs solely in the absence of the *u*. See §§ 584, 588, 590, 613, 620, 628.

* These two tenses are often confounded by Latin writers as regards the quantity of the *i*. See § 476.

563 The perfect tenses often undergo a contraction : as,

ārāui	ārāuimūs
ārāuistī or ārastī	ārāuistīs or ārastīs
ārāuit	ārāuerunt or ārārunť or ārāuerē.
ārāueram or ārāram &c.	
ārāuēro „ ārāro &c.	
ārāuerim „ ārārim &c.	
ārāuissem „ ārassem &c.	
ārāuissē „ ārassē.	

564 In the perfects of the *i* conjugation similar contractions occur : as,

audiui or audiī	audiuimūs or audiīmūs
audiuisti, audiisti, or audisti	audiuistīs, audiistīs, or audistīs
audiuit or audiit	audiuerunt or audiērunť, or audiuerē or audiērē.
audiueram or audiēram &c.	
audiuēro „ audiēro &c.	
audiuerim „ audiērim &c.	
audiuissem „ audiissem or audissem &c.	
audiuissē „ audiissē or audissē.	

565 If the crude form of the perfect have *x* or *s* before *is*, as *dix-is*, the following contractions are found :

dixī	diximūs
dixisti or dixti	dixistīs or dixtīs
dixit	dixerunt or dixērē.
dixissem or dixem &c.	
dixissē „ dixē &c.	

566 As the future-perfect of the indicative originally ended in *ēro*, rather than *ero*, and the subjunctive perfect in *ēsim*, rather than *erim*, the following contractions, which occur in old writers, are explained :

<i>Ind. fut.-perf.</i>	<i>faxo,</i>	<i>faxīs &c.</i>	<i>for fēcēro &c.</i>
<i>Subj. pres.-perf.</i>	<i>faxim,</i>	<i>faxīs &c.</i>	<i>„ fēcērim &c.</i>
<i>Subj. past-perf.</i>	<i>faxem*,</i>	<i>faxēs &c.</i>	<i>„ fēcissem &c.</i>

567 So again, *ārasso*, *ārassīs &c.* for *ārāvēro &c.*

* See § 1209 *f.* note.

568 From this future-perfect is formed an old infinitive future *ārassērē*.

569 The gerund of the consonant and *i* conjugations often ends in *undo*, rather than *endo*; as *scribundo*—.

570

REFLECTIVE OR PASSIVE VERBS.

CONJUGATION OF IMPERFECT TENSES.

Last letter Conjugation		a 1	e 2	consonant 3	u 3	i 4
Lat. O.F. English		orna- dress	dōce- teach	uort- turn	mētu- fear	audi- hear
INDICATIVE MOOD.	Present Tense.	S. ornōr ornārīs* ornātūr P. ornāmūr ornāmīni ornantūr	dōceōr dōcērīs* dōcētūr dōcēmūr dōcēmīni dōcentūr	uortōr uortērīs uortītūr uortīmūr uortīmīni uortuntūr	mētuōr mētuērīs mētuītūr mētuīmūr mētuīmīni mētuuntūr†	audiōr audiērīs auditūr audīmūr audīmīni audiuntūr
	Past-Imperfect.	S. ornābār ornābārīs or ornābārē ornābātūr P. ornābāmūr ornābāmīni ornābantūr	dōcebār dōcebārīs or dōcebārē dōcebātūr dōcebāmūr dōcebāmīni dōcebantūr	uortēbār uortēbārīs or uortēbārē uortēbātūr uortēbāmūr uortēbāmīni uortēbantūr	mētuēbār mētuēbārīs or mētuēbārē mētuēbātūr mētuēbāmūr mētuēbāmīni mētuēbantūr	audiēbār audiēbārīs or audiēbārē audiēbātūr audiēbāmūr audiēbāmīni audiēbantūr
	Future Tense.	S. ornābōr ornābērīs or ornābērē ornābītūr P. ornābīmūr ornābīmīni ornābuntūr	dōcebōr dōcebērīs or dōcebērē dōcebītūr dōcebīmūr dōcebīmīni dōcebuntūr	uortār uortērīs or uortērē uortētūr uortēmūr uortēmīni uortentūr	mētuār mētuērīs or mētuērē mētuētūr mētuēmūr mētuēmīni mētuentūr	audiār audiērīs or audiērē audiētūr audiēmūr audiēmīni audientūr
IMPERATIVE MOOD.	Present	S. 2. ornārē P. 2. ornāmīni	dōcērē dōcēmīni	uortērē uortīmīni	mētuērē mētuīmīni	audiērē audīmīni
	Future.	S. 2. } ornātōr 3. } P. 3. ornantōr	dōcētōr dōcentōr	uortītōr uortuntōr	mētuītōr mētuuntōr‡	auditōr‡ audiuntōr

* *Arbitrārē, uidērē*, for *arbitrārīs, uidērīs*, occur.

† Or *metuontur*.

‡ There was also for the 2d and 3d person of the singular an old form in *mīno*; as *fū-mīno, progredi-mīno*.

§ Or *metuontor*.

Last letter Conjugation	a 1	o 2	consonant 3	u 3	i 4
Lat. C.F. English	orna- dress	döce- teach	uort- turn	mētu- fear	audi- hear
SUBJUNCTIVE MOOD.	<i>Present Tense.</i> S. ornēr ornērīs or ornērē ornētūr P. ornēmūr ornēmīni ornentūr	döcēār döcēārīs or döcēārē döcēātūr döcēāmūr döcēāmīni döceantūr	uortār uortārīs or uortārē uortātūr uortāmūr uortāmīni uortantūr	mētuār mētuārīs or mētuārē mētuātūr mētuāmūr mētuāmīni mētuantūr	audiār audiārīs or audiārē audiātūr audiāmūr audiāmīni audiantūr
	<i>Past Tense.</i> S. ornārēr ornārērīs or ornārērē ornārētūr P. ornārēmūr ornārēmīni ornārentūr	döcērēr döcērērīs or döcērērē döcērētūr döcērēmūr döcērēmīni döcērentūr	uortērēr uortērērīs or uortērērē uortērētūr uortērēmūr uortērēmīni uortērentūr	mētuērēr mētuērērīs or mētuērērē mētuērētūr mētuērēmūr mētuērēmīni mētuērentūr	audirēr audirērīs or audirērē audirētūr audirēmūr audirēmīni audirentūr
INFINI- TIVE MOOD.*	ornāriēr or ornāri	döcēriēr or döcēri	uortiēr or uorti	mētuiēr or mētui	audiriēr or audiri
PARTI- CIPLE.†	ornando-	döcendo-	uortendo-	mētuendo-	audiendo-

571 MIXED CONSONANT AND I CONJUGATION.‡

INDICATIVE MOOD. *Present Tense.*

S. mōriōr mōrērīs mōrītūr ; P. mōrimūr mōrimīni mōriuntūr.

*Past-Imperfect.**Future.*

S. mōriēbār mōriēbārīs &c.

S. mōriār mōriērīs &c.

IMPERATIVE MOOD.

Present Tense. S. mōrērē ;

P. mōrimīni.

Future. S. 2. mōrītōr, 3. mōrītōr ;

P. 3. mōriuntōr.

SUBJUNCTIVE MOOD.

*Present Tense.**Past Tense.*

S. mōriār mōriārīs &c.

S. mōrērēr mōrērērīs &c.

INFINITIVE, mōri.

PARTICIPLE, mōrienti- or mōrient-.

PARTICIPLE FUTURE, mōrītūro-.

GERUND, mōriundo-.

* The infinitives in *er* belong to the old language.† The reflexive verbs have also participles in *enti*- or *ent*- and in *turo*-.

‡ See § 557.

- 571.1 In old writers such forms as *mōrimūr* and *mōriri* occur.
- 572 *Ori*-(r.) *rise*, and *pōti*-(r.) *make oneself master*, partake more of the *i* conjugation : as, *ōrirēr*, *ōriri* ; *pōtirīs*, *pōtitūr*, *pōtimūr*, *pōtirēr*, *pōtiri*.
- 573 The perfect tenses of a reflective or passive verb are formed by the perfect participle in *to* and the verbs *ēs-* or *fu-*.

574 CONJUGATION OF THE PERFECT TENSES OF A REFLECTIVE OR PASSIVE VERB.

INDICATIVE MOOD.

Present-Perfect or Aorist.

<i>S. ornātus* sum</i>	<i>or fui</i>	<i>P. ornāt† sūmūs or fuīmūs</i>
<i>ornātūs ēs</i>	<i>„ fuisti</i>	<i>ornātī estīs „ fuistīs</i>
<i>ornātūs est</i>	<i>„ fuit</i>	<i>ornātī sunt fuērunt or fuērē.</i>

Past-Perfect.

<i>S. ornātūs ēram</i>	<i>or fuēram</i>	<i>P. ornātī ērāmūs or fuērāmūs</i>
<i>ornātūs ērās</i>	<i>„ fuērās</i>	<i>ornātī ērātīs „ fuērātīs</i>
<i>ornātūs ērat</i>	<i>„ fuērat</i>	<i>ornātī ērant „ fuērant.</i>

Future-Perfect.

<i>S. ornātūs ēro</i>	<i>or fuēro</i>	<i>P. ornātī ērimūs or fuērimūs</i>
<i>ornātūs ērīs</i>	<i>„ fuērīs</i>	<i>ornātī ēritīs „ fuēritīs</i>
<i>ornātūs ērit</i>	<i>„ fuērit</i>	<i>ornātī ērunt „ fuērint.</i>

SUBJUNCTIVE MOOD.

Present-Perfect or Aorist.

<i>S. ornātus sim</i>	<i>or fuērim</i>	<i>P. ornātī simūs or fuērimūs</i>
<i>ornātus sis</i>	<i>„ fuērīs</i>	<i>ornātī sitīs „ fuēritīs</i>
<i>ornātus sit</i>	<i>„ fuērit</i>	<i>ornātī sint „ fuērint.</i>

Past-Perfect.

<i>S. ornātūs essem</i>	<i>or fuissem</i>	<i>P. ornātī essēmūs or fuissēmūs</i>
<i>ornātūs essēs</i>	<i>„ fuissēs</i>	<i>ornātī essētīs „ fuissētīs</i>
<i>ornātūs esset</i>	<i>„ fuisset</i>	<i>ornātī essent „ fuissent.</i>

INFINITIVE MOOD.

ornātūs essē or fuissē.

* *Ornatūs*, *ornatū* or *ornatum*, to agree with the nominative.

† *Ornatī*, *ornatae* or *ornatā*, to agree with the nominative.

CONJUGATION OF A SIMPLE* VERB, WITH THE
ENGLISH TRANSLATION.

575

C.F. SCRIB- write.

Principal parts : scribĕrĕ scribo scripsi scriptum.

INDICATIVE MOOD.

Present Tense, scrib-.

As a present-imperfect, am —ing :

Ad frātre ^m meum scribo,	<i>I am writing to my brother.</i>
Ad frātre ^m tuum scribĭs,	<i>You are writing to your brother.</i>
Ad frātre ^m suum scribĭt,	<i>He is writing to his brother.</i>
Ad frātre ^m nostrum scribĭmŭs,	<i>We are writing to our brother.</i>
Ad frātre ^m uostrum scribĭtĭs,	<i>You are writing to your brother.</i>
Ad frātre ^m suum scribunt,	<i>They are writing to their brother.</i>

576 — as an historic present :

Postĕrō die ad sĕnem scribo, *The next day I write to the old man.*

577 — as a present of custom :

Egō cālāmō scribo,	<i>I write with a reed.</i>
Tū pinnā scribĭs,	<i>You write with a pen.</i>

578 — as a present, translated by do :

Egō uĕrō scribo,	<i>Yes I do write.</i>
Tū uĕrō scribĭs,	<i>Yes you do write.</i>

579 — as a present, including past time, have been —ing :

Iam duās hōras scribo, *I have been writing now two hours.*580 *Past-Imperfect, scribĕbā.*

As a past-imperfect, was —ing :

Scribĕbam cum puĕr intrāuit, *I was writing when the boy came in.*

581 — as a past tense of custom, used to — :

Egō cālāmō scribĕbam,	<i>I used† to write with a reed.</i>
Tū pinnā scribĕbās,	<i>You used to write with a pen.</i>

* That is, not reflective or passive.

† Or 'I wrote,' &c.

- 582 ——— as a past tense, including time preceding, *had been* ———ing :

Iam trīs hōras scribēbam, *I had been then writing three hours.*

- 583 *Future Tense, scribā- or scribē-.*

Translated by *shall, will* :

Cras mănē scribam, *I shall write tomorrow morning.*
Cras mănē scribēs, *You will write tomorrow morning.*

Present-Perfect Tense, scripsī-

- 584 As a present-perfect, *have* ———en :*

Quattuōr ēpistōlas scripsī, *I have written four letters.*

- 585 ——— as an aorist, translated by the English past :

Hēri ad nēgōtiātōrem scripsī, *I wrote yesterday to the merchant.*

- 586 ——— as an aorist, translated by *did* :

Egō uērō scripsī, *Yes I did write.*
Tū uērō scripsistī, *Yes you did write.*

- 587 ——— as a present-perfect, translated by an English present :

Egō sī scripsī, rescribīt, *If I write, he writes again.*
Tū sī scripsistī, rescribīt, *If you write, he writes again.*

- 588 *Past-Perfect, scripsērā-.*

Translated by *had* ———en :

Ante id tempus scripsērā, *I had written before that time.*

- 589 ——— translated by an English past :

Egō sī scripsērā, rescribēbat, *If I wrote, he wrote again.*
Tū sī scripsēras, rescribēbat, *If you wrote, he wrote again.*

* That is, the perfect participle of the English verb.

590

Future-Perfect, scripsēr-.Translated by *shall have* — *en*, *will have* — *en* :

Antē noctem scripsēro, *I shall have written before night.*
 Antē noctem scripsēris,* *You will have written before night.*

591

—— translated by an English present :

Egō si scripsēro, rescribet, *If I write, he will write again.*
 Tū si scripsēris, rescribet, *If you write, he will write again.*

592

IMPERATIVE MOOD.

Present Tense.

Translated by the simple verb :

Scribe ad patrem tuum, *Write to your father.*
 Scribite ad patrem uestrum, *Write to your father.*

593

*Future Tense.*Translated by *shall, must, let* ; or by the simple verb :

Scribīto, *Thou shalt write.* Scribītōtē, *Ye shall write.*
 Scribīto, *He shall write.* Scribunto, *They shall write.*

594

SUBJUNCTIVE MOOD.

Present Tense, scribā-.As a present-imperfect, *am* — *ing* (indirect interrogative) :

Nescio quid scribam, *I know not what I am writing.*
 Nescio quid scribās, *I know not what you are writing.*

595

—— translated by an indicative present (result) :

Indē fit ut nihil de hac rē scribam, *Hence it happens that I write nothing on this subject.*
 Indē fit ut nihil de hac rē scribās, *Hence it happens that you write nothing on this subject.*

596

—— translated by *do* (concession) :

Vt scribam, nōn est sātīs, *Even granting that I do write, it is not enough.*
 Vt scribas, nōn est sātīs, *Even granting that you do write, it is not enough.*

* But see, as regards the quantity of the *i* after *r*, § 476.

597 ——— translated by *should, would* (hypothesis) :

Si pinnā mihi sit, scribam,	<i>If I had a pen, I would write.</i>
Si pinnā tibi sit, scribās,	<i>If you had a pen, you would write.</i>

598 ——— translated by *were* ———ing :

Sēdeo hic, tanquam scribam,	<i>I sit here, as if I were writing.</i>
Sēdes iste, tanquam scribās,	<i>You sit there, as if you were writing.</i>
Sēdet illic, tanquam scribat,	<i>He sits yonder, as if he were writing.</i>

599 ——— translated by *may* (purpose) :

Pinnā datur, quā* scribam,	<i>The pen is given me, that I may write† with it.</i>
Pinnā datur, quā scribās,	<i>The pen is given you, that you may write with it.</i>

599.1 ——— translated by *must or shall* (command) :

Lex est ut scribam,	<i>There is a law that I must write.</i>
Lex est ut scribās,	<i>There is a law that you must write.</i>

600 ——— translated by *to* (indirect interrogative) :

Nescio quid scribam,	<i>I know not what to write.</i>
Nescis quid scribās,	<i>You know not what to write.</i>

601 ——— translated by *shall, will* :

Puer timet nē scribam,	<i>The boy is afraid I shall write.</i>
Puer timet nē scribās,	<i>The boy is afraid you will write.</i>

602 ——— translated by *from* ———ing :

Hoc impedit nē scribam,	<i>This prevents me from writing.</i>
Hoc impedit nē scribās,	<i>This prevents you from writing.</i>

602.1 ——— translated by English infinitive :

Sinē scribam,	<i>Let me write.</i>	Sinē scribāmūs,	<i>Let us write.</i>
Sinē scribat,	<i>Let him write.</i>	Sinē scribant,	<i>Let them write.</i>

* Literally, 'with which.'

† Or rather, 'to write with.'

602. 2 ——— translated by an English imperative :

Nē scribam, *Let me not write.* Nē scribāmūs, *Let us not write.*
 Nē scribās, *Do not write.* Nē scribātis, *Do not write.*
 Nē scribat, *Let him not write.* Nē scribant, *Let them not write.*

603

Past Tense, scribēre-.

As a past-imperfect, *was* —ing (indirect interrogative) :

Nesciēbam quid scribērem, *I knew not what I was writing.*
 Nesciēbam quid scribērēs, *I knew not what you were writing.*

604 ——— translated by an English past (result).

Indē factum est ut nihil de hac *Hence it happened that I wrote*
 rē scribērem, *nothing on this subject.*
 Indē factum est ut nihil de hac *Hence it happened that you wrote*
 rē scribērēs, *nothing on this subject.*

605 ——— translated by *should* or *would have been* —ing (hypothesis) :

Si pinnā mihi esset, scribērem, *If there had been a pen for me, I*
 should have been writing.
 Si pinnā tibi esset, scribērēs, *If there had been a pen for you,*
 you would have been writing.

606 ——— translated by *had been* —ing :

Sēdebam hīc, tanquam scribērem, *I was sitting here, as if I had*
 been writing.
 Sēdebās istīc, tanquam scribērēs, *You were sitting there, as if you*
 had been writing.
 Sēdebat illīc, tanquam scribēret, *He was sitting yonder, as if he*
 had been writing.

607 ——— translated by *might* (purpose) :

Pinnā dāta est quā* scribērem, *The pen was given me, that I might†*
 write with it.
 Pinnā dāta est quā scribērēs, *The pen was given you, that you*
 might write with it.

* Literally, 'with which.'

† Or rather, 'to write with.'

608 ——— translated by *must* or *should* (command):

Lex erat ut scriberem,	<i>There was a law that I must write.</i>
Lex erat ut scriberēs,	<i>There was a law that you must write.</i>

609 ——— translated by *to* (indirect interrogative):

Nesciēbam quid scriberem,	<i>I knew not what to write.</i>
Nesciēbas quid scriberēs,	<i>You knew not what to write.</i>

610 ——— translated by *should* or *would*:

Puer timēbat nē scriberem,	<i>The boy was afraid I should write.</i>
Puer timēbat nē scriberēs,	<i>The boy was afraid you would write.</i>

611 ——— translated by *from* ———ing:

Hoc impediēbat nē scriberem,	<i>This prevented me from writing.</i>
Hoc impediēbat nē scriberēs,	<i>This prevented you from writing.</i>

612 ——— translated as a past order*:

Nē scriberem,	<i>(He bade) me not write.</i>
Nē scriberēs,	<i>(He bade) you not write.</i>

613 *Present-Perfect, scripsērī-.*

As a present-perfect, *have* ———en (indirect interrogative):

Nescio quid scripsērī,	<i>I know not what I have written.</i>
Nescis quid scripsērī†,	<i>You know not what you have written.</i>

614 ——— as an aorist (indirect interrogative):

Nescio quid hērī scripsērī,	<i>I know not what I wrote yesterday.</i>
Nescis quid hērī scripsērīs,	<i>You know not what you wrote yesterday.</i>

615 ——— translated by *may have* ———en:

Forſitan nīmīum scripsērī,	<i>Perhaps I may have written too much.</i>
Forſitan nīmīum scripsērīs,	<i>Perhaps you may have written too much.</i>

* In reported speech.

† But see, as regards the quantity of the *i* after *τ*, § 476.

- 616 ——— as a future-perfect after a present, translated by an English present (reported speech):

Caesar pollicētur sē, si scripsērim, *Caesar promises that if I write, he will write again.*

Caesar pollicētur sē, si scripsēris, *Caesar promises that if you write, he will write again.*

- 617 ——— translated by *were to* ———, or English past tense (hypothesis):

Si* scripsērim ad eum, rēdeat, *If I were to write† to him, he would return.*

Si scripsēris ad eum, rēdeat, *If you were to write to him, he would return.*

- 618 ——— translated by *should, would* (consequence of hypothesis):

Frustrā scripsērim, *I should write in vain.*

Frustrā scripsēris, *You would write in vain.*

- 619 ——— translated by *had* ——— *en*:

Sēdeo hic, tanquam ēpistōlam perscripsērim‡, *I sit here, as if I had written the whole letter.*

Sēdēs istic, tanquam ēpistōlam perscripsēris, *You sit there, as if you had written the whole letter.*

Sēdet illic, tanquam ēpistōlam perscripsērit, *He sits yonder, as if he had written the whole letter.*

- 620 ——— translated as an imperative:

Id nunquam scripsērim, *Let me never write that.*

Id nunquam scripsēris, *Never write that.*

Id nunquam scripsērit, *Let him never write that.*

* This *si* might be omitted. Thus in the English too we might drop the *if*, and say, 'were I to write to him,' &c.

† Or, 'if I wrote,' &c.

‡ *Per-scrib-* literally signifies 'write through, write to the end.'

621 *Past-Perfect, scripsissē.*

As a past-perfect, translated by *had* — *en* (indirect interrogative) :

Quaesitum est, ūtrum scripsissem, *The question was asked, whether I had written.*

Quaesitum est, ūtrum scripsissēs, *The question was asked, whether you had written.*

622 ——— as a future-perfect after a past, translated by an English past (reported speech) :

Caesar pollicēbātur sē, sī scripsissem, rescriptūrum, *Cæsar promised that if I wrote, he would write again.*

Caesar pollicēbātur sē, sī scripsissēs, rescriptūrum, *Cæsar promised that if you wrote, he would write again.*

623 ——— translated by *had* — *en* (hypothesis) :

Etiam sī scripsissem, frustra esset, *Even if I had written, it would have been in vain.*

Etiam sī scripsissēs, frustra esset, *Even if you had written, it would have been in vain.*

624 ——— translated by *should have, would have* (consequence of hypothesis) :

Tum* quōquē scripsissem, *Even in that case* I should have written.*

Tum quōquē scripsissēs, *Even in that case you would have written.*

625 INFINITIVE IMPERFECT, scribērē.

Translated by an English infinitive :

Dēbeo scribērē, *I ought to write.*

Nēqueo scribērē, *I cannot write.*

626 ——— translated as an English indicative :

Scio eum scribērē, *I know that he is writing.*

Sciēbam eum scribērē, *I knew that he was writing.*

627 ——— translated by an English perfect infinitive :

Dēbēbam scribērē, *I ought to have written.*

* Literally 'then.'

628 INFINITIVE PERFECT, scripsissē.

Translated by an English perfect infinitive :

Scripsissē dicit̃r, *He is said to have written.*

629 ——— translated by an English indicative :

Scio eum scripsissē, *I know that he has written.*Scio eum hēri scripsissē, *I know that he wrote yesterday.*Sciēbam eum scripsissē, *I knew that he had written.*

630 ——— translated by the having —en :

Scripsisse exītio ei fuit, *The having written was fatal to him.*

631 PARTICIPLE IMPERFECT, scribenti- or scribent-.

Translated by —ing :

Sēnex ēpistolam scribens dēcidit, *The old man, while writing a letter, fell down.*

632 PARTICIPLE FUTURE, scriptūro-.

Translated by about to —, intending to — :

Ad ipsum cras scriptūrūs, haec *Intending to write to himself to-morrow, I pass over these things now.*
nunc ōmitto,632. 1 Dico mē scriptūrum essē, *I say that I will write.*Dixi mē scriptūrum essē, *I said that I would write.*632. 2 Dixi mē scriptūrum fuissē, *I said that I would have written.*

633 ——— translated as an intention not fulfilled :

Hābēbam ei grātias, scriptūrus* *I felt grateful to him, and should have written too, if I had not been ill.*
quōquē, nisi aegrōtārem,

634 GERUND, scribendo-.

Translated by —ing :

N. Mihi est scribendum ēpistolāst, *To me belongs the writing the letters.*Ac. Dēligīt̃r ad scribendum *He is selected for writing the letters.*
ēpistolāst,* See also the conjugation of the verb *fu-* with the participle in *turo*.

† Most of these constructions are confined to the old writers. See the use of the Gerundive, § 1287.

G. Vēni ēpistōlas scribendī caussā, *I came for the sake of writing the letters.*

D. Aptūs est scribendo ēpistōlās*, *He is fit for writing letters.*

Ab. Scribendo† ēpistōlās occūpātūs est, *He is engaged in writing letters.*

635

SUPINE, scriptu-.

Translated as an English infinitive :

Ac. Eo illūc scriptum, *I am going yonder to write.*

Ab. Hae littērae difficīles sunt scriptū, *These letters are difficult to write.*

CONJUGATION OF A REFLECTIVE VERB, WITH THE ENGLISH TRANSLATION.

636

Arma- (r.), *arm oneself.*

Principal parts : armārī, armor, armātūs.

637

INDICATIVE MOOD.

Present Tense, am arming myself, arm myself, &c.

Armor,	<i>I am arming myself.</i>
Armārīs or armārē†,	<i>You are arming yourself.</i>
Armātūr,	<i>He is arming himself.</i>
Armāmūr,	<i>We are arming ourselves.</i>
Armāmīni,	<i>You are arming yourselves.</i>
Armantūr,	<i>They are arming themselves.</i>

638

Past-Imperfect, was arming myself, &c.

Armābar,	<i>I was arming myself.</i>
Armābārīs or armābārē,	<i>You were arming yourself.</i>
Armābātūr,	<i>He was arming himself.</i>
Armābāmūr,	<i>We were arming ourselves.</i>
Armābāmīni,	<i>You were arming yourselves.</i>
Armābantūr,	<i>They were arming themselves.</i>

* See note † p. 112.

† This form of the Gerund, although an ablative, is often shortened in late writers, as *uigilandō* (Juv. 3. 232).

‡ The form in *rē* is not common for the present indicative ; it may be from fear of confusion with the infinitive.

639 *Future, shall or will arm myself, &c.*

Armābor,	<i>I shall arm myself.</i>
Armābēris or armābērē,	<i>You will arm yourself.</i>
Armābitūr,	<i>He will arm himself.</i>
Armābimūr,	<i>We shall arm ourselves.</i>
Armābimīni,	<i>You will arm yourselves.</i>
Armābuntūr,	<i>They will arm themselves.</i>

640 *Present-Perfect, have armed myself, &c. (or Aorist, armed myself.)*

Armātus* sum,	<i>I have armed myself.</i>
Armātūs* ēs,	<i>You have armed yourself.</i>
Armātūs* est,	<i>He has armed himself.</i>
Armātī† sūmūs,	<i>We have armed ourselves.</i>
Armātī† estīs,	<i>You have armed yourselves.</i>
Armātī† sunt,	<i>They have armed themselves.</i>

641 *Past-Perfect, had armed myself, &c.*

Armātūs eram†,	<i>I had armed myself.</i>
Armātūs erās,	<i>You had armed yourself.</i>
Armātūs erat,	<i>He had armed himself.</i>
Armāti eramūs,	<i>We had armed ourselves.</i>
Armāti erātīs,	<i>You had armed yourselves.</i>
Armāti erant,	<i>They had armed themselves.</i>

642 *Future-Perfect, shall have armed myself, &c.*

Armātūs ero,‡	<i>I shall have armed myself.</i>
Armātūs eris,	<i>You will have armed yourself.</i>
Armātūs erit,	<i>He will have armed himself.</i>
Armāti erimūs,	<i>We shall have armed ourselves.</i>
Armāti eritīs,	<i>You will have armed yourselves.</i>
Armāti erunt,	<i>They will have armed themselves.</i>

643 *IMPERATIVE MOOD.**Present.*

Armārē, *Arm yourself.* | Armāmīni, *Arm yourselves.*

* *Armātū* if the nominative be feminine, *armātum* if it be neuter.

† *Armātae* if the nominative be feminine, *armātū* if it be neuter.

‡ Or *fuēram*, &c.

§ Or *fuēro*, &c.

644

Future.

Armātor or armāmīno,	<i>You must arm yourself.</i>
Armātor or armāmīno,	<i>He must arm himself.</i>
Armantor,	<i>They must arm themselves.</i>

645

SUBJUNCTIVE MOOD.

Present. (See the several translations of *scriba-m.*)

Consul impērat ūt armer,	<i>The consul commands me to arm myself.</i>
Consul impērat ūt armēris or armērē,	<i>The consul commands you to arm your- self.</i>

646

Past. (See the several translations of *scribere-m.*)

Consul impērāuit ūt armārer,	<i>The consul commanded me to arm myself.</i>
Consul impērāuit ūt armārēris or armārērē,	<i>The consul commanded you to arm yourself.</i>

647

Present-Perfect. (See the several translations of *scripseri-m.*)

Nescio quāre armātus sim,	<i>I know not why I have armed myself.</i>
Nescio quāre armātus sis,	<i>I know not why you have armed yourself.</i>

648

Past-Perfect. (See the several translations of *scripsisse-m.*)

Nesciēbam quāre armātūs essem,	<i>I knew not why I had armed myself.</i>
Nesciēbam quāre armātūs essēs,	<i>I knew not why you had armed yourself.</i>

649

INFINITIVE IMPERFECT.

Dēbeo armārī,	<i>I ought to arm myself.</i>
Scio eum armārī,	<i>I know that he is arming himself.</i>
Sciēbam eum armārī,	<i>I knew that he was arming himself.</i>
Armārī signum belli est,	<i>To arm oneself is a sign of war.</i>
Dēbēbam armārī,	<i>I ought to have armed myself.</i>

650

INFINITIVE PERFECT.

Scio eum armātum essē,	<i>I know that he has armed himself.</i>
Sciēbam eum armātum essē,	<i>I knew that he had armed himself.</i>
Scio eum armātum forē,	<i>I know that he will have armed himself.</i>

651

PARTICIPLE IMPERFECT.

Armanti- or armant-, (*While*) *arming oneself.*

652

PARTICIPLE PERFECT.

Armāto-, *Having armed oneself.*

653

PARTICIPLE FUTURE.

Armātūro-, *About to arm oneself.*

654

GERUND.

Armando-, *Arming oneself.*CONJUGATION OF A PASSIVE VERB, WITH THE
ENGLISH TRANSLATION.Prēm- *press.**Principal parts* : prēmī, prēmor, pressūs.

INDICATIVE MOOD.

655 *Pres.* Prēmor* *I am pressed, prēmēris you are pressed, prēmītūr he is pressed. Prēmīmūr we are pressed, prēmīmīni you are pressed, prēmuntūr they are pressed.*

656 *Past.* Prēmēbart *I was pressed, prēmēbāris or prēmēbārē you were pressed, prēmēbātūr he was pressed. Prēmēbāmūr we were pressed, prēmēbāmīni you were pressed, prēmēbantūr they were pressed.*

657 *Future.* Prēmār *I shall be pressed, prēmēris or prēmērē you will be pressed, prēmētūr he will be pressed. Prēmēmūr we shall be pressed, prēmēmīni you will be pressed, prēmēntūr they will be pressed.*

* With many verbs this translation would not give the meaning, and indeed the English passive is defective in the imperfect tenses. Thus *domus aedificatur* means, not 'the house is built,' for that would imply that the building is completed, but 'the house is being built' or 'is a-building;' but of these two phrases, the first is scarcely English, and the second is obsolete. Again, such a verb as *occīdor* must not be translated 'I am killed,' but rather 'I am on the point of being killed.'

† Similarly, *domus aedificabatur* would signify 'the house was being built' or 'was a-building.' So *occīdebar* must not be translated 'I was killed,' but rather 'I was on the point of being killed.'

658 *Pres.-perf.* Pressus* sum† *I have been pressed*‡, pressūs ēs *you have been pressed*, pressūs est *he has been pressed*. Pressi sūmūs *we have been pressed*, pressi estīs *you have been pressed*, pressi sunt *they have been pressed*.

659 *Past-perf.* Pressūs* eram§ *I had been pressed*||, pressūs ērās *you had been pressed*, pressūs erat *he had been pressed*. Pressi ērāmūs *we had been pressed*, pressi ērātīs *you had been pressed*, pressi ērant *they had been pressed*.

660 *Fut.-perf.* Pressūs* ēro¶ *I shall have been pressed*, pressūs ērīs *you will have been pressed*, pressūs ērit *he will have been pressed*. Pressi ērimūs *we shall have been pressed*, pressi ēritīs *you will have been pressed*, pressi ērunt *they will have been pressed*.

IMPERATIVE MOOD.

661 *Present.* Prēmērē *be thou pressed*, prēmīmīni *be ye pressed*.

662 *Future.* Prēmītor *thou shalt be pressed*, prēmītor *he shall be pressed*. Prēmuntor *they shall be pressed*.

663 SUBJUNCTIVE MOOD.

Present Tense. Rēs eō rēdit, ut mālīs prēmār, *Matters are come to this, that I am pressed with troubles.*

664 Eģō si tot mālīs prēmār, pēcam, *If I were pressed by so many troubles, I should die.*

665 Tum nīmium prēmār, *In that case I should be too much pressed.*

666 Tīmōr est nē prēmār, *The fear is that I shall be pressed.*

667 Stat per Cāium, quōmīnus prēmār, *Caius prevents me from being pressed.*

668 Nītor nē prēmār, *I am striving not to be pressed.*

669 *Past Tense.* Tīmōr erat nē prēmērer, *There was a fear that I should be pressed.*

670 Rēs eō rēdiērat, ut mālīs prēmērer, *Matters had come to this, that I was pressed with troubles.*

* i. e. Pressūs, -ā, or -um.

† Or as an aorist, 'I was pressed,' &c.

‡ With some verbs the translation 'is —ed' is admissible. Thus *domus aedificata est* means 'the house is built' or 'the building is now completed.' *Occisus sum*, 'I am killed.' § Or *fueram*, &c.

|| With some verbs this tense may be translated 'was —ed.' Thus, *domus iam aedificata erat*, 'the house was now built,' i. e. the building was completed.

¶ Or *fuero*, &c.

- 671 Egō si tot mālīs prēmērer, pētre, *If I had been pressed with so many troubles, I should have died.*
- 672 Tum nūmīum prēmērer, *In that case I should have been too much pressed.*
- 673 Stētit per Cāium, nō prēmērer, *Caius prevented me from being pressed.*
- 674 Nitēbar nō prēmērer, *I was striving not to be pressed.*
- 675 Pres.-perf. Nescit, quam grāulter pressus sim, *He knows not how heavily I have been pressed.*
- 676 As an Aorist. Nēmo scit, quantis tum mālīs pressus sim, *No one knows with what great troubles I was then pressed.*
- 677 Si pressus sim, cēdam, *If I were pressed, I should give way.*
- 678 Palleo, tanquam āb ursō pressus sim, *I look pale, as if I had been pressed by a bear.*
- 679 Nēquīquam pressus sim, *I should be pressed to no purpose.*
- 680 Scit mē, si mālō pressus sim, tānēn incōlūmem euāsūrum, *He knows that if I am pressed by trouble, still I shall come out unhurt.*
- 681 Past-perf. Nescībat, quam grāulter pressus essem, *He knew not how heavily I had been pressed.*
- 682 Nēquīquam pressus essem, *I should have been pressed to no purpose.*
- 683 Scībat mē, si mālō pressus essem, tānēn nunquam cessūrum, *He knew that if I were pressed by trouble, still I should never yield.*
- 684 INFINITIVE IMPERFECT. Prēmī *to be pressed.*
 INFINITIVE PERFECT. Pressus* *to have been pressed.*
 PARTICIPLE IMPERFECT. Prēmendo-*being pressed or to be pressed.*
 PARTICIPLE PERFECT. Presso-*pressed.*

685 CONJUGATION OF A DEPONENT VERB.

c. F. Sēqu- *follow.*

Principal parts : sēquī, sēquor, sēcūtūs.

INDICATIVE MOOD.

- 686 Present. Sēquor *I follow*, sēquēris *you follow*, sēquītūr *he follows*. Sēquimūr *we follow*, sēquīmini *you follow*, sēquuntur† *they follow*

* The case and gender will vary with the sentence.

† The forms *sequuntur* and *secuntur* also occur.

- 687 *Past.* Sēquēbar *I was following*, sēquēbāris or sēquēbārē *you were following*, sēquēbātūr *he was following*. Sēquēbāmūr *we were following*, sēquēbāminī *you were following*, sēquēbantūr *they were following*.
- 688 *Future.* Sēquar *I shall follow*, sēquēris or sēquērē *you will follow*, sēquētūr *he will follow*. Sēquēmūr *we shall follow*, sēquēminī *you will follow*, sēquentūr *they will follow*.
- 689 *Pres.-perf.* Sēcūtus* sum *I have followed*†, sēcūtūs ēs *you have followed*, sēcūtūs est *he has followed*. Sēcūtī‡ sūmūs *we have followed*, sēcūtī estīs *you have followed*, sēcūtī sunt *they have followed*.
- 690 *Past-perf.* Sēcūtūs* ēram§ *I had followed*, sēcūtūs ērās *you had followed*, sēcūtūs erat *he had followed*. Sēcūtī‡ ērāmūs *we had followed*, sēcūtī ērātīs *you had followed*, sēcūtī ērant *they had followed*.
- 691 *Fut.-perf.* Sēcūtūs* ēro|| *I shall have followed*, sēcūtūs ēris *you will have followed*, sēcūtūs ērit *he will have followed*. Sēcūtī‡ ērimūs *we shall have followed*, sēcūtī ēritīs *you will have followed*, sēcūtī ērunt *they will have followed*.

IMPERATIVE MOOD.

- 692 *Present.* Sēquērē *follow thou*, sēquimīnī *follow ye*.
- 693 *Future.* Sēquitor or sēquimīnō *thou shalt follow*, sēquitor or sēquimīno *he shall follow*. Sēcuntor *they shall follow*.

SUBJUNCTIVE MOOD.¶

- Present.* Sēquar, sēquāris or sēquārē, sēquātūr; sēquāmūr, sēquāminī, sēquantūr.
- 695 *Past.* Sēquērer, sēquērēris or sēquērērē, sēquērētūr; sēquērēmūr, sēquērēmīnī, sēquērentūr.
- 696 *Pres.-perf.* Sēcūtus sim**, sēcūtus sis, sēcūtus sit; sēcūtī simūs, sēcūtī sitīs, sēcūtī sint.
- 697 *Past-perf.* Sēcūtūs essem††, sēcūtūs essēs, sēcūtūs esset; sēcūtī essemūs, sēcūtī essētīs, sēcūtī essent.

* *Secutūs, -d, -um*, according to the gender of the nominative.

† Or as an aorist, 'I followed,' &c.

‡ *Secutī, -ae, -ā*, according to the gender of the nominative.

§ Or *fuera*m, &c.

|| Or *fui*ro, &c.

¶ For the English translation, see the mode of translating *scriba*-m, &c. §§ 594-624; and observe that Deponent verbs are translated by English active verbs.

** Or *fuerim*, &c.

†† Or *fuissem*, &c.

- 698 **INFINITIVE.** *Sēqui to follow.*
INFINITIVE PERFECT. *Sēcūtūs essē to have followed.*
PARTICIPLE IMPERFECT. *Sēquenti- or sēquent- following.**
PARTICIPLE AND GERUND. *Sēquendo- following.*
PARTICIPLE PERFECT. *Sēcūto- having followed.*

699 **CONJUGATION OF AN IMPERSONAL VERB.**

C.F. *Plu- rain.*

INDICATIVE MOOD.

<i>Present.</i>	<i>Pluit it rains.</i>
<i>Past.</i>	<i>Pluēbat it was raining.</i>
<i>Future.</i>	<i>Pluet it will rain.</i>
<i>Pres.-perf.</i>	<i>Plūuit it has rained, or</i>
<i>As an Aorist.</i>	<i>Plūuit it rained.</i>
<i>Past-perf.</i>	<i>Plūuērat it had rained.</i>
<i>Fut.-perf.</i>	<i>Plūuērit it will have rained, &c.</i>

700 **CONJUGATION, IN PART, OF AN IMPERSONAL VERB
OF THE FEELINGS. (See § 393.)**

C.F. *Pūde- shame.*

INDICATIVE MOOD.

Present.

<i>Pūdet me ignāuiæ,</i>	<i>I am ashamed of my cowardice.</i>
<i>Pūdet te ignāuiæ,</i>	<i>You are ashamed of your cowardice.</i>
<i>Pūdet eum ignāuiæ,</i>	<i>He is ashamed of his cowardice.</i>
<i>Pūdet nōs ignāuiæ,</i>	<i>We are ashamed of our cowardice.</i>
<i>Pūdet uōs ignāuiæ,</i>	<i>You are ashamed of your cowardice.</i>
<i>Pūdet eōs ignāuiæ,</i>	<i>They are ashamed of their cowardice.</i>

Past.

<i>Pūdebat me ignāuiæ,</i>	<i>I was ashamed of my cowardice.</i>
<i>Pūdebat te ignāuiæ,</i>	<i>You were ashamed of your cowardice, &c.</i>

Future.

<i>Pūdebit me ignāuiæ,</i>	<i>I shall be ashamed of my cowardice.</i>
<i>Pūdebit te ignāuiæ,</i>	<i>You will be ashamed of your cowardice, &c.</i>

701 Conjugation, in part, of a Passive Impersonal Verb:

c.F. Rēsist- *stand against, make opposition, oppose.*

INDICATIVE MOOD.

*Present.*Rēsistitur mihi, *Opposition is made to me, or I am opposed.*Rēsistitur tibi, *Opposition is made to you, or you are opposed.*Rēsistitur ei, *Opposition is made to him, or he is opposed.*Rēsistitur nobis, *Opposition is made to us, or we are opposed.*Rēsistitur vobis, *Opposition is made to you, or you are opposed.*Rēsistitur eis, *Opposition is made to them, or they are opposed.**Past.* Rēsistebatur mihi, *Opposition was made to me, or I was opposed.**Rēsistebatur tibi, *Opposition was made to you, or you were opposed, &c.**Future.* Rēsistetur mihi, *Opposition will be made to me, or I shall be opposed.*Rēsistetur tibi, *Opposition will be made to you, or you will be opposed, &c.**Pres.-perf.* Restitum mihi est, *Opposition has been made to me, or I have been opposed.†*Restitum tibi est, *Opposition has been made to you, or you have been opposed, &c.**Past-perf.* Restitum mihi erat, *Opposition had been made to me, or I had been opposed.*Restitum tibi erat, *Opposition had been made to you, or you had been opposed, &c.*702 Conjugation, in part, of the participle in *tūro* with the verbs *ēs-* and *fu-* *be* in the sense of intention or destiny.

INDICATIVE MOOD.

With the present of *ēs-*, *intend to* —.Nihil actūrus sum, *I intend to do nothing.*

* i.e. 'All this time' or 'for a time.' This tense must not be confounded with the aorist.

† Or as an aorist, 'Opposition was made to me,' &c.

—— am destined to ——.

Quid tīmeam, si beātus fūtūrus sum ? *What am I to fear, if I am destined to be happy ?*

703 With the Past of ēs-, intended to ——.

Nihil actūrus eram, *I intended to do nothing.*

—— was destined to ——.

Quid tīmērem, si beātus fūtūrus eram ? *What was I to fear, if I was destined to be happy ?*

705 With the Perf. of fu-, intended to ——, and should have done so, if ——.

Deditōs, occisūrus fui, *If they had been given up, I should have killed them.*

—— was destined to ——, and should have done so, if ——.

Nisi rēuertissem, intēritūrus fui, *If I had not turned back, I should have perished.*

706 With the Past-perf. of fu-, had intended to ——, and would have done so, if ——.

Quam uim lātrō mihi fuērat illātūrus, in ipsum conuertī, *The violence which the robber had intended to direct against me, I turned against himself.*

707 SUBJUNCTIVE MOOD.

With the Pres. of ēs-, intend to ——.

Scribam quid actūrus sim, *I will write word what I intend to do.*

—— am destined to ——.

Nescio quādo sim mōritūrus, *I know not when I am to die.*

708 With the Past of ēs-, intended to ——.

Scripti quid actūrus essem, *I wrote word what I intended to do.*

—— was destined to ——.

Nesciebam quando essem mōritūrus, *I knew not when I was to die.*

- 709 With the Perf. of fu-, *intended to, and should have done so, if —.*

Quis dūbitat quin dēdītōs occisūrus fuērim? *Who doubts but that, if they had been given up, I should have killed them?*

—— *was destined to, and should have done so, if —.*

Sēquūtūr ut nīsi rēuertissem, intērītūrus fuērim, *It follows that if I had not turned back, I should have perished.*

- 710 With the Infinitive of ēs-, *intend to —.*

Scio* eum nihl actūrum essē, *I know* that he intends* to do nothing.*

—— *is destined to —.*

Scio omnēs hōmīnes mōrītūrōs essē, *I know that all men are destined to die.*

- 711 With the Perf.-inf. of fu-, *intended to —, and should have done so, if —.*

Fāma est mē dēdītōs occisūrum fuissē, *There is a report that if they had been given up, I should have killed them.*

—— *was destined to —, and should have done so, if —.*

Certum est mē nīsi rēuertissem, intērītūrum fuissē, *It is certain that if I had not turned back, I should have perished.*

- 712 Conjugation of the participle in *endo* when used with the verb ēs- and fu- *be* in the sense of duty or necessity.

INDICATIVE MOOD.

With the Pres. of ēs-.

Mihi omnia ūnō tempōrē sunt āgendā, *I have every thing to do at once.*

- 713 With the Past of ēs-.

Mihi omnia ūnō tempōrē ērant āgendā, *I had every thing to do at once.*

- 714 With the Fut. of ēs-.

Mihi omnia ūnō tempōrē ērunt āgendā, *I shall have every thing to do at once.*

* After a past tense, as *sciebam* 'I knew,' the infinitive would be translated by 'intended' or 'were destined.'

- 715 With the Pres.-perf. of fu-.

Nisi firmāta extrēma agmīnis fuissent, ingens clādēs accipiendā fuit, *If the rear of the line of march had not been strengthened, a tremendous blow must have been received.*

Ab Alexamēnō fuit hābenda ōrātiō, *The speech was to have been made by Alexamenus, (but as he is now dead) &c.*

- 716 With the Past-perf. of fu-.

Ab Alexamēnō fuērat hābenda ōrātiō, *The speech was to have been made by Alexamenus, (but as he was then dead) &c.*

- 717 SUBJUNCTIVE MOOD.

With the Pres. of ēs-.

Nescio quid sit nobīs āgendum, *I know not what we ought to do.*

- 718 With the Past of ēs-.

Nesciēbam quid esset nobīs āgendum, *I knew not what we ought to do.*

- 719 With the Pres.-perf. of fu-.

Hoc haud dūbium fēcit quin nisi firmāta extrēma agmīnis fuissent, ingens clādēs accipiendā fuērit, *This made it certain that if the rear of the line of march had not been strengthened, a tremendous blow must have been received.*

- 720 INFINITIVE MOOD.

With Imperf. of ēs-.

Sentit diffērendum esse in aestātem bellum, *He feels that the war must be put off to the summer.*

- 721 With the Perf. of fu-.

Hoc scio, nisi rēuertisset, in illo ei conclāui cūbandum fuissē, *This I know, that if he had not turned back, he would have had to sleep in that chamber.*

- 722 SOME IRREGULAR AND DEFECTIVE VERBS
CONJUGATED.

The verb ēs- means, first, *eat*; secondly, *live*; thirdly, *exist* for the senses, *be*; fourthly, *exist* for the mind, *be*. In the first sense the forms in use are as follows :

ēs- eat.

INDICATIVE MOOD. *Present.* S. ēs you eat, est he eats; P. estīs you eat.

IMPERATIVE. *Present.* S. ēs* eat thou; P. estē eat ye.

Future. S. estō thou shalt eat, estō he shall eat; P. estōtē ye shall eat.

SUBJUNCTIVE. *Past.* S. essem essēs esset; P. essēmūs essētīs essent.

INFINITIVE. essē to eat.†

PASSIVE. *Indic. Pres.* S. 3. estūr. *Subj. Past.* S. 3. essētūr.

722.1 The same forms exist for several of the compounds, as cōmēs- eat up, whence cōmēs, cōmest, cōmestīs, cōmessē.

722.2 The verb ēd- eat is but a variety of ēs- eat. It is declined regularly, except that for the subj. pres., besides the regular ēdam &c. it has also an old form ēdim, ēdis &c.

723

ēs- or fu- be.

(a) Imperfect Tenses.

INDICATIVE MOOD.

<i>Present.</i>		<i>Past.</i>		<i>Future.</i>	
S. sum	I am	S. eram	I was	S. erō	I shall be
ēs†	you are	erās	you were	erīs	you will be
est†	he is	erat	he was	erit	he will be
P. sumūs	we are	P. eramūs	we were	P. erimūs	we shall be
estīs	you are	erātīs	you were	erītīs	you will be
sunt	they are	erant	they were	erunt	they will be.

IMPERATIVE.

Present. S. es be; P. estē be.

Future. S. estō thou shalt be, estō he shall be; P. estōtē ye shall be, suntō they shall be.

* The quantity is not proved by the authority of any poet, but inferred from the statements of the grammarians Priscian (ix. 1, 11) and Servius (ad Aen. v. 785).

† Thus it appears that forms which begin with *es*, and these alone, are used with the double sense of 'eat' and 'be.'

‡ *Es* and *est* often lose the *e*, as *sanū's*, *iussū's*, for *sanūs ēs*, *iussūs ēs*; *bonust*, *bonast*, *bonumst*, for *bonūs est*, *bona est*, *bonum est*; *quantist* for *quantī est*; *umbrā's amantum*, *l'laut*. Mil. 111. l. 31.

SUBJUNCTIVE.*

<i>Present.</i>		<i>Past.</i>		<i>Or</i>
<i>S.</i>	<i>sim I am</i>	<i>S. essem I was</i>		<i>S. fõrem</i>
	<i>sīs you are</i>	<i>essēs you were</i>		<i>fõrēs</i>
	<i>sit he is</i>	<i>esset he was</i>		<i>fõret</i>
<i>P.</i>	<i>simūs we are</i>	<i>P. essēmūs we were</i>		<i>P. —</i>
	<i>sītīs you are</i>	<i>essētīs you were</i>		<i>—</i>
	<i>sint they are</i>	<i>essent they were</i>		<i>fõrent.</i>

INFINITIVE.

essē to be ; fõrē will be.

PARTICIPLE FUTURE.

fütüro- about to be.

723. 1

(b) *Perfect Tenses.*

INDICATIVE.

Present-perfect.

<i>S. fui I have been</i>	<i>P. fuīmūs we have been</i>
<i>fuisti you have been</i>	<i>fuistīs you have been</i>
<i>fuit he has been</i>	<i>fuērunt or fuērē they have been.</i>

Or as Aorist.

<i>S. fui I was</i>	<i>P. fuīmūs we were</i>
<i>fuisti you were</i>	<i>fuistīs you were</i>
<i>fuit he was</i>	<i>fuērunt or fuērē they were.</i>

Past-perfect.

<i>S. fuēram I had been</i>	<i>P. fuērāmūs we had been</i>
<i>fuērās you had been</i>	<i>fuērātīs you had been</i>
<i>fuērat he had been</i>	<i>fuērant they had been.</i>

Future-perfect.

<i>S. fuērō I shall have been</i>	<i>P. fuērīmūs we shall have been</i>
<i>fuērīs you will have been</i>	<i>fuērītīs you will have been</i>
<i>fuērīt he will have been</i>	<i>fuērīnt they will have been.</i>

* For the other meanings of the subjunctive tenses see the conjugation of *scribam*, &c.

SUBJUNCTIVE.

Present-perfect.

<i>S. fuërim I have been</i>	<i>P. fuërimûs we have been</i>
<i>fuëris you have been</i>	<i>fuëritîs you have been</i>
<i>fuërit he has been</i>	<i>fuërint they have been.</i>

Or as Aorist.

<i>S. fuërim I was</i>	<i>P. fuërimûs we were</i>
<i>fuëris you were</i>	<i>fuëritîs you were</i>
<i>fuërit he was</i>	<i>* fuërint they were.</i>

Past-perfect.

<i>S. fuissēm I had been</i>	<i>P. fuissēmûs we had been</i>
<i>fuissēs you had been</i>	<i>fuissētîs you had been</i>
<i>fuisset he had been</i>	<i>fuissent they had been.</i>

INFINITIVE.

fuissē to have been, was or had been.

724 As regards quantity, *a.* *Es* is often long in old writers (as Plautus, *Mil. Gl.* III. 1. 30), which agrees with the formation from *esis* (*eis*), with *ēs eat*, and with the Greek *εις*. *b.* For the quantity of the *i* after *r* in *fuëris*, *fuërimûs*, *fuëritîs*, of the indicative and subjunctive, see § 476.

725 Old forms are, *a.* *ësum I am*, *ësumûs*, *ësunt*, *ësim* &c. (see *Varr. L. L.* IX. 57), which are in nearer agreement with the root *ës-*. *b.* *sîmus* for *sûmus* (comp. *scribîmus*) was used by Augustus (*Suet. Aug.* 87). *c.* *escit*, an inceptive present (§ 752), occurs in old writings (as *XII. Tab. ap. Gell.* XX. 1. 25, *Lucr.* I. 612) as a future. So indeed the whole future tense *ëro*, *ërîs* &c. is in form a mere present. Compare also *förë* (= *fuëřë*), a present in form, a future in meaning. *d.* A fuller form of the subjunctive present, *siēm*, *siēs* &c., is common in the older writers. *e.* Another form of the present subjunctive, used in old writers, is *S. fuam*, *fuās*, *fuat*; *P. fuant*. *f.* The past subjunctive—*S. förem*, *förēs*, *föret*; *P. förent*—sometimes takes the place of *essem* in classical writers, especially in hypothetical sentences (§ 1209), and those which denote a purpose (§ 1179). It also occurs in compound tenses for *essem*, but not in Cicero.* *g.* In the perfect tenses a fuller form,

* This from Madvig.

fū-uis- existed for the older writers, as fūuimūs (*Enn. ap. Cic. de Or. III. 42*), fūuisset (*Enn. ap. Gell. XII. 4. 4*). *h.* An imperfect participle enti- (N. ens) is attributed to Caesar by Priscian. The compounds praesenti- *present*, absenti- *absent*, for prae-ēs-enti-, āb-ēs-enti-, are in form participles, in meaning adjectives. So also consentēs for cōn-ēs-entēs, in the phrase, Dī consentēs, literally *the united gods*. In late philosophical writings ens is used as a substantive for *a thing*.

727 Ea- or fu- compounded with prō or prōd, *be profitable*.

INDICATIVE. *Pres. S.* Prōsum prōdēs prōdest, *P.* prōsumūs prōdestis prōsunt. *Past. S.* Prōdēram prōdērās &c. *Fut. S.* Prōdērō prōdērīs &c. *Pres.-perf.* Prōfuī &c. *Past.-perf.* Prōfuēram &c. *Fut.-perf.* Prōfuērō &c.

IMPERATIVE probably not in use.

SUBJUNCTIVE. *Pres.* Prōsim &c. *Past.* Prōdessem &c. *Pres.-perf.* Prōfuērīm &c. *Past.-perf.* Prōfuissem &c.

INFINITIVE. *Imperf.* Prōdesse. *Perf.* Prōfuisse.

PARTICIPLE. *Fut.* Prōfūtūro-.

728 Ea- or fu-, compounded with the adjective pōti- or pōt-, *be able, can*.

INDICATIVE. *Pres. S.* Possum pōtēs pōtest, *P.* possumūs pōtestis possunt. *Past. S.* Pōtēram pōtērās pōterat, *P.* pōtērāmūs pōtērātis pōterant. *Fut. S.* Pōtērō pōtērīs pōterit, *P.* pōtērīmūs pōtērītis pōterunt. *Pres.-perf.* Pōtuī pōtuisit &c. *Past.-perf.* Pōtuēram &c. *Fut.-perf. S.* Pōtuērō pōtuērīs pōtuērīt, *P.* pōtuērīmūs pōtuērītis pōtuērīnt.

IMPERATIVE not in use.

SUBJUNCTIVE. *Pres.* Possim possis &c. *Past.* Possem possēs &c. *Pres.-perf. S.* Pōtuērīm pōtuērīs pōtuērīt, *P.* pōtuērīmūs pōtuērītis pōtuērīnt. *Past.-perf.* Pōtuissem pōtuisēs &c.

INFINITIVE. *Imperf.* Possē (used sometimes as a future, *will be able*). *Perf.* Pōtuisse.

PARTICIPLE. Pōtenti-* or pōtent-.

729 Fēr- *bring*. (For the perfect tenses see § 546.)

INDICATIVE. *Pres. S.* Fērō fers fert, *P.* fērīmūs fertis fērunt. *Past.-imp.* Fērēbam &c. *Fut.* Fēram &c.

* This is used rather as an adjective than as a participle.

IMPERATIVE. *Pres. S.* Fēr, *P.* fertē. *Fut. S.* Fertō fertō, *P.* fertōtē fērunto.

SUBJUNCTIVE. *Pres.* Fēram &c. *Past.* Ferrem &c.

INFINITIVE. *Ferrē. Part.* Fērenti- or fērent-. *Gerund.* Fērendo-.

The passive is regular except in the *indic. pres. ferris, fertūr; imperative fertor; subj. past ferrēr &c.; infin. ferrī; and part. perf. lāto-*.

- 730 Inqui- or inqui- say has only IND. *Pres. S.* inquam inquīs inquit, *P.* inquīmūs inquitīs inquitunt. *Past-imperf.* — — inquitēbat. *Fut.* — inquitīs inquiet. * *Perf.* — inquistī inquit.

IMPERAT. *Pres. S.* inquē. *Fut.* inquitō. The present inquam is only used in repeating a phrase, *I say, I tell you once more*; and inquit says he or said he introduces a direct speech, and always follows one or two words of this speech.

- 731 Cēd- give, tell, only used in the imperative present.
S. Cēdō give (me), tell (me); *P.* cettē give (me), tell (me).

- 732 Da- put or give.

INDICATIVE. *Pres. S.* Dō dās dat, *P.* dāmūs dātīs dant. *Past-imp.* Dābam &c. *Fut.* Dābō &c. *Pres.-perf.* Dēdi &c. *Past-perf.* Dēdēram &c. *Fut.-perf.* dēdērō &c.

IMPERATIVE. *Pres. S.* Dā, *P.* dātē. *Fut. S.* Dātō dātō, *P.* dātōtē dantō.

SUBJUNCTIVE. *Pres. S.* Dem dēs det, *P.* dēmūs dētīs dent. *Past-imperf.* Dārem &c. *Pres.-perf.* Dēdērim &c. *Past-perf.* Dēdissem &c.

INFINITIVE. *Imperf.* Dārē. *Perf.* Dēdisšē.

PARTICIPLE. *Imperf.* Danti- or dant-. *Fut.* Dātūro-. GERUND. Dando-.

The Subj. *Pres.* has also an old form, duim, duīs &c., from a crude form du-.

- 733 Vōl- or uēl- wish.

INDICATIVE. *Pres. S.* Vōlō uīs uolt or uult, *P.* uōlāmūs uoltīs or uultīs uolunt. *Past-imp.* Vōlēbam &c. *Fut.* Vōlam uolēs &c. *Pres.-perf.* Vōlui &c. *Past-perf.* Vōluēram &c. *Fut.-perf.* Vōluērō &c.

IMPERATIVE not in use.

SUBJUNCTIVE. *Pres. S.* Vēlim uēlis uēlit, *P.* uēlimūs uēlitīs uēlint. *Past.* Vellem uellēs &c. *Pres.-perf.* Vōluērim &c. *Past-perf.* Vōluissem &c.

INFINITIVE. *Imperf.* Vellē. *Perf.* Vōluissē.

PARTICIPLE. *Imperf.* Vōlenti- or uōlent-. GERUND. Vōlendo-.

- 734 Nēuōl- or nōl- *be unwilling*, a compound of *ne* or *nōn* and *uōl*-.

INDICATIVE. *Pres. S.* Nōlē nēuōlīs* or nonuōlīs nēuolt* or nonuolt†, *P.* nōlēmūs nēuoltīs* or nonuoltīs† nōlunt. *Past-imp.* Nōlēbam &c. *Fut.* — nōlēš nōlet &c. *Pres.-perf.* Nōluī &c. *Past-perf.* Nōluēram &c. *Fut.-perf.* Nōluērō &c.

IMPERATIVE. *Pres. S.* Nōli, *P.* nōlitē. *Fut. S.* Nōlitō, *P.* nōlitōtē.

SUBJUNCTIVE. *Pres.* Nōlim nōlis &c. *Past.* Nōllem &c. *Pres.-perf.* Nōluērim &c. *Past-perf.* Nōluissem &c.

INFINITIVE. *Imperf.* Nōllē. *Perf.* Nōluissē.

PARTICIPLE. *Imperf.* Nōlenti- or nōlent-. GERUND. Nōlendo-.

- 735 Māuōl- or māl- *prefer*, a compound of *māgē* and *uōl*-.

INDICATIVE. *Pres. S.* Māuōlō‡ or mālō māuōlīs māuolt§, *P.* mālēmūs māuoltīs§ māuōlunt‡ or mālunt. *Past-imp.* Mālēbam &c. *Fut.* — mālēs mālet &c. *Pres.-perf.* Māluī &c. *Past-perf.* Māluēram &c. *Fut.-perf.* Māluērō &c.

IMPERATIVE not in use.

SUBJUNCTIVE. *Pres.* Māuēlim‡ or mālīm mālīs &c. *Past.* Māuellem‡ or mallem &c. *Pres.-perf.* Māluērim &c. *Past-perf.* Māluissem &c.

INFINITIVE. *Imperf.* Māuellō‡ or mallē. *Perf.* Māluissē.

- 736 Fi- *become*, used in the imperfect tenses as a passive of *fāci*- or *fāc*- *make* (see § 534).

INDICATIVE. *Pres. S.* Fiō fis fit, *P.* — — fiunt. *Past-imp.* Fiēbam &c. *Fut.* Fiam fiēs &c.

IMPERATIVE. *Pres. S.* Fi, *P.* fitē.

* The forms with *ne* are found in the older writers.

† Or *nonuult* and *nonuultīs*.

‡ The longer forms *mauolo* &c. are found in the older writers.

§ Or *mauult* and *mauultīs*.

SUBJUNCTIVE. *Pres.* Fiam &c. *Past.* Fiërem* &c.

INFINITIVE. *Imperf.* Fiërl.*

737

I- go.

INDICATIVE. *Pres. S.* Eō is it, *P.* Imūs itīs eunt. *Past-imp.* Ibam &c. *Fut.* Ibō ibīs &c. *Pres.-perf.* Iui or iī iisti iit &c. *Past-perf.* Iuëram or iëram &c. *Fut.-perf.* Iuëřō or iëřō &c.

IMPERATIVE. *Pres. S. I,* *P.* itë. *Fut. S.* Itō itō, *P.* itōtë euntō.

SUBJUNCTIVE. *Pres.* Eam eās &c. *Past.* Irem &c. *Pres.-perf.* Iuërim or iërim &c. *Past-perf.* Iuissem or iissem or issem &c.

INFINITIVE. *Imperf.* Irō. *Perf.* Iuissō iissō or issō.

PARTICIPLE. *Imperf.* Ienti- or ient-, *N.* iens, *Ac.* euntem, *G.* euntīs &c. *Fut.* Itūro-. GERUND. Eundo-.

737. 1 The passive is used impersonally. INDIC. Itūr, ibātūr, ibītūr, itum est &c. SUBJ. Eātūr, irētūr, itum sit &c. INFIN. Irī, itum essē.

737. 2 Some of the compounds being transitive form a passive, as ādi-approach. Hence IND. *Pres. S.* ādeōr ādirīs āditūr, *P.* ādmūr ādīmīni ādeuntūr &c.

737. 3 Vēni- for uēnum i- be offered for sale, is a compound of i- go, and consequently conjugated like it.

738 Qui- be able, and nēqui- be unable, are conjugated as i- go; but have no imperative, no participle imperfect or future, and no gerund.

739 Ai- affirm, say, is seldom used except in the following forms:

INDICATIVE. *Pres. S.* Aio aīs or aīs aīt or aīt, *P.* — — aiunt. *Past.* Aiëbam or aibam aiëbās &c.

740

DERIVATION &c. OF VERBS.

It has been stated that many substantives and adjectives in *a* and *o* are used as verbs in *a* (§ 522); that some substantives in *u* are used as verbs in *u* (§ 526); that some substantives and adjectives in *i* are used as verbs in *i* (§ 528).

* The *i* is sometimes long in old writers, as Terence (Ad. I. 2. 26) and Plautus (Trin. II. 4. 131, and Men. v. 5. 24).

- 741 It has been stated (§ 224) that some adjectives have a crude form in *i* as well as that in *o* or *a*. Similarly some adjectives in *o* or *a* coexist with verbs in *i*; and some adjectives in *i* coexist with verbs in *a*. Thus there is

An adj. <i>insāno-</i> mad, and a verb <i>insāni-</i> be mad.		
„ <i>largo-</i> bountiful,	„	<i>largi-</i> (r.) lavish.
„ <i>cělĕri-</i> quick,	„	<i>cělĕra-</i> quicken.
„ <i>lĕui-</i> light,	„	<i>lĕua-</i> lift.
„ <i>lĕui-</i> smooth,	„	<i>lĕua-</i> polish.

- 742 As so large a number of substantives and adjectives ended in *o* or *a*, and these led to verbs in *a*, the consequence was, that there was a tendency to introduce an *a* in all such secondary verbs, even when the substantive or adjective ended in a consonant. Thus there is

A subst. *nōmĕn-* name, and a verb *nōmĭna-* name.

„ <i>laud-</i> praise,	„	<i>lauda-</i> praise.
„ <i>ŏnĕs-</i> * load,	„	<i>ŏnĕra-</i> load.
„ <i>rĕbĕr-</i> hardness,	„	<i>rĕbĕra-</i> harden.
„ <i>exĭl-</i> an exile,	„	<i>exĭla-</i> be an exile.

An adj. *mĕmĕr-* mindful, „ *mĕmĕra-* mention.

„ *exoss-* boneless, „ *exossa-* bone.

„ *praecip-* or *praecipĭt-* head foremost, and a verb *praecipĭta-* send head foremost.

- 742.1 A few compound verbs take a final *a* although the simple verb ends in a consonant: as,

From *spĕc-* or *spĕci-* (obsolete) look, *conspĭca-* (r.) behold.

„ *dūc-*† lead, *ēdūca-* bring up, nurse.

„ *spĕrn-* despise, *asperna-* (r.) spurn.‡

* Verbs formed in this way from nouns in *ĕs*, *ŏs* &c. are very numerous: as, *pignera-*, *uenera-* (r.), *frigera-*, *tempera-*, *uolnera-*, *genera-*, *glomera-*, *modera-* &c. The neuter noun *moder-* is obsolete, it is true, but its existence is proved by the adj. *modesto-*. Ramshorn erroneously considers *ĕra* as a verbal suffix, and even quotes as an example *uocifera-* (r.).

† See § 451.1.

‡ This class is probably formed directly from compounded nouns, as is certainly the case with *remĭga-* ‘row,’ from *remĭg-* ‘rower,’ and that from *remo-* (m.) ‘oar,’ and *ag-* ‘put in motion.’ *Vĕlifica-* (r.) ‘make sail,’ from *uĕlifĭco-* ‘making sail,’ and that from *uelo-* (n.) ‘sail’ and

742. 2 Some verbs in *a* from substantives signify to supply with the thing which the substantive denotes :* thus there is

A subst. *tăbula- plank*, and a verb *contăbula- cover with planks*.

„ *tigno- (n.) beam*, and a verb *contigna- furnish with beams*.

„ *calceo- shoe*, and a verb *calcea- shoe*.

- 743 Such verbs are often found only as perfect participles in *to* : thus,

From *barba- beard*, *barbăto- bearded*.

„ *oculo- eye*, *oculăto- provided with eyes*.

„ *auri- ear*, *aurito- provided with ears*.

„ *cornu- horn*, *cornuto- horned*.

„ *aes- bronze*, *aerăto- armed with bronze*.

„ *denti- or dent- tooth*, *dentăto- armed with teeth*.

„ *cord- heart*, *bănă cordăto- good-hearted*, i. e., in the Roman sense of the phrase, *clever*.

- 744 Certain reflexive verbs from substantives also signify to provide oneself with what the substantive denotes. The verbs in question belong chiefly to military phraseology :

From *ăqua- water*, *ăqua- (r.) fetch water*.

„ *frumento- (n.) corn*, *frumenta- (r.) fetch corn, forage*.

„ *păbulo- (n.) fodder*, *păbula- (r.) fetch fodder, forage*.

„ *măteria- timber*, *mătăria- (r.) fetch timber*.

„ *ligno- firewood*, *ligna- (r.) fetch firewood*.

„ *praeda- booty*, *praeda- (r.) go plundering*.

„ *pisci- fish*, *pisca- (r.) fish*.

744. 1 Again, certain reflexive verbs from adjectives signify to regard as what the adjective denotes : as,

From *grăui- heavy*, *grăua- (r.) regard as heavy, be unwilling to bear*.

„ *digno- worthy*, *digna- (r.) deem worthy of one, deign*.

fac- 'make.' *Vocifera- (r.) 'raise one's voice,'* from an obsolete adj. *uocifero- 'raising the voice;'* and that from *uoc- 'voice'* and *fer- 'raise.'* *Opitula- (r.) 'bring help,'* from an obsolete adj. *opitulo- 'bringing help;'* and that from *op- 'help'* and *tol- 'bring.'*

* The English language agrees in this use of substantives as verbs. Thus we use the phrases, to *shoe* a horse, to *water* a horse, to *horse* a coach.

From indigno- *unworthy*, indigna- (r.) *deem unworthy of one*.
 „ misëro- *wretched*, misëra- (r.) *regard as wretched, pity*.

- 745 Verbs called frequentative, and they are very numerous, are formed by adding the suffix *ita* to the simple verb : as,

Ag- *put in motion*, āgīta- *put in constant motion*.

Quaer- *seek*, quaerīta- *seek perseveringly*.

Clāma- *cry out*, clāmīta- *keep crying out*.

Mīna- (r.) *threaten*, mīnīta- (r.) *keep threatening*.

Flu- *flow*, fluīta- *keep flowing*.

Sequ- (r.) *follow*, secta- (r.) *be in the habit of following*.*

- 746 As this suffix *ita* is very similar to *ito*, the suffix of perfect participles, similar contractions and alterations commonly take place : thus,

Merg- *sink*, participle merso-, frequentative mersa-.†

Trah- *draw*, participle tracto-, frequentative tracta-.

Pël- *drive*, participle pulso-, frequentative pulsa-.†

- 747 Some frequentatives are formed by the suffix *ita* : as, from scrib- *write*, scriptīta- ; from lëg- *read*, lectīta- ; from ulu- *live*, uictīta-.

- 748 Many frequentatives have superseded the simple verb : thus, gus-ta- *taste* was formed from an obsolete verb gūs- *taste*, which is also the root of the substantive gus-tu- *taste* ; Imīta- (r.) *copy* was formed from an obsolete verb ima- (r.), which is also the root of the substantive imā-gōn- *likeness* ; pōta- *drink to excess*, was formed from an obsolete verb po- *drink*, which is also the root of the participle pōto- *drunk*, and of the substantive pō-cūlo- (n.) *drinking-cup*.

- 749 A few verbs form, what are at once diminutives and frequentatives, with the suffix *ica* : as, fōd- *dig*, fōdīca- *keep digging or nudging* ; uël- *pull*, uellicca- *keep plucking*.

- 750 A few diminutive verbs are formed with a suffix *illa* or *tilla* : as, fōue- *warm*, fōcilla- *cherish* ; scrib- *write*, conscribilla- *scribble over* ; sorbe- *suck*, sorbilla- *suck a drop or two* ; cān- *sing*, can-

* The so-called frequentatives in *cina-* (r.), as *sermo-cina-* (r.) ‘ converse,’ *patro-cina-* (r.) ‘ act the patron,’ *uati-cina-* (r.) ‘ act the prophet,’ are probably formed upon the same principle from the verb *can-* ‘ sing,’ just as *medita-* (r.) is at one time applied to music, at another to any repeated act.

† But the frequentatives *merta-*, *pullta-* are used by the old writers.

tilla- *warble*. Ventila- *fan*, from the subst. uento- *wind*, and ustūla- *singe*, from the verb ūs- or ūr- *burn*, are also diminutives.*

- 751 A few imitative verbs are formed from nouns, with a suffix in *issa*: as, from pătēr- *father*, pătrissa- *take after one's father*; from Graeco- *a Greek*, Graecissa- *be in the Greek fashion*.†

- 752 Inceptive verbs are formed from verbs, substantives and adjectives, with the suffix *esc*‡ or *isc*: as,

From feru- *boil*, feru-esc- or feru-isc- *begin to boil*.

„ [sĕn- *an old man*], sĕn-esc- *grow old*.

„ lūc- *light*, lūcisc- or lūcesc- *get light*.

- 752.1 If the substantive or adjective end in *o* or *a*, the *e* of *esc* is sometimes omitted, and the vowel *a* prevails: as, from

Puĕro- *a boy*, ră-puĕra-sc- *become a boy again*.

Intĕgĕro- or -a- *whole*, rĕd-intĕgra-sc- *become whole again*.

- 753 But there are exceptions both ways, those verbs taking an *a* which are not entitled to it, and those which should have it dropping it: as,

From mătūro- or -a- *ripe*, mătūresc- *ripen*.

„ uĕtĕs- *old*, uĕtĕrasc- *become old*.

- 754 The suffix *ess* is added to a few verbs in *i* without any marked change of meaning: thus,

From căpi- *take* is formed căpess- *take*.

„ [lăci- *obs. draw*] „ lăcess- *provoke*.

„ [arci- *obs. call to one*] „ arcess- *send for*.§

- 755 A few verbs, called desiderative, are formed from verbs with a suffix *tūri*, which is liable to the same changes as the participial suffix *to*: thus,

* Ramshorn erroneously treats as diminutival verbs *exula-*, *iacula-* (r.), *opitula-* (r.), *uigila-*, *strangula-*, the last of which is probably formed from an obsolete subst. *strangula-* 'a halter,' corresponding to the Greek *στραγγαλα-*.

† These verbs are formed after the Greek verbs in ις: as, Μηδισ-ειν. Indeed the later Latin writers use the *s* instead of *ss*, and write *patriz-are*.

‡ In Greek *εσκ* or *ισκ*.

§ *Petess-* 'seek' is formed in this way from the obsolete form *peti-* 'seek,' which is also the root of *petiui*, *petitus*, *petitor*.

From *ëm- buy*, *emptüri- desire to buy*.

„ *ëd- eat*, *ësüri- be hungry*.

„ *pär- or päri- bring forth*, *partüri- be in labour*.

So *Sullätüri- desire to play Sulla*, implies such a verb as *Sulla- (r.) play Sulla*. (See § 522.)

- 756 Compounds of *fäc- or fäci-* and *fi-* are made with prefixes commonly supposed to be verbs : as,

From *töpe- be warm*, *töpëfäc-* or töpëfäci- make warm*, *töpëfi- become warm*.

„ *lique- melt*, *liquefäc- or liquefäci- melt*, *cause to melt*, *liquefi- melt*, *become melted*.

- 757 The compound verbs formed by prefixed prepositions are very numerous. (See prepositions in the Syntax.)

- 758 The verbs so compounded often undergo certain changes of the vowel : thus, *ä* frequently becomes *ɣ* before one consonant, *e* before two consonants : thus,

From *stātu- set up*, is formed *constitu- establish*.

„ *cäd- fall*, „ *occid- set or die*.

„ *säli- leap*, „ *instli- leap upon*.

„ *cäp- or cäpi- take*, „ *accip- or accipi- receive*, and *accepto- received*.

„ *iäc- or iäci- throw*, „ *cönic- or cönici-† hurl*, and *coniecto- hurled*.

But the compounds of *cäue- beware*, *mäne- wait*, *träh- draw*, *äma- love*, remain unaltered.

- 759 Again, *ɣ* generally becomes *ɣ* before a single consonant : as,

From *sëde- sit*, *asside- sit near*.

„ *rëg- make straight*, *dirig- guide*.

„ *tëne- keep*, *abstine- keep away*.

But the compounds of *pët- go or seek*, *tëg- cover*, *tër- rub*, *gër- wear or carry*, remain unaltered.

- 760 The diphthong *ae* becomes *i*, and *au* becomes *o* or *u* : thus,

From *caed- cut*, *occid- kill*.

„ *laed- strike*, *illid- dash against*.

* In these words the vowel *e* before *f* is seldom long except in the older poets.

† Commonly written *confic-* or *confici-*.

From *quaer-* *seek*, *exquir-* *seek out*.

„ *claud-* or *clūd-** *shut*, *reclūd-* *open*.

„ *plaud-* *clap* (the hands), *explōd-* *drive off* (the stage by clapping the hands).†

But the compounds of *haere-* *stick* retain the diphthong. Generally for the changes in compound verbs see § 555. 2, &c.

- 761 A few compound verbs are formed with a prefixed particle: thus,

From *nē* *not* and *sci-* *know*, *nesci-* *know not*.

„ *nē* *not* and *qui-* *be able*, *nēqui-* *be unable*.

„ *nē* *not* and *uōl-* *wish*, *nēuōl-* or *nōl-* *be unwilling*.

„ *mālē* *ill* and *dīc-* *speak*, *mālōdīc-* *abuse*.

„ *bēnē* *well* and *fāc-* *do*, *bēnēfāc-* *do a kindness*.

„ *māgē* *more* and *uōl-* *wish*, *māuōl-* or *māl-* *prefer*.

„ *sāt* *enough* and *āg-* *do*, *sātāg-* *have enough to do*.

- 762 The negative *in* appears never to be prefixed to verbs‡, except to the participles, especially those in *to*, and even then the compound participle commonly becomes an adjective; except also the verbals in *tu*, which occur only as ablatives, as *iniussu-* *without orders*, *incultu-* *without cultivation*.

Docto- *taught*, *indocto-* *unlearned*.

Lōto- *washed*, *illōto-* *unwashed*.

Scienti- *knowing*, *inscienti-* *not knowing*.

Dicenti- *speaking*, *indicenti-* *not speaking*.

- 763 Many of these participles in *to* with *in* prefixed are to be translated by *not to be* —*ed*: as,

uicto- *conquered*, *inuicto-* *invincible*.

menso- *measured*, *immenso-* *immeasurable*.

penso- *weighed*, *impenso-* *too enormous to be weighed*.

* Probably contracted from such a form as *clāuid-*. Compare the Greek substantive *κλήψις*, Latin *clāui*, and *gaudeo gavisus*.

† Corresponding in effect to the English ‘hooting off, hissing off.’

‡ Hence it is probably an error to derive *ignosc-* ‘pardon’ from *in* ‘not’ and *gnos-* ‘take cognizance.’ See § 1308. 2.

PARTICLES.

- 764 This term includes those secondary parts of speech which have little or no variety of form, and are called adverbs, prepositions, conjunctions and interjections.
- 765 It is not always possible to draw the line between these, as the same word may be at one time an adverb, at another a preposition; or again at one time an adverb, at another a conjunction. Thus, *antě* *before* or *formerly* may be either adverb or preposition; and *símůl* *at the same time* or *as soon as* may be either an adverb or a conjunction.
- 766 A large number of the particles must be treated individually to show their origin. In a grammar, however, it is out of place to do more than exhibit those suffixes which apply to whole classes.

ADVERBS.

- 767 Adverbs are formed in Latin from adjectives and substantives, including pronouns, and also from verbs.
- 768 From adjectives in *o* or *a* are commonly formed adverbs in *ē*: as, from the adjective *lāto-* or *-a-* *wide*, the adverb *lātē* *widely*; from the adjective *pēricūlōso-* or *-a-* *dangerous*, the adverb *pēricūlōsē* *dangerously*.
- 769 From participles in *o* or *a*, used as adjectives, are formed in like manner adverbs in *ē*: as, from *docto-* *learned*, the adverb *doctē* *learnedly*; from *ornāto-* *dressed*, the adverb *ornātē* *with ornament*; from *doctissūmo-* *most learned*, the adverb *doctissimē* *most learnedly*.
- 770 But *mālo-* *bad*, and *běno-* (old form *běno-*) *good*, form their adverbs, *mālě* *ill*, and *běně* *well*, with a short *ě*. *Inferně* *below*, and *sūperně* *above* also occur with a short *ě*. So also *ritě* *duly* has a short *ě*, though only a shortened form of *rectā*.
- 771 Some adjectives and participles in *o* or *a* form adverbs in *ō*:*

* In some cases this termination is the ablative of the noun; in others it probably corresponds to the Greek adverbs in *ως*, from adjectives of the same form. Thus, even in Greek, *οὕτως* and *οὕτω* 'thus,' *αφνω* and *αφνω* 'suddenly,' coexist.

as, from *rāro- or -a- scattered*, an adverb *rārō seldom*; from *tūto- or -a- safe*, an adverb *tūtō safely*, and *tūtissimō most safely*.

772 But *cito- or -a- quick* forms its adverb *cītō quickly* with *ō*.*

773 From adjectives and participles in *i* or a consonant are formed adverbs in *itēr* or *tēr*: as,

From *molli- soft*, the adverb *mollitēr softly*.

„ *cēlēri- swift*, *cēlērītēr swiftly*.

„ *fēlici- or fēlic- fortunate*, *fēlicitēr fortunately*.

„ *mēmōr- mindful*, *mēmōritēr from memory*.

774 If the adjective or participle end in *ti* or *t*, one *t* is omitted: thus, from *āmanti- or āmant- loving* is formed the adverb *āmantēr lovingly*.

775 As adjectives in *o* or *a* sometimes coexist with adjectives in *i*, so adverbs in *itēr* or *tēr* are sometimes found in connexion with adjectives in *o* or *a*: as,

From *dūro- or -a- hard*, the adverbs *dūrē* and *dūrītēr severely*.

„ *largo- or -a- bountiful*, the adverb *largītēr bountifully*.†

776 Many adjectives, particularly comparatives, use their neuter singular as an adverb: thus,

From *fācili- easy*, the adverb *fācilē easily*.

„ *multo- or -a- much*, the adverb *multum much*.

„ *doctiōr- more learned*, the adverb *doctiūs more learnedly*.‡

776. 1 The neuter comparative should end in *iūs* (= *ios*), as just seen; but in a few words a shorter form is produced by the omission of one of the vowels: thus without the *i* we have *mīnūs* (for *mī-niūs*) *less*, *plūs* (for *ple-iūs*) *more*; and without the *u*, *māgīs* (for

* *Vero* 'in truth,' *sero* 'late,' *postremo* 'at last,' have always a long *o* in the best writers. It is only in the late writers, such as Martial and Statius, that these words are used with a short *o*. Even *cito* has a long *o* in the old writers, as *Ter. And. iii. 1. 16*, and elsewhere.

† Observe the same irregularity in the formation of the verb *largi-* (*r*) 'lavish.' *Aliiter* 'otherwise,' like *alibi* 'elsewhere,' is formed from the obsolete pronoun *ali-*, whence the nominatives *alis* and *alid*.

‡ The poets use adverbs of this form more freely than the prose writers, and even in the plural; as *Virgil, acerba tuens, erebra ferit*.

§ Comp. *πλειον* and *πλεον* (for *πλε-ιον*).

māgiš) *more*, nīmīs *too much*, sātīs *enough*.* So *prist* for *priūs* *before* enters into the formation of the adjective *pris-tīno- former*.

- 777 From adjectives and substantives are formed adverbs in *tūs* or *tūs†*: thus we deduce from

antīquo- *old*, antīquītūs *from of old*.

caelo- *heaven*, caelītūs *from heaven*.

diuīno- *divine*, diuīnītūs *from a divine source*.

fundo- *bottom*, fundītūs *from the foundation*.

rādio- *root*, rādīcītūs *from the roots*.

publico- sb. n. *public money*, publicītūs *at the public cost*.

- 778 A few adjectives form adverbs with a suffix *pēr*, denoting *time*: as, from *nūuo-* or *-a-* *new*, *nūpēr* *late*. So also *pārumpēr* and *paulispēr* *for a little while*, *tantispēr* *so long*, *quantispēr* *as long as*, *sempēr* *always*.

- 778.1 The adverbs of numerals have already been given in § 252, last column.

- 779 Adjectives and substantives form adverbs in *tim* with the sense of *one at a time* or *one by one*: thus, from the adj. *singūlo-* or *-a-* *one at a time*, the adverb *singulātīm* or *singillātīm* or *singultīm* *one at a time*; from *paulo-* (n.) *little*, *paulātīm* *little by little*; from *uīro-* *man*, *uīritīm* *man by man*; from *tribū-* *tribe*, *tribūtīm* *tribe by tribe*; from *grēg-* *flock*, *grēgātīm* *flock by flock*; from *grādu-* *step*, *grādātīm* *step by step*.||

- 780 From verbs also are formed adverbs in *tim*: as,

From *sta-* *stand*, *stātīm* *constantly*, *stātīm* *immediately*.

* For the meaning of *nīmīs* compare the use of the comparative, § 1155.4, &c. *Satis* literally signifies 'rather full' (see § 1155.7).

† To this corresponds the Greek *πριν* (for *πριον*) 'before.' So also *πλεον* for *πλειον*. *Πριν* has more than once a long vowel in Homer.

‡ This termination corresponds in meaning to the suffix of the old Greek genitive *θεν*: as, *ουρανοθεν* 'from heaven.' Indeed the forms also are identical; for the *θ* must necessarily lose its aspirate in Latin, and the final syllable *εν* of the Greek would be *us* in Latin: compare *τυπτομεν*, *scribimus*. The corresponding Sanscrit suffix is *tūs*.

§ The first syllable of *semper* is probably the same root which is spoken of in the note to § 264; so that it would signify 'one unbroken time.'

|| Compare the irregularities of *paulatīm*, *uiritīm*, *gregatīm* &c. with the irregularities in the formation of adjectives, §§ 227-229. This suffix *tim* is identical with the Greek *δων*: as, from *αγελα-* 'herd,' *αγεληδων* 'by herds.'

From *prae* *before* and *sēr-* *put*, *praesertim* *especially*.

„ *caed-* *cut*, *caesim** *by cutting*.

„ *pung-* *pierce*, *punctim* *by piercing*.†

- 781 From substantives and verbs are formed a few adverbs in *ūs*:
thus from

Cōn *together* and *mānu-* *hand*, *cō-mīn-ūs* *hand to hand*.

Ec *from* and *mānu-* *hand*, *ē-mīn-ūs* *from a distance*.

So from the verb *ten-* *stretch*, the adverb *tēnūs*‡ *stretching*; whence *prōtēnūs* *forthwith*.§ And from the verb *uort-* *turn* the adverb *uorsūs*‡, which has also the form *uorsum*, corresponding in meaning to the English termination *-wards*.

- 782 From substantives and verbs are formed a few adverbs by adding the suffix *am*.§

Thus *cōn* *together* and *ōs-* or *ōr-* (n.) *mouth* or *face* form an adverb, *cōram* *face to face*.

The verb *pand-*|| *open* forms an adverb, *pālam* *openly*.

The verb *cēla-* *hide* forms an adverb, *clam* *secretly*.

- 783 In analogy with *bīs* *twice* (for *duīs*), we might have expected *trīs*¶ and *quātrīs*, but instead of these we have *tēr* and *quātēr*, an *s* being commonly rejected after an *r*.

- 784 The cases of adjectives and substantives, particularly pronouns, are often used as adverbs: thus the following, sometimes called adverbs, are in origin datives denoting the time when or the place where &c., *hērī* *yesterday*, *mānī* *in the morning*, *lūcī* *in the daylight*, *dōmī* *at home*, *rūrī* *in the country*, *fōris* *out of doors*, *multimōdīs* *in many a way*, *quōtannis* *every year*.

- 785 The pronominal adverbs in *bi* or *i*, which answer to the ques-

* The *s* in this word represents the *t*, as it does so often in the perfect participle with verbs in *d*.

† This corresponds to the Greek suffix *θεν* added to verbs: as, from *γραφ-* ‘write,’ *γραφθεν* ‘in writing.’

‡ These are also prepositions.

§ There is also a form *tenam* of the same meaning as *tenuis*, whence *protenam* ‘forthwith.’

|| Compare *scand-* ‘climb’ and *scala-* ‘ladder’; *mand-* ‘chew’ and *mala-* ‘jaw’; *sede-* ‘sit’ and *sella-* ‘chair.’

¶ Compare the Greek *τρīs*, and perhaps *τετρακtis*. For the loss of the *s* compare *linter* ‘a boat’ for *lintris*, *puer* for *puerus*, *widebare* for *widebaris*.

tion *where* or *when*, and may be seen in the second column of the table in § 366, are probably old datives.

- 786 Again, the following, sometimes called adverbs, are in origin accusatives :

Dõmum home i. e. *to one's home*, *rūs into the country*, *fõrās out of doors* i. e. *going out of doors*.

- 787 The pronominal adverbs in *õ*, which answer to the question *whither*, and may be seen in the third column of the table § 366, are probably old accusatives which have lost the final *m*.

- 788 Closely related to the pronominal adverbs in *õ* are the adverbs in *trõ* from prepositions &c. : as,

Rõ-trõ backward.

Por-rõ forward.*

Ci-trõ† towards the speaker.

Vi-trõ† to a distance, forward, voluntarily.

In-trõ inwards.

Con-trõ towards.‡

- 789 Adverbs in *õs*, chiefly from pronouns, are used with comparative adjectives or comparative adverbs : as,

Eõ mǎgīs so much the more or the more.

Quõ mīnūs by how much the less or the less.

Hõc ùtillūs to this extent the more usefully.

Nihlõ mīnūs never the less.

- 790 The terminations *indě*, *in*, and *im*, seen in the fourth column of the table § 366, must be considered as varieties of one suffix, since the compounds *deindě*, *exindě* &c. have also the shortened

* *Põr* is the old preposition, corresponding to our 'for,' whence comes *por-tro*, *por-ro*, and by contraction *pro*.

† Whence *ultrõ citrouque* 'backwards and forwards,' in which the word 'backwards' is a translation of *citro*. The common derivation of *ultrõ* 'willingly,' from *uol-* 'wish,' is altogether indefensible.

‡ This word is seen in the compound verb *contro-uort-* 'turn against.' These adverbs in *tro*, though ultimately derived from prepositions, are immediately formed from adjectives, more or less obsolete, in *tero*.

§ These are commonly held to be ablatives, and supposed to be translated literally when we say *multo maior* 'greater by much.' The Greek too uses πολλὰ μείζων. Still it is possible that they are in reality only the old accusatives in *o*, which have lost their final *m*: *eo maior* 'the greater to this degree.'

forms *dein*, *exin*, *exim** &c. The suffix is strictly *dēt*, the *n* belonging to the pronominal base.

- 791 The adverbs in *am*, from pronouns, denote *how much*: as, *tam so*, *quam how*, *quanquam however*, *no matter how*, *although*, *quamvis* or *quamlibet as much as you please*, *although*.
- 792 The adverbs in *um*, chiefly from pronouns, denote the time *when*: as, *tum* or *tunc†* *then*, (*num*) or *nunc†* *now*, *quom* or *quum* or *cum when*, *umquam* or *unquam* (formerly *cumquam*) *ever*, *numquam* or *nunquam* (for *ne-umquam*) *never*, *quondam* (for *quomdam*) *at a certain time (past or future)*, *plērumquē generally*.
- 793 The adverbs in *ā*§ generally denote the *road along which* any thing is done. A large majority of these are from pronouns, as may be seen in § 366. Other examples are, *rectā* *in a straight line*, *dextrā* *along the road on the right*, *sinistrā* *along the road on the left*.
- 794 Some ablatives of nouns are used as adverbs: thus, *ergō*|| *indeed*, *really*, *in the matter of*, is the ablative of an old Latin noun, *ergo*- (*n*.) *work*; and similarly *mōdō*¶ *only* is literally *by measure*, being the ablative of *mōdo*- (*m*.) *measure*. Likewise *mānē* *in the morning*, *diū* *in the daytime*, *noctē* or *noctē* *by night*, *lūcē* *in the daylight*, may be considered as ablatives.
- 795 The adverb *quandō*, from the relative, and those connected with it, denote *time*: as, *quandō** when*, *āliquandō** sometime*, *quandocunquē whenever*, *quandōquē whenever*, *some time or other*.

* This is the orthography used in Virgil.

† This suffix corresponds to *θεν* of *εν-θεν*, *πο-θεν*: and indeed the final *ν* of the suffix *θεν* disappears at times in Greek, as in *οπισ-θε* or *οπισ-θα* for *οπισ-θεν*.

‡ This *e* is the demonstrative enclitic: see § 289. And if the interrogative enclitic *ne* be added, *ci* is preferred to *e*, as in *nuncine*: see § 293.

§ It is generally held that these are feminine ablatives agreeing with *viā* 'road' understood.

|| Corresponding to the Greek dative *εργῷ* 'in reality.'

¶ Whether we are speaking of a very great or a very small quantity, it adds weight to our assertion if we can speak of the quantity as known by measurement. Hence, with small quantities, *modo* 'by measure' may be translated by 'only.' On the other hand, with great quantities, *admodum* 'up to the measure' is equivalent to 'full, quite.' Observe that *modo* in old writers has a long final *o*, as in *Ter. And. iv. 1. 6*, *Plaut. Asin. prol. 5*, *Aul. ii. 2. 62*, *Pseud. ii. 3. 23*, *Poen. i. 2. 7*, *Lucr. ii. 941* and *1135*, *Cic. Arat. N. D. ii. 42. 107*.

** The later writers shorten the *o* in these two words.

796 The adverb *ūtī* or *ūt* *how, that, when* (itself connected with the relative), has many adverbs compounded with or derived from it: as, *ūtīquē anyhow, at least, ūtūt no matter how, utcunquē howsoever, whensoever, neūtīquam or nūtīquam (for ne-ūtīquam) in no way, ūtīnam O that!*

796.1 The adverbs in *us*, from pronouns of relative origin, commonly denote the place *where* or *whither*: as, *usquam any where or to any place, uspiam any where or in any place, nusquam no where or to no place.*

797 Many adverbs are nouns and prepositions written as one word: thus,

*Prōfectō** *indeed†* is from *prō factō* *for a thing done.*

Imprimis *specially*, from *in primis* *among the first.*

Illicō *immediately*, from *in lōcō* *on the spot.*

Indiēs *every day* (more and more), from *in diēs.*

Dēnuō *a-fresh*, from *dē nouō.*

Obitēr *in passing* (or in French, *en passant*), from *ōb Itēr* *on the road.*

Intērim *meanwhile*, from *intēr im†* *during this.*

Admōdum *quite*, from *ad mōdum* *up to the measure.*

798 Thus the preposition or adverb *uorsum* or *uorsūs* *-wards* is added to a number of adverbs in *o*, prepositions &c.: as,

Horsum *hitherward*, *istorsum* *towards your neighbourhood*, *illorsum* *towards yonder place*, *quorsum* *in what direction*, *āliorsum* *in another direction*, *āliquōuorsum* *in some direction*, *quōquōuorsum* *in every direction*, *ūtīrōquēuorsum* *in both directions*, *aduorsum* *towards*, *prorsum‡* or *prōsum‡* *forwards, downright*, *rusum* or *rūsum§* (for *reuorsum*) *backward, again*, *deorsum* *downwards*, *sursum* or *sūsum* *upwards*, *intrōuorsum* or *introrsum* *inwards*, *rētrorsum* *backwards*, *dextrōuorsum* or *dextrorsum* *towards the right*, *sīnistorsum* *towards the left.*||

* Plautus uses this word with the first syllable long.

† *Indeed* = *in-deed* is itself a parallel example from our own language; so also *forsooth.*

‡ An old accusative, or perhaps rather dative, of the pronoun *ī*- 'this,' for an older form is *interibi.*

§ *Prosum* is preferred by Plautus, and *rusum* by Virgil. *Prosus* and *rusus* occur even in Cicero, if we follow the Medicæan Ms. ad Fam. xiii. 13. and ix. 9. 3.

|| Most of these adverbs have also another form ending in *uorsus* instead of *uorsum*, and also in *uersum*, *uersus.*

- 799 Thus too prepositions that govern an accusative are attached to the pronominal adverbs in *ō*: as,

Adeō to this or that degree, so; in addition to this, moreover.

Quoād to what degree, how far; to what time, how long.

Adhūc to this time, so far, as yet.

- 800 The prepositions that govern an ablative are prefixed to the pronominal adverbs in *dē*, or their shortened forms in *in* (see § 366): as,

Proindē or proin henceforward, therefore, accordingly, at once then.*
Deindē or dein after this, afterwards.

Sūbindē soon after, ever and anon.

Exindē, exin or exim after this.

Abhinc from this time (reckoning towards the past).

Dehinc from this time forward, after this.

- 801 Thus too the suffix *sēcūs* is added to pronominal and other adverbs in *dē*, or rather to the shortened forms in *in*: as,

Altrinsēcūs from the other side. Extrinsēcūs from without.

Vtrinquēsēcūs from both sides. Intrinsēcūs from within.

- 802 Thus too the prepositions that govern an accusative are prefixed to pronouns in *am* or *ā*, which last also appear to have been corrupted from accusative pronouns in *am*: as,

Anteā before this or that. Praeterquam besides that. . .

Posteā after this or that. Sūperquam over and above that. . .

Intēreā in the meanwhile. Antehāc before this.

Proptēreā for this or that reason. Posthāc after this.

Praetēreā besides this or that. Praetērhāc besides this.

Antēquam before that. . . Postillā since that time, from that

Postquam after that. . . time.

- 803 Thus too the preposition *tēnūs* stretching, is suffixed to pronominal forms in *ā*: as,

*Eātēnūs to this or that extent, Istactēnūs so far as to reach your
so far. neighbourhood.*

Hactēnūs to this extent. Quātēnūs to what extent, so far as.

* *Perinde* is only a corruption of *proinde* or rather *por-inde*, and in no way related to the preposition *per*. Indeed the Mss. generally have *proinde* where editions give *perinde*.

Aliquātēuūs *to some extent.*

Quādamtēnūs *to a certain extent.*

- 804 Some so-called adverbs consist of an adjective and substantive written as one word : thus,

Quōmōdo *how* is from quō mōdō *in what manner.*

Magnōpērē *greatly* is from magno ōpērē *with great labour.*

Hōdiē, or rather hōdiē, *today*, is from hō* diē.

Quōtīdiē *every day*, from quōtīt diē.

- 805 Nūdiustertiūs, or rather nūdiustertiūs, *the day before yesterday*, is for num† dius tertiūs *now the third day.*

- 806 Some adverbs are formed by the addition of two or more particles : as, etiam *even now, still, also*, from et *even*, and iam *now* ; and etiamnum *even now-a-days*, from et, iam, and num.

- 807 Scilicet, uidelicet, illicet, though called adverbs, are in origin verbs. When literally translated, they signify respectively :

Scilicet§ *one may know, of course.*

Uidelicet *one may see, no doubt.*

Illicet *one may go, it is all over.*

PREPOSITIONS.

- 808 Prepositions are particles that are prefixed|| to substantives and verbs, and sometimes to other parts of speech. In their

* The old ablative before the enclitic *e* was added. We should probably pronounce *hodie* as a disyllable, *hōjee* ; or like the Italian *oggi*.

† An old dative case.

‡ The old form which with the enclitic *ce* produced *nunc* 'now.' *Dius* is that nominative of the *u* declension which has an ablative *diu* 'in the daytime.' Further, *dus* is but a monosyllable, just as *dies* often is (see *hodie* above). Hence *nudiustertius* should be pronounced something like *nūjustertius* (*Plaut. Most.* iv. 2, 40).

§ These words are actually employed as verbs. Thus *scilicet*, *Plaut. Curc.* ii. 2, 10, *Lucr.* ii. 468, *Sal. Jug.* 4 ; *uidelicet*, *Plaut. St.* iv. 1, 49 and 51, *Lucr.* i. 210 ; *illicet*, *Ter. Ph.* i. 4, 31. Similarly *licet* 'it is permitted,' became used as a conjunction in the sense of 'though.'

|| The name preposition itself implies this. But in fact they occasionally follow (more particularly in the older authors) ; as in *me-cum* 'with me,' *quo-ad* 'to what degree,' *de quo* or *quo de* 'concerning which.' So in English we have *here-in*, *here-upon*, &c.

original sense they denote the relations of place : *as*, *süb up*, *dē down*, *ðb towards*.

- 809 The letter *s* is often added as a prepositional suffix. Thus *āb by* sometimes becomes *abs*, *aps* or *as* ; *süb up* becomes *sus* ; *ðb towards*, *obs* or *os* ; *ēc out*, *ex* ; *dī different ways*, *dīs* ; [*ci*, *obs*, *this*], *cīs* ; [*ol*, *obs*, *yon*], *uls*.

- 810 The first three of these prepositions, viz. *āb by* or *from*, *süb up*, *ðb towards*, take this *s* more particularly in composition with verbs which begin with one of the letters *p*, *c* or *q*, *t* : *as*,

As-porta- <i>carry away</i>	Sus-pend- <i>hang up</i>	Os-tend- <i>stretch to-</i>
Abs-cond- <i>put away</i>	Sus-clip- <i>take up</i>	<i>wards.</i>
Abs-tine- [*] <i>keep away</i>	Sus-tine- <i>hold up</i>	

- 811 *Ec† out* takes an *s* before the same consonants, and also before vowels : *as*,

Ex-pōs-† <i>put out</i>	Ex-cūr-† <i>run out</i>
Ex-tend- <i>stretch out</i>	Ex-īm- <i>take out.</i>

- 812 *Di different ways* takes an *s* before the same consonants, and takes *s*, or its substitute *r*, before vowels : *as*,

Dis-pōs-† <i>put in different places</i>	Dis-īc-§ <i>throw different ways</i>
Dis-cēd-† <i>depart</i>	Dir-īm- <i>disperse</i>
Dis-tine- <i>keep apart.</i>	

- 813 *Ec* before a verb beginning with an *s* has two forms, *as* from *sāli- leap*, *exsāli- or exīli- leap up*, which do not differ in sound. ||

- 814 *Dīs* is preferred to *dī* before a verb beginning with *s*, if that *s* be followed by a vowel : *as*, *dis-sōna- sound a different note* ; but

* *Abs* is found even before nouns in old authors, if a *tenuis* follow : *as*, *abs te* 'by you,' *abs quivis homine* 'by any man you please.'

† This form became obsolete, but was still preserved in the composition of verbs which begin with *f* : *as*, *ec-fer-* 'carry out,' *ec-fod-* 'dig out,' &c. Such at least was the orthography of Plautus, Terence, Cicero and Virgil. The Greek too has *εκ*.

‡ See § 451. 1.

§ Commonly written *disjic-* or *disjici-*. For the quantity of the preposition in the compounds of *iaci-*, *as cōnici-*, *sūbici-*, see A. Gellius, iv. 17.

|| *XS*, i.e. *XΣ* to use the Greek characters, was the symbol originally of the sound *chs* ; but as the Romans never used the aspirate *X* in any other combination of letters, they eventually came to look upon *X* as representing the sound *ex*, and therefore discarded the superfluous *s*. Hence *exsāli-* may be looked upon as the older form, but representing *ech-sāli-*.

not so if that *s* be followed by a consonant, as *di-scrib-* distribute in writing.

- 815 The letter *d* is often added as a prepositional suffix. Thus *prō* for, in *in*, *rē* back, become severally *prōd*, *ind*, *rēd**, as in *prōd-i-go* forward, *ind-ige-* be in want, *rēd-i-* go back, *red-d-* put back, *red-dūc-* bring back, and by assimilation of *d* to the following *l* *relligiōn-* religion, *relliquiae* N. pl. remains.

- 816 The prepositions often lose one of their final letters. Thus *āb* becomes *ā* in the composition of verbs which begin with the letter *m*: as, *ā-mōue-* move away. Before the verb *fu-* be, *āb* and *ā* are both found: as, *ab-fuit* or *ā-fuit* he was absent; while before the verbs *fēr-* carry, and *fūg-* fly, the form *au* is used: as, *au-fēr-* carry away, *au-fūg-* fly away. Similarly *ā* instead of *āb* is used before many nouns beginning with a consonant.

- 817 In like manner *ēc* becomes *ē* before other consonants than *p*, *c* or *q*, *t*: as, *ē-bīb-* drink up, *ē-dūc-* lead out, &c.

- 818 *Pōr* for (see § 834), *sūpēr* upon, and *intēr* up (see § 834), before words beginning with *l*, assimilate the *r* to this *l*, as *pollīce-(r.)* bid beforehand, *promīse*; *polling-†* lay out (a corpse); *sūpellēg-†* (nom. *sūpellex*) and *sūpellectīlī-*, strictly adjectives, laid upon, and hence as sb. f. *tapestry, furniture*; *intellēg-* pick up or gather (information), perceive.

- 819 Trans across before verbs sometimes takes the form *trā*: as, *trā-dūc-* lead across, *trā-d-* hand over.

- 820 Cum with before verbs becomes *com* or *cōn* or *co*: as, *cōm-ēd-* eat up, *con-cid-* cut to pieces, *co-i-* go together, meet.

- 821 The other changes which prepositions sometimes undergo before verbs may be seen in the tables of perfects and supines, §§ 533-554.

- 822 From prepositions and two of the pronouns demonstrative are

* The preposition *sē* 'aside' might have been added to these, as the conjunction *sēd* 'but' is another form of that word. *Sēdition-* 'a division of the people,' or 'emeute,' implies the previous existence of a verb *sē-d-* 'put apart, separate,' from *da-* 'put' (§ 542), rather than *sed-i-*, a compound of *i-* 'go,' as Madvig would have it (Lat. Gr. § 203), for then the *e* would be short. In old authors other prepositions take this *d*: thus *post*, *ante*, *supra*, *extra*, &c. become *postid*, *antid*, *suprad*, *extrad*, &c. Perhaps *apud* 'near' may be only another form of *ab*, or, as the Greeks wrote it, *apo* 'by.' This is consistent with the original meaning of *ab*, as may be seen in the Syntax.

† These compounds imply a simple verb *lēg-* or *ling-*, corresponding to the Greek root *λεχ-*, German *legen*, and our *lay*.

formed adjectives in *těro** and *ěro*; and from these again, prepositions in *těr* or *ěr*, and in *trā* or *rā*. Thus from *süb up* is formed the adjective *süpěro- upper*; whence the prepositions *süpěr* and *suprā above*. So from the obsolete root *inf-*, or rather *ěněf-*, *below*, is formed first the adjective *infěro- lower*, and secondly the preposition *infrā below*. Again, from *in in* is formed first the obsolete adjective *intěro- inner*, and thence the prepositions *intěr between*, and *intrā within*, &c. From the obsolete preposition *ād again* is deduced a comparativ form *itěrum again*.†

823 From prepositions and two of the pronouns demonstrative are formed comparatives and superlatives. Thus from *prae* or *prō before*, a comparative *priōr- former*, a superlative *prīmo- first*; from *in in*, a superlative *Imo- inmost* or *lowest*; from *süb up*, a superlative *summo-† uppermost*; from *post after*, *postūmo-‡ last*; from *ěc* or *ex out*, *extūmo- outmost* or *uttermost*; from the obsolete pronominal root *ci this* or *near*, *citūmo-|| hithermost, nearest*; from an obsolete *ol you*, *ultūmo-|| farthest*.

824 Comparatives and superlatives are also formed from the intermediate adjective in *těro* or *ěro*. Thus from *post after* is formed first the adjective *postěro- after*, and thence a comp. *postěriōr-* and a superl. *postrěmo-*; from *ex out*, an adj. *extěro- outer*, and thence a comp. *extěriōr-*, and superl. *extrěmo-*; from *dě down*, an obsolete adj. *dětěro-*, and thence a comp. *dětěriōr-¶ worse*, and superl. *dětěrrūmo-¶ worst*; from *süb up*, an adj. *süpěro- upper*, and thence a comp. *süpěriōr- higher*, and a superl. *süpřěmo- highest*, &c.

825 From the simple prepositions and from the adjectives in *těro* and *ěro* are formed other adjectives in *no*: as,

Süpino- looking upward, *prūno- looking downward*.

* These are in fact comparatives, as may be seen in the Greek *πρῶτερο-* &c.

† Compare the Welsh *ad*, old German *it* or *ita*, Danish *atter*, Swedish *äter*, all signifying 'again.' See § 1308. 3. c.

‡ For *subimo-* or *supimo-*. In the same way from *sub* 'up,' and *em-* 'take,' is formed the compound *sum-* 'take up.' Indeed the best Mss. more commonly have *summ-*.

§ The vulgar orthography is *posthumo-*, which is grounded upon a ludicrously erroneous derivation from *post humum*.

|| Related respectively to *hō-* 'this,' and *illo-* 'yonder.'

¶ Literally 'lower, lowest'; but they occur only in the sense of *value*

Sūperno- *above*, inferno- *below*.

Externo- *without*, interno- *within*.

- 826 From some of the prepositions are formed adjectives in *ico*.

Thus,

Postico- *behind*, as postică lănuă *the back gate*.

Antico- or antiquo- *preceding* (either in time or value).

- 827 From some of the prepositional superlatives are formed adjectives in *ti* : as,

From summo- *highest*, summāti- or summāt- *of the highest rank*.

,, infūmo- *lowest*, infūmāti- or infūmāt- *of the lowest rank*.

- 828 Adverbs in *tūs* (§ 777) are formed from prepositions : as,

Intūs *from within* or *within*, subtūs *under*.

- 829 For the adverbs in *tro* and *trin* from prepositions, see § 838.

- 830 The prepositions* in use before substantives are the following.

First, before accusatives alone :

ad <i>to</i>	contrā <i>facing</i>	praetēr <i>beside</i>
aduorsum or aduorsūs <i>towards</i>	ergā <i>towards</i>	prōpē <i>near</i>
antē <i>before</i>	infrā <i>below</i>	prōpiūs <i>nearer</i>
apūd <i>near</i>	intēr <i>between</i>	proptēr <i>near</i>
circā <i>round</i>	intrā <i>within</i>	proximē <i>nearest</i>
circitēr <i>about</i>	iuxtā <i>near</i>	sēcundum <i>following</i>
circum <i>round</i>	ob <i>towards</i>	sūprā <i>above</i>
cis <i>on this side of</i>	pēnēs <i>in the hands of</i>	trans <i>across</i>
citrā <i>on this side of</i>	pēr <i>through</i>	[uls, obs., <i>beyond</i>]
	post <i>after</i>	ultrā <i>beyond</i> .

- 831 Secondly, before ablatives alone :

āb, abs, or ā <i>by or from</i>	[ēc], ex, or ē <i>out of</i>
absquē <i>without</i>	prae <i>before</i>
cum <i>with</i>	prō <i>before</i>
dē <i>down from</i>	sine <i>without</i> .

- 832 Thirdly, before an accusative or ablative :

in <i>in</i>	subtēr <i>under</i>
sūb <i>up or under</i>	sūpēr <i>upon</i> .

* Many of these prepositions are common to the Greek language, viz. :

ab = ἀπο.	ec = εκ.	con or cum = συν or συν.
ob = ἐν.	ante = ἀντι.	pro = προ.
sub and super = ὑπο and ὑπερ.	in = εν or εις.	post = μετα or μετὰ ?

833 *Clam secretly, cōram face to face, pālam openly, sīmūl at the same time, tēnūs extending, uorsūs or uersūs towards, usquē all the way or all the time*, are rather adverbs than prepositions. But see the syntax of prepositions.

833.1 Some substantives in the ablative followed by genitives partake of the nature of prepositions, as *causā for the sake (of)*, *grātiā for the sake (of)*, and in old Latin *ergō on account (of)*. So *instār instead (of)*, like its English equivalent, appears to be compounded of *in* and some substantive signifying 'station.'^{*} This also is followed by a genitive: as, *Plāto mihi ūnūs est instār omnium* (*Cic. Brut. 51. 191*) *Plato alone in my eyes is worth the whole lot*.

834 Other prepositions are found in the composition of verbs and adjectives, and therefore called *inseparable prepositions*, viz.:

a. *Am† round*, as, *am-būr- burn round, singe*; *am-bēd- eat round*; and the adj. *an-clp- or an-clpīt- two-headed*.

b. *An‡ up*, as *ān-hēla- send up* (a blast of air). (See § 1308. 1.)

c. *Dī§ or dīs different ways*, as, *dis-cēd- depart*, and from *corda-string*, the adj. *dis-cordi- or dis-cord- of a different note*.

d. *Intēr||*, inseparable prefix, *up*,—a corruption of an obsolete *antēr*, and related to *in or ān up* (see two paragraphs above and § 1308. 1), as *praetēr to prae*, and *proptēr to prōpē* (see § 822). —as *intel-lēg- pick up or gather* (information), *perceive*. (See § 1342. 1.)

e. *Pōr for or forth*, as *por-rīg- stretch forth*, *pol-līce- (r.) bid beforehand, promise*; *pol-ling- lay out* (a corpse).

f. *Rē or rēd back*, as, *rē-pěl- drive back*, *rēd-i- go back*, and the adj. *rē-dūc- returning*.

g. *Sē¶ or sēd aside*, as, *sē-pōs- put aside*, and the adjectives *sē-cūro- unconcerned*, *sē-cord- or sō-cord- spiritless*.

^{*} As if for *in-stārī* or *in-stārē*, where *star-* might be an obsolete neuter substantive derived from the verb *sta-*. Compare the German *an-statt*.

† Related to the Greek *αμφι*, and German *um*.

‡ Related to the Greek *ανα*, German *ent*, and English *un*. See 'Transactions of the Philological Society,' for Jan. 27, 1854.

§ Related to the Greek *δια*, and the German *zer*.

|| This *inter*, which must be carefully distinguished from *inter* 'between,' corresponds to the German inseparable *unter* in *unternehmen* &c., to our *under* in *undertake, understand*, and to *entre* in the French *entretenir* and *entreprise*.

¶ Related to the English *sund-er* and German *sond-ern*.

h. Veh or uē- away, as the adj. uē-cord- (heartless, i. e.) senseless, uehēmenti- or uehēment- (devoid of mind), furious.†*

- 835 The prepositions in modern editions are usually written in immediate connection with verbs, but separately from nouns. The Romans themselves however generally wrote them in connection with nouns also : as, *infōrō in the forum.*‡
- 836 Hence if an enclitic be inserted, it commonly follows the noun, not the preposition : as, *infōrōquē and in the forum*, or, to copy the modern mode of printing, in *foroque (Cic. ad Att. iv. 1. 5).*
- 837 If the preposition be repeated, it has a stronger emphasis, and may be separated from the noun : in *cūria inquē fōrō§ in the senate-house and in the forum.*
- 838 It will be convenient to exhibit a table|| of words derived from prepositions:

* Related to the German *weg*, and English *away*.

† To these might be added the solitary example of *neg* 'after;' viz. *neg-leg-* ('leave behind,') 'neglect.' This prefix is identical with the German *nach*, and consequently with the English *nigh*.

‡ This consideration is of importance in the laws of metre.

§ Precisely on the same principle and under the same circumstances Lucretius separates the preposition even from a verb, and writes *disiectis disque rupatis* (1. 652).

|| The contents of this table may be usefully compared with similar formations in our own tongue. To the superlatives in *umo* correspond Anglo-Saxon superlatives in *ema* : as, *inn-ema, ut-ema, for-ma, aft-ema, mid-ema, nid-ema, lāt-ema, hind-ema*. The Latin language forms several comparatives and superlatives from words already in the comparative form. Nay, in *prim-ores* 'front-(men or teeth)' we see a comparative from a superlative. So the Anglo-Saxon formed superlatives upon superlatives, as *utem-est, nidem-est, lātem-est, or forem-ost, hindm-ost, utm-ost* (see Grimm, D. G. III. p. 630). Our own *form-er* agrees accurately with the Latin *prim-or* ; and in *near-er* we have a comparative formed upon a comparative ; since *near* itself is but a compression of *nigh-er*, as *next* is of *nigh-est*. Under the head of pronominal prepositions we may compare *beyond, before, behind, beneath, beout* (obs.), *afore, amid, abast, above*.

TABLE OF DERIVATIONS FROM PREPOSITIONS.

Prepositional root.	With s or d.	ἐρο, τέρο.	ἐτ, τέτ.	ῥᾱ, τῥᾱ.	ῥῶ, τῥῶ.*	Comparative.	Superlative.	Comparative from ἐρο, τέρο.	Superlative from ἐρο, τέρο.
In	ind	[intéro-]	intēr	intrā	intrō	—	Imo-† intūmo-	intēriōr-	—
[ἐc]	ex	extéro-	—	extrā	—	—	extūmo-	extēriōr-	extrēmo-
sub	sub	subpéro-	supēr subtēr }	suprā	—	—	summo-	supēriōr-	suprēmo-
dē	—	[dētéro-]	—	infrā	—	—	infūmo-	dētēriōr-	dēterrūmo-
[int]	prōd	inféro- — §	—	—	porrō	priōr-	primo-	infēriōr-	—
[pōr]	rēd	[rētéro-]	—	—	rētērō	—	—	—	—
rē	cis	[cittéro-]	—	citrā	citrō	—	cittūmo-	cittēriōr-	—
[cū]	—	—	—	—	—	—	—	—	—
[ol]	uls	[ultéro-]	—	ultrā	ultrō	—	ultūmo-	ultēriōr-	—
post	postid	postéro-	—	—	—	—	postūmo-	postēriōr- —**	postrēmo-
antē	antid†	—	—	—	—	—	—	—	—
cōn	—	[contéro-]	—	contrā††	contrō††	—	—	—	—

* Adverbs in *de* are implied in *intrin-secus*, *extrin-secus*.

† 'Inmost or lowest.' Compare with the corresponding words in this column the Greek ἐσχάτω- (for ἐσχάτω-), ὕψιστω-, ὑπερστω-.

‡ Or perhaps ἐνέψω. Compare the English *neath*, the Greek ἐν-ῥε-ποι, ἐν-ῥε-ποι, ἐν-ῥε-ποι.

§ This place might be filled by the Greek ὑπερστω-.

|| From ἀπὸ- 'this', ἵλλο- 'yonder.'

¶ For the rest of this column, as formed from other prepositions, see note *, p. 148.

** The word which naturally suggests itself for this place is of doubtful Latinity.

†† As *contra* is to *con* or *cum*, so is the German *wider* to the English *with*.‡‡ This word is seen in the participial form *controuersos*, 'opposed.'

CONJUNCTIONS.

- 839 The name 'conjunction' is commonly given to several classes of particles which require to be distinguished.
- 840 *Copulative* conjunctions are those which unite words, phrases or sentences, without making one dependent upon another. Such are *et* *and*, the enclitic *quē** *and*, *atquē* *and*; *uē*† *or*, *aut*‡ *or*; together with the interrogative particles *an* *or*, *nē* *or*.
- 841 There are several words compounded of the above particles which also serve as copulative conjunctions: for instance, *nēquē* *nor*, *nēuē* *nor*, *siuē* *or if*.
- 842 Many of these may be used in pairs: as, *et hoc et illud* *both this and that*, *Dique hōmīnesquē* *both gods and men*, *uēl hoc uēl illud* *either this or that*, *aut hoc aut illud* *either this or that*, *nēque hoc nēque illud* *neither this nor that*, *siue hoc siue illud* *whether this or that*.
- 843 Several of the particles above mentioned admit of abbreviation. Thus, *atquē*, *uēl*, *nēquē*, *nēuē*, *siuē*, may severally become *ac*, *uē*, *nēc*, *neu*, *seu*.
- 844 Many adverbs, when used in pairs, perform the part of copulative conjunctions: as, *nunc hoc nunc illud* *now this now that*, *mōdo hoc mōdo illud* *at one time this at another that*, *tum sapiens tum fortis* *on the one hand wise on the other brave*.
- 845 Certain phrases which run in pairs may also perform the office of copulative conjunctions: as, *nōn mōdo hoc, sēd etiam illud* *not only this, but also that*.
- 846 *Accessory* conjunctions are those which unite an accessory sentence to the main sentence: as *antēquam* in the compound sentence, *antēquam lux nōs obrīmat, ērumpāmūs* *let us sally out before daylight comes upon us*.
- 847 *Accessory* conjunctions are often formed by prefixing a preposition to some derivative from the pronoun *quo*: as, *quam*, *quōd*,

* The same as the Greek *τε*. Compare the interrogatives *τις* and *quis*.

† Probably an obsolete imperative of the verb *uol-* 'wish.'

‡ Probably a corruption of *alterum*, as our *or* is of *other*. Compare the German *oder*.

ūt.* Thus there are : post-quam *after that* or *after*, antē-quam† *before that* or *before*, sūper-quam *beyond what*, pro-ūt *according as*.

- 848 Conjunctions of this character perform for a secondary sentence the same office which simple prepositions perform for nouns. Thus the same idea might be expressed by antē lūcem erumpāmus *let us sally out before daylight*. Or, again, we may say either post rēditum eiūs *after his return*, or postquam rēdiit *after he returned*.

- 849 Sometimes instead of a preposition, a comparative adjective or adverb, or other word of comparison, precedes the relative adverb : as, māior quam spērāuēram *greater than I had hoped*, priusquam spērāuēram *before I had hoped*, ālīter quam spērāuēram *differently from what I had hoped*, sīmūl ut uidi eum *the moment I saw him*.

- 850 Or some phrase may precede : as, eō consilio ut tē terrērem *with the design that I might frighten you* or *of frightening you*, hac lēge ut nē rēdeās *with the condition that you shall not return*.

- 851 Sometimes the relative adverb is doubled : as, ultrā quam ut uideam *beyond seeing*, sūper quam quod dissensērant *besides the fact that they had disagreed*.

- 852 Sometimes a derivative from eo- *this* is inserted between the preposition and the relative adverb : as, post-eā-quam *after*, pro

* This use of *quam*, *quod*, *ut* is probably to be explained on the principle on which Horne Tooke has explained the origin of the English conjunction *that*. 'I know that he is returned' may be resolved into two sentences: 'He is returned, I know that fact.' So, in Greek, λέγω ὅτι τέθνηκε 'I say this: he is dead.' The *quam*, *quod*, *ut* then have, in the phrases we are speaking of, the signification *this* or *that*; a meaning which accords with the use of the Greek relative in Homer. The particles in question enable the reader to pause before the words to which they refer. So long as we have only a preposition and noun, no such pause is requisite. In the same way the mathematician reads $a \times b$, a into b ; but if we substitute for b a quantity containing more than one term, a pause is required in reading, and a vinculum in writing: as, $a \times b + c$, which is read, a into . . . $b + c$. Precisely in the same way, if a long infinitive or subjunctive clause be employed after a Latin verb, it adds to perspicuity if we insert near the main verb *hoc*, *ita* or *sic*. Thus Cicero says, *Velim ita statutum habeas, me tui memoriam cum summa beniuolentia tenere* (ad F. vi. 2. 1); and again, *Sic habeto, neminem esse qui me amet quin idem te amet* (ad F. xvi. 4. 4); and Terence (Andr. i. 5. 46) says, *Hoc scio, esse meritam ut memor esses tui*. Lastly, the French form in the same way their conjunctions *puis-que*, *sans-que*, *pour-quoi*, *par-ce-que*; the Germans, *in-dem*, *nach-dem*, *dar-aus dass*; and the English, *before that*, *beyond what*, *according as*. See 'Penny Cyclopædia,' under the words Article and Conjunction.

† Sometimes the preposition is separated: thus we might say, *Ante erumpamus quam lux nos obprimat*.

eo *ut accordingly as*, pro-inde *ut just as*, propt̃er-eā *quōd for the reason that*, ex eō *quōd from the fact that*, In eo *ut in the act of*.

853 Sometimes the particle atquē* or sic occupies the place of the relative. Thus we may say sīmūl *ut at the same time that, as soon as*, or sīmūl atquē *as soon as*; and in familiar Latin, māiōr atquē *greater than*.

854 Sometimes the relative particle is omitted. Thus we may say sīmūl ut rēdiit or sīmūl rēdiit *as soon as he returned*.

855 Very frequently the prepositional word is omitted, and a solitary relative adverb performs the office of a conjunction: as, *ut how, when, in order that*, quum *when*, quando *when*, quōd *because*.

856 Or the relative may be accompanied by its noun: as quā-rē, or abbreviated cūr, *why*.

857 Or the relative adverb may have an enclitic particle attached to it: as, quandō-quīdem† *since*, quōn-iam (= quom iam) *since*.

858 These relative adverbs, with the exception of quum and quōd, are used in direct questions, in which case they no longer perform the office of conjunctions, and may be more conveniently called interrogative adverbs: as, quando *when?* cūr *why?* *ut how?* quōd *how long?* &c.

859 Many conjunctions have correlative adverbs in the main sentence which point to them; and these, in one sense, may also be called conjunctions.‡

Thus, Itā *so*, and sic *so*, answer to *ut as*; tam *so much*, to quam *as*; tum *then*, to quum *when*; tāmēn *yet*, to quanquam *although*; Itā *on the condition*, to sī *if*; sic *on the condition*, to sī *if*; āt *yet*, to sī *if*, &c.

* This use of *atque* grows out of the abbreviation of a longer phrase. Thus, *Aliud ego dico atque aliud tu dicis* 'I say one thing and you say another,' easily degenerates into *Aliud ego dico atque tu*. See § 1148. 8.

† Perhaps this word was pronounced as a trisyllable, *quandōquem*, for there is good reason to believe that *quidem* and γε represent the same word, as in *equidem* and εγωγε. See 'Penny Cyclopædia,' under Terentian metres.

‡ In fact, they are to their conjunctions what the antecedent is to the relative; and the relative itself is the great conjunction of all languages.

INTERJECTIONS.

860 Interjections are abbreviated sentences which denote a sudden and hasty emotion of the mind. They are commonly inserted in another sentence as a parenthesis.

861 In respect of form, they are for the most part violently corrupted from what they were; yet a few admit of being analysed. Thus, the formula, *so may such a deity preserve me*, is the source of several.

Itā me Hercūlēs adiūuet is corrupted into mehercūles, mehercūle, mehercle, mercūle, hercle.

Itā mē Deus Fīdiūs* adiūuet, into mēdius-fīdiūs.

Itā mē Deus Pollux adiūuet, into ēdēpol, ēpol, or pol.

And similarly, from the names of Castor, Iuno, Ceres, there arise the interjections mēcastor or ēcastor, ēiūno, ēcēre.

862 Some of the more common interjections are :

Ah, ā, *ah*, *alas*.

Attāt (for ātātāt) denoting a sudden discovery, *ah ah*.

Au† *don't*, *have done*.

Eccē‡ *behold*.

Ehem, hem, denoting surprise, *ah*, often best translated by repeating the word which caused the surprise.

Eheu, heu *alas*.

Ehō§, calling a person's attention to a question, *here*, *answer me this*, or expressing surprise, *what?*

Eiā *do you hear?*

En, em, hem *behold*, *see*.

Eu and eugē *good*, *bravo* (eu and euye, theatrical phrases).

Ha ha or ha ha ha ha ha ha (laughing).

Hei or ei *alas*.

* That is, 'the god of Faith,' like the Greek Zeus ὀπίος or Zeus πίστιος. Some incorrectly derive this phrase from Διὸς φίλιος, i. e. *Hercules*.

† Perhaps for *aufer te* 'take yourself away.'

‡ Probably the imperative of an old verb.

§ Probably connected with *hō* or *huc* 'hither.'

Heus* *harkee, holloa.*

Hui *bless me!* or more strictly a whistle.

Nē *verily*, almost always at the beginning of a sentence, and followed by a pronoun.

Oh, o, denotes emotion, *oh.*

Ohē (ē) *avast.*

Pāpae *ye gods.*

Prōh†, prō *avert it heaven, oh.*

St *hish, hush.*

Vae *woe*, as uae tibi *woe to you.*

Vah has various senses, depending upon the tone in which it is uttered, and must be translated according to the context.

863 There are also several neuter adjectives which are used as exclamations: as, mālum *ill betide you, the deuce*; infandum *unutterable thought, &c.*

864 A few unaltered verbs are used almost as interjections: as, āgē *quick*, quaeso *prithce*, āmābo *please*, obsecro *by all that's sacred*, ābi *that'll do.*

865 The preposition pār with its accusative, in the sense of imploring, belongs to the class of interjections: as, per dextram hanc *by this right hand.* (See § 1350, *j* and *k.*)

* Probably the imperative of an old verb. Comp. the root-syllable of *aus-culta*- 'listen.'

† Perhaps for *prohibe* 'keep off.'

SYNTAX.

- 866 SYNTAX means the connection of words in a sentence. In treating this part of grammar the same order will be followed as in the former part.

NOUNS.

NOMINATIVE CASE.

- 867 The nominative* case marks the quarter from which an action† proceeds. Hence the nominative is commonly a living being : as,
Vipĕră İmam mōmordit (Phaedr. VIII. 5), a viper bit a file.
Aper sĕgĕtes prōculcat (Ov. Met. VIII. 290), the wild boar tramples down the crops.

- 868 Instead of living beings, inanimate‡ and abstract nouns are often used as the nominative : as,

Cursum mūtăuit amnis (Hor. ad Pis. 67), the river has changed its course.

Dies lēnit Irās (Liv. II. 45), time assuages wrath.

Verbĕrăt ĩmbĕr hūmum (Virg. A. IX. 669), lashes the ground the rain.

- 869 The agent may act upon the agent. Hence the nominative is used with reflective verbs : as,

Rhēnus septentriōnăli ōceănō miscĕtŭr (Tac. Ger. I.), the Rhine mixes (itself) with the Northern Ocean.

- 870 As the use of the passive§ has grown out of that of the reflective, the nominative is also found with passive verbs : as,

Insŭla adpellătur Monă (Caes. B. G. v. 13), the island is called Mona—more literally : calls itself Mona.

* See §§ 44, 48, 368, 381.

† The active verb is probably the oldest form of the verb.

‡ This savours of poetry, but language in its early state is always and of necessity what we call poetical.

§ See §§ 379-382.

- 871 As verbs of a static character have generally something of action* mixed up with them, the nominative is used before static verbs: as,

Tūrē cālent ārae (*Virg. A. i. 421*), *with incense glow the altars.*

- 872 The old construction of verbs of feeling is seen in §§ 700, 889, &c. But a large number of verbs which denote feeling have a nominative like other static verbs: as,

Cicēro eum ēt āmābat et uērēbātūr (*Cic. ad Q. F. i. 3. 3*), *Cicero both loved and respected him.*†

- 872.1 Impersonal verbs admit a nominative of a neuter pronoun, just as in English we use *it, there*.

Lūciscīt hoc (*Ter. Haut. iii. 1. 1*), *it is getting light, look.*

Non te haec pūdent? (*Ter. Ad. iv. 7. 36*), *are you not ashamed of these things?*

- 873 Thus the nominative is used before verbs of almost every kind. A very common use of it is before the verb signifying 'be:' as,

Tu es tristīs (*Ter. Ad. v. 1. 6*), *you are out of spirits.*

Sēnectūs ipsast morbūs (*Ter. Phor. iv. 1. 9*), *old age itself is a disease.*

- 874 Some grammarians are in the habit of treating those sentences which have the verb *be* as the form to which all others are to be reduced. Hence they divide a sentence into three parts:

The Subject, that of which you speak;

The Predicate, that which you say of the subject; and

The Copula, or verb *be*, which unites the subject and predicate.

Thus, for instance, in the sentence or proposition, *man is an animal*, *man* is the subject, *animal* the predicate, *is* the copula.

The subject, according to this system, is the nominative case. When, instead of the verb *be*, another verb is used, they resolve it into some part of the verb *be* and a participle. Thus, *Cicero writes a letter* is resolved into *Cicero is writing a letter*, where *Cicero* is the subject, *writing a letter* the predicate, *is* the copula.

* Thus, he who sleeps often snores or drops his head, or dreams. At any rate, the going to sleep is commonly preceded by certain acts of preparation.

† The old writers said *Cicero eius uerebatur*, or even *Ciceronem eius uerebatur*. Nay, Cicero himself has *quos non est ueritum* (*de Fin. ii. 13. 39*).

- 875 The substantive, adjective, or participle that accompanies the verb *be* as a predicate, is in Latin made to agree in case with the subject nominative, and is called the nominative of the predicate.* Thus,

Sāpientia est rerum diuinārum et hūmānarum scientiā (Cic. de Off. I. 43. 153), *philosophy is the knowledge of things divine and human.*

Insignis annus hiemē nīuōsā fuit (Liv. v. 13), *the year was remarkable for a snowy winter.*

Viae clausae, Tiberis innauigābilis fuit (Liv. v. 13), *the roads were blocked up, the Tiber not navigable.*

- 876 In the same manner other verbs have at times a nominative in the predicate referring to and agreeing in case with the subject nominative (see § 1050): as,

Mūnitiōnēs intēgrae mānēbant (Caes. B. G. vi. 32), *the fortifications remained untouched.*

Haud inritae ceciderē minae (Liv. vi. 35), *the threats did not fall without effect.*

- 876.1 Although a noun substantive or adjective with *ēs-be* usually constitutes the predicate, the place may be supplied by a descriptive word or phrase of a different form: as, *a.* a genitive or ablative of quality (§§ 928, 1010); *b.* dative of the light in which a thing is regarded (§ 983); *c.* a prepositional phrase; or *d.* an adverb: as,

a. Nemo ē decem sanā mente est (Cic. de Leg. III. 10. 24), *not a man of the ten is of sound mind.*

b. Nātūra hūmāna aeuī brēuis est (Sal. Jug. 1), *human nature is shortlived.*

b. Cui bōnō fuit? (Cic. p. Rosc. Am. 30. 84), *to whom was it beneficial?*

c. Sunt in hōnōrē (Cic. p. Rosc. Am. 28. 77), *they are held in honour.*

d. Tūtō nōn ēris (Cic. ad Att. xv. 11), *you will not be safe.*

See also § 1401.

* This nominative in the predicate must be referred to what grammarians call 'attraction.' The German language in such cases very properly divests the adjective of all case: *Der Mann ist gut*, not *guter*. See also § 1060.

- 877 The accusative with the active verb becomes a nominative with the passive : as,

Rēgem eum appellant, *they salute him as king—hence*

Rex ab suis appellātūr (*Caes. B. G. VII. 4*), *he is saluted king by his friends.*

Caium Tērentium consulem creant, *they elect C. Terentius consul—hence*

Caius Tērentius consul creātūr (*Liv. XXII. 35*), *C. Terentius is elected consul.*

Doctiorem faciēre ciuitatem, *to make the citizens more learned—hence*

Disciplinā doctior factast ciuitās (*Cic. R. P. II. 19. 34*), *by instruction the citizens were made (or became) more learned.*

- 878 Even when verbs are in the infinitive mood dependent upon another verb, the noun in the predicate referring to the subject nominative will still agree in case with the subject nominative, if no reflective pronoun in the accusative be interposed : as,

Hōmīnes minus crēdūli esse coepērunt (*Cic. de Div. II. 57. 117*), *men began to be less credulous.*

Cum omnibus pōtius quam sōli pērirē uoluērunt (*Cic. in Cat. IV. 7. 14*), *they resolved to perish with all rather than to perish alone.*

Vis formōsā* uidēri (*Hor. Od. IV. 13. 3*), *you wish to appear beautiful.*

- 879 It is only in poetry that we find such phrases as
Sensit† delapsus in hostis (*Virg. A. II. 377*), *he perceived that he had unwittingly fallen among the enemy.*

- 880 In the old authors, and in the poets, the nominative is found for the vocative : as,

Agēdum Pontifex Publicus praei uerbā quibus mē prō lēgiōnibus dēuōucam (*Liv. VIII. 9*), *come, Priest of the State, repeat (for me to follow) the words in which I am to devote myself for the legions.*

Almae filius Maiae (*Hor. Od. I. 2. 42*), *thou son of fostering Maia.*

* The insertion of the pronoun *te* would require a change : thus, *Vis te formosam uideri*, ‘you wish yourself to appear beautiful.’

† In prose it must have been *Sensit se delapsum in hostis*.

- 881 In interjectional phrases the verb is often understood : as,
 Ecce litterae (i. e. mihi traduntur) (Cic. ad Att. XIII. 16. 1),
*behold, a letter is all at once put into my hand.**

VOCATIVE.

- 882 The vocative is used in addressing a person : as,
 Dic Marcē Tullī (Cic. ad Att. VII. 7. 7), *speak, Marcus Tullius.*
882. 1 The interjection *o* is only used in strong exclamations : as,
 O Di boni, quid est in hominis vita diu ? (Cic. de Sen. 19. 69),
good heavens, what is there lasting in the life of man ?
882. 2 The vocative, if emphatic, commences the sentence ; if not, it is usually preceded by a few words. It is also frequently placed immediately after the pronoun of the second person.
- 883 In the old writers, and in the poets, the vocative is sometimes used with verbs of the second person, instead of the nominative : as,
 Mactē† uirtute estō (Liv. IV. 14), *be increased in virtue, i. e. go on in thy virtuous course, and heaven bless thee.*
 Quō mōriturē ruis ? (Virg. A. x. 811), *whither dost rush to die ?‡*

ACCUSATIVE.

- 884 The accusative case answers to the question *whither*. Hence motion to towns§ or small islands is expressed by the accusative : as,
 Cāpuam concessit (Liv. XXIII. 18), *he withdrew to Capua.*
 Nāuigābat Sŷracūsās (Cic. N. D. III. 34. 83), *he was sailing to Syracusae.*
- 885 With the names of countries the preposition *in* is usually employed.¶ But the poets use the simple accusative with names of countries, and even other words, after verbs of motion : as,

* For the nominative in apposition see below.

† The Romans, losing sight of this being a vocative, retain it in the construction of the infinitive, as, *Iuberem macte uirtute esse* (Liv. II. 12).

‡ For the vocative in apposition, &c., see below.

§ If any phrase be added by apposition to the name of the town, the preposition *in* is required : as, *Se contulit Tarquinius in urbem Etruriae florentissimam* (Cic. R. P. II. 19. 34). *Peruenit in oppidum Cirtam* (Sal. Jug. 102). See also *Sal. Jug. 75*.

¶ Thus, *Tarentum in Italiam uenit*, 'he came to Tarentum in Italy.'

Itāliam fātō prōfūgus Lāvīnāquē uēnit Littōrā (Virg. A. i. 6),
to *Italia*, by fate an outcast, and to the *Lavine beach* he came.

- 886 The accusatives *dōmum*, *rūs*, *fōrās*, *uēnum*, and in the old writers *infītiās*, *mālam rem*, are used after verbs of motion : as,

Dōmum rēuortērē (Cic. Tusc. v. 37. 107), they returned home.

Rūs ībo (Ter. E. ii. 1. 10), I shall go into the country.

Ecfūgī fōrās (Ter. E. v. 4. 23), I escaped into the street.

Dārē uēnum (Liv. xxiv. 47. 6), literally to put in the window
(for sale)—hence to sell.

Infītiās ībit (Ter. Ad. iii. 2. 41), he will have recourse to subter-
fuges.*

Mālam rem hinc ībis? (Ter. E. iii. 3. 30), will you go and be
hanged?

- 887 The verbal substantives in *tu* (called supines) are used in the accusative after verbs of motion (see also § 1299) : as,

Eō pābūlātum uēnient (Caes. B. G. vii. 18), they will come here
to get fodder.

In eam spem ēreotā cīuītās ērat, dēbellātum īrī (Liv. xxix. 14),
the citizens had been encouraged to hope that they were going
to finish the war.

- 888 After active verbs the object to which the action is directed is put in the accusative case : as,

Dōmīnus seruom uerbērāuit, the master flogged the slave.

- 889 The impersonal verbs of feeling have the accusative of the person who suffers that feeling : viz.

Mē mīseret cīūs, et pīget;

Pūdet taedetque ac paenītet : as,

Eōs infāmiae suae non pūdet (Cic. L. Verr. 12. 35), they are not
ashamed of their infamy.

- 890 So also certain other impersonals take an accusative of the person who suffers : viz.

Mē uel tē īuauat dēcetquē,

Tum praetērit fūgit lātetquē,

Fallīt oportet dēdēcetquē : as,

* The usual translation is 'deny'; but this is inconsistent with such a passage as Liv. vi. 40. 4: *Neque nego neque infītiās eo*.

Nēmīnem uostrum praetērit (*Cic. II. Verr. III. 5. 11*), *it escapes no one among you.*

- 891 Many reflective verbs, called transitive deponents, take an accusative :* as,

Nātūram sēquit† (*Cic. de Off. I. 28. 100*), *it follows nature.*

- 892 The so-called perfect participles are used, particularly by the poets, like those of reflective or deponent verbs, and so take an accusative case : as,

Membrā sub arbūto Strātūs (*Hor. Od. I. 1. 21*), *having spread his limbs under an arbute tree.*

Aduersum fēmur trāgūla ictūs‡ (*Liv. XXI. 7*), *wounded in the front of the thigh with a tragle.*

- 893 Similarly, some verbs, which are commonly intransitive, are occasionally used (by the poets more particularly) with an accusative : as,

Ingrāti ānīmī crīmēn horreo (*Cic. ad Att. IX. 2 A. 2*), *I shudder at the charge of ingratitude.*

Meum cāsum dōluērunt (*Cic. p. Sest. 69. 145*), *they lamented my misfortune.*

- 894 Some verbs, commonly intransitive, take an accusative of a noun related to the verb in form or meaning (called the *cognate accusative*), often in order to attach thereto an adjective : as,

Mirum sōmniaui sōmniū (*Plaut. Rud. III. 1. 5*), *I have dreamed a wonderful dream.*

Amānti hero qui sēruitutem sēruit (*Plaut. Aul. IV. 1. 6*), *he who is in the service of a master that is in love.*

Aliū cursum petfuit (*Cic. ad Att. III. 8. 2*), *he went another route.*

- 895 Similarly, the verbs of *smelling* and *taste*, and a few others, take an accusative which defines the nature : as,

Piscīs ipsum mārē sāpīt (*Sen. Q. N. III. 18*), *the fish tastes of the very sea.*

* This and some of the following sections have been anticipated. See §§ 400 to 404. But the repetition was necessary for completeness.

† The compound *obsequ-* (r.) 'follow the wishes of any one, oblige,' requires a dative of the person obliged, agreeing thus with the Greek construction of the allied word *ἐπ-ομαι* (*Aorist ἐπ-ομην*).

‡ *Ictus*, 'having it wounded.'

Olet p̄rēgrinum (Cic. de Or. III. 12. 44), *it has a foreign smell.*
 Rēdōlet antiquitātem (Cic. Brut. 21. 82), *it savours of antiquity.*

- 896 Verbs of *making, creating, electing*, have an accusative of the new condition or office (called the *factitive accusative*), besides the accusative of the object: as,

Me hēbētem mōlestine reddidērunt (Cic. ad Att. IX. 17), *for myself, troubles have made me dull of feeling.*

Rectā prāuā faciunt (Ter. Ph. v. 2. 6), *they make straight things crooked.*

Ancum Marcium rēgem pōpulus creāuit* (Liv. I. 32), *the citizens elected Ancus Marcius king.*

- 897 So also verbs of *calling, thinking†, showing, seeing*, take two accusatives: as,

Octāuium sui Caesārem salūtābant (Cic. ad Att. XIV. 12. 2),
Octavius his own friends saluted as Caesar.

Sōcrātes tōtius mundi se incolam et ciuem arbitrabātūr (Cic. Tusc. v. 37. 108), *Socrates thought himself an inhabitant and citizen of the universe.*

Grātum mē praebeo (Cic. p. Planc. 38. 91), *I show myself grateful.*

- 898 The verbs *docē-teach, cēla-hide, keep in the dark*, may have two accusatives, one of the thing, one of the person: as,

Quid tē littēras doceam? (Cic. in Pis. 30. 73), *what, am I to teach you your letters?*

Non tē cēlāui sermōnem Ampī (Cic. ad Fam. II. 16. 3), *I did not conceal from you the conversation with Ampius.‡*

- 899 With the passives of these verbs, the accusative of the person becomes the nominative, and the thing taught or concealed may be in the accusative: as,

* There is a sort of *motion to* in this construction: 'They put him into the office.' A German indeed would insert the preposition signifying 'to:' as, *Sie wählen ihn zum Führer*, 'they choose him leader.'

† With verbs of thinking the ablatives *numero* and *loco*, and the preposition *pro*, are also used: as, *in numero hostium eum habeo*, *in loco hostis habeo*, *pro hoste habeo*.

‡ These two verbs are also used with *de* of the matter referred to, or with an ablative alone of the means employed: as, *celare* or *docere de aliqua re*, *docere fidibus*.

Celābār (*Cic. in Rull. II. 5. 12*), *I was kept in the dark.*

Nosne hōc celatos tāmdu ? (*Ter. Hec. IV. 4. 23*), *to think that we, of all people, should have been kept in the dark about this so long.*

Dulcīs doctā mōdōs (*Hor. Od. III. 9. 10*), *taught sweet measures.*

- 900 Some transitive verbs of motion, compounded with trans, circum, praeter, ād, may have two accusatives, one of the thing crossed &c., one of what is conveyed across &c.: as,

Ibērum cōpiās trāiēcit (*Liv. XXI. 23*), *he threw his forces over the Ebro.*

Equitātum pontem transdūcīt (*Caes. B. G. II. 10*), *he leads the cavalry over the bridge.*

Idem iusiūrāndum ādīgīt Afrānium (*Caes. B. C. I. 76*), *he compels Afranius to take the same oath.*

Arbitrum (aliquem) ādīgērē (*Cic. Top. 10. 43*), *to force (a person) to go before a judge.*

- 901 The thing crossed, &c. may, with the passive verb, be an accusative: * as,

Belgae Rhēnum transdūcuntūr (*Caes. B. G. II. 4*), *the Belgae cross the Rhine.*

Scōpūlos praeteruēctā uidētūr ōrātiō meā (*Cic. p. Cael. 21. 51*), *my speech seems now to have passed by the rocks.*

Tunc deindē cētērā mandantur iusiūrāndum ādactīs (*Sen. ep. 95, p. 602 C.*), *then and not till then the other duties are intrusted to them when they have been sworn.*

- 902 Many verbs of asking, begging, demanding, may have two accusatives, one of the person, the other of the thing: viz.

Rōga- perconta- (r.) flāgīta-quē,

Posc- rēposc- interrōga-quē,

Quaes- ēt ōra- postūla-quē : as,

Pācēm tē poscīmūs omnēs (*Virg. A. XI. 362*), *peace of thee ask we all.*†

* Or, so far as *traic-*, *trāmit-* are concerned, in the nominative: as, *Rhodanus traiectus est*, 'the Rhone was crossed.' With the thing conveyed the nominative is required in the passive: as, *exercitus traiectus est*.

† *Pet-* 'beg,' and *quæ-* 'ask,' never take an accusative of the person, but employ a preposition; the first *ab*, the second *ab*, *ex* or *de*.

Frumentum Aeduos flagitabat (*Caes. B. G. i. 16*), *he kept demanding corn of the Aedui.*

- 903 The thing asked with the passive verb may be an accusative :

as,

Scitō me nōn esse rogātum sententiam (*Cic. ad Att. i. 13. 2*),
you must know I was not asked my opinion.

- 904 Many verbs which are originally intransitive* become transitive when compounded: as, from *i-go* is formed *co-i-go* *together* or *meet*, and hence

Coire societatem (*Cic. Phil. ii. 10. 24*), *to form a partnership.*†

So, from *uersā-rī* *to turn* is formed *ā-uersā-rī* *to turn away* (*in horror*): and hence,

Filium auersātus (*Liv. viii. 7*), *turning away in horror from his son.*

Auersatur scelus (*Curt. vi. 7*), *he turns away in horror from the (proposed) crime.*

- 905 Some transitive verbs, when compounded, slightly change their meaning, and thus have a changed construction: as, from *sparg-ī* *scatter, sprinkle*, *spargere aquam* *to sprinkle water*; but *conspargere aliquem aqua* *to besprinkle any one with water.*

- 906 Hence some compound verbs have a double construction||, one derived from the simple verb, one from the changed meaning of the compound, viz.

Adsparg-ēt insperg-indu-ō-quē,

Exu-circūmda-inperti-ō-quē,

Addē circūmfūd-insēr-ō-quē.

- 907 Abstract nouns from verbs occasionally follow the construction of the verb, and take an accusative: as,

Dōmum reditōnis spē sublātā (*Caes. B. G. i. 5*), *the hope of returning home being taken away.*

Quid tibi hanc curatiorē rem? (*Plaut. Am. i. 3. 21*), *what business have you to trouble yourself about this matter?*

* See § 403.

† Hence in the passive *societas coitur*, 'a partnership is formed.'

‡ Only the poets, and their prose imitators, use *sparg-* in the sense of 'besprinkle.'

§ The same difference exists between *spu-* and *conspu-*, between *ser-* and *conser-* or *obser-*.

|| See § 404.

Quid tibi istunc táctiost? (*Plaut. Cas. II. 6. 54*) *what business have you to touch that person?*

- 908 The adjectives *prōpiōr-* and *proxūmo-*, and the adverbs *prōpiūs* and *proxūmē*, from the preposition *prōpē*, sometimes, like that preposition, take an accusative (as well as a dative): as,

Exercitum hābērē quam proxūme hostem (*Cic. ad Att. vi. 5. 3*),
to keep the army as near as possible to the enemy.

Lācōnīcūs āger proxīmus finem eōrum est (*Liv. xxxv. 27*), *the territory of the Lacones is nearest to their frontier.*

- 909 The neuters of pronouns and of adjectives or substantives which denote quantity are often used in the accusative where other nouns in the accusative would be rare, or even inadmissible. In these cases the English language often requires the insertion of a preposition:

Id tibi suscensui (*Plaut. Pers. III. 3. 26*), *it was at this I took offence.*

Vnum omnes stūdetis (*Cic. Phil. vi. 7. 18*), *you are all eager for one object.*

Cētera assentior Crassō (*Cic. de Or. i. 9. 35*), *as to the other points I agree with Crassus.*

Iam hoc aliud est quod gaudeamus (*Ter. E. v. 8. 11*), *then again we have this other matter to rejoice at.*

Id ōpēram do (*Ter. And. i. 1. 130*), *I am labouring at this.*

Vtrumquē laetōr (*Cic. ad Fam. vii. 1. 1*), *I am delighted at both things.*

Quid lācrūmās? (*Ter. Ad. iv. 5. 45*) *what are you crying for?*

Idne ēstis auctorēs mihi? (*Ter. Ad. v. 8. 16*) *is this what you recommend to me?*

Bēnīficio istō nihīl ūtītūr (*Cic. in Rull. II. 23. 61*), *that advantage you offer he makes no use of.*

Eā quae ab nātūrā mōnēmūr (*Cic. de Am. 24. 88*), *those warnings which we receive from nature.*

And even unconnected with a verb: as,

Id tempōris (*Cic. de Fin. v. 1. 1*), *at that time.*

*Hōmīnēs id aetātis** (*Cic. de Or. i. 47. 207*), *men at that age.*

Ego istūc aetātis (*Ter. Haut. i. 1. 58*), *I at your time of life.*

* The phrase *hoc aetatis* was at last corrupted to *hoc aetatē*. See Nonius, p. 192; and compare *magē*, *uererē*, for *magis*, *uereris*. In *Plaut. Trin. iv. 3. 83*. we should read *hoc aetate*, not *hac aetate*. Compare also *illuc aetatis qui sit*, *Pl. Mil. III. 1. 56*; *quid tibi ego aetatis uideor?* *Pl. Merc. II. 2. 19*.

- 910 The possessive pronouns in *ā* which accompany the impersonal verbs *rēfert* and *intērest* are in origin accusatives feminine singular. Thus,

Meā rēfert, it concerns me, is a corruption of *meam rem fert*, it carries with it something belonging to me. So,

Nostra intērest* is a corruption of *nostram inter rem est*, it is in the midst of and consequently mixed up with something belonging to us.

- 911 After many active verbs, instead of a single word, a whole sentence may take the place of the object, in which case the secondary verb is put in the infinitive mood, and the agent or subject of that verb is put in the accusative, called the *subject accusative*. Thus,

Caesar rēdiit, Caesar is returned.

Nuntiant Caesārem rēdiissē, they bring word that Caesar is returned.†

For other remarks on the construction of the accusative and infinitive see below.

- 912 Similarly, when a subordinate sentence is attached to a verb as its accusative, the nominative of that sentence is sometimes picked out and made the accusative of that verb‡ : as,

Nosti Marcellum quam tardus sit (*Caes. ap. Cic. ad Fam. viii. 10. 3*), you know how slow Marcellus is.

Istam times ne illum tālem praecripiat tibi (*Ter. E. i. 2. 80*),

* The use of *re-* in this sense of 'interest' is common: thus we find *mea res agitur*, 'my interest is at stake'; *in rem meam est*, 'it is to my advantage'; *e re mea est*, 'it is suggested by my interest.' The explanation above given applies equally to the use of the genitive of the person, as *Ciceronis rēfert*, *Ciceronis interest*; as well as the genitive of the value, as *magni rēfert*. The long quantity of the *a* is proved by *Ter. Ph. v. 7. 47.* and *Haut. iv. 5. 45.* Similarly, *postea*, from *posteam*, lengthens the *a* when the *m* is discarded. See also §§ 409, 787, 802.

† A mathematician might have expressed this by—*Ferunt (Caesar rēdiit)em*, attaching the symbol of the accusative case to the clause. As the Romans were afraid to do this, adopting what under the circumstances was perhaps the best make-shift, they selected for the addition of the suffix the chief substantive. Again, the passive construction should have been (*Caesar rēdiit)us fertur*; but here again, by a similar make-shift, they wrote *Caesar rēdiisse fertur*; and even in the first person, *ego rēdiisse feror*.

‡ Hence even in the passive voice, *an dea sim dubitor* (*Ov. Met. vi. 208*), 'it is doubted whether I am a goddess.' So *Cic. N. D. ii. 44. 115*, *intellegi qualia sint non possunt*; and *59. 147*, *ex quo scientia intellegitur qualis sit*.

you are afraid that that girl you speak of will cut you out with that fine gentleman.

Impurūm uide Quantūm ualet (*Ter. Ph. v. 7. 93*), *see how strong the scoundrel is.*

Non sātis me pernosti étiam qualis sīm (*Ter. And. III. 2. 23*), *you do not quite thoroughly understand even yet what sort of person I am.*

Virtus tuā mē faciūt ut te audacter mōneam (*Ter. Haut. I. 1. 4*), *your own worth makes me boldly warn you.*

Fac me ut sciam (*Ter. Haut. I. 1. 32*), *mind you let me know.*

- 912.1 Although the employment of the accusative as the agent or subject of a verb in the infinitive should, according to the explanation above given (§ 911), be limited to the case where such a clause follows a transitive verb as its object, this use of an accusative before an infinitive mood became general (see §§ 1239, 1240, 1246), and even when not expressed affected the case of words referring to it* : as,

Visumst ūtilius solum quam cum altērō regnārē (*Cic. de Off. III. 10. 41*), *it was thought better for one to hold royal power alone than to share it with another—where in the indicative we should have had solum regnat.*

- 913 The prepositions *In* and *sūb* sometimes require the accusative, and always after a verb of motion : as,

In urbe est, he is in the city ; but, In urbem uēnit, he came into the city.

Sub mūrō stat, he stands under the wall ; but, Sub mūrūm uēnit, he came up to the wall.

- 914 The majority of the other prepositions, which do not imply ‘motion from,’ also govern the accusative. See Prepositions†.

- 915 *Extent* of place or time or degree is commonly expressed in the accusative‡ : as,

* But see § 878.

† Those prepositions which require the ablative are included in the first two of the following lines ; those which are found with both, in the third line. All others have the accusative alone.

Absque cum sine, ab coramque,
Prae pro de tenus, ec palamque ;
Both, super in sub, subter clamque.

But the use of *clam* with an ablative seems doubtful.

‡ Where a point of space is fixed by a distance from another point,

A rectā conscientiā nōn transuorsum unguem discēdit (*Cic. ad Att. XIII. 20. 4*), *he departs not a nail's breadth from a right conscience.*

Fossā quindēcim pēdes lātā (*Caes. B. G. VII. 72*), *a ditch fifteen feet broad.*

Dēcem annōs urbs oppugnāta est (*Liv. v. 4*), *for ten years was the city besieged.*

Vndēuīginti annos nātūs (*Cic. Brut. 64. 229*), *nineteen years old.*

Maximam partem lactē ufuunt (*Caes. B. G. IV. 1*), *for the most part they live on milk.*

- 916 The accusative is occasionally used by the poets in connection with an adjective, to define the particular part, and is often called the Greek accusative. *Cēterā in other respects* is so used even in prose writers (*Sallust, Livy, Velleius*).

Ecus trēmīt artūs (*Virg. G. III. 84*), *the horse trembles in his limbs.*

Vir cēterā ēgrēgiūs (*Liv. I. 35*), *a man in other respects of distinguished merit.*

Os hūmērosquē dēō sīmīlis (*Virg. A. I. 593*), *in face and shoulders like a god.*

- 917 The accusatives *uicem* turn, lot, gēnūs kind, and sēcūs sex*, are often used in an independent manner: as,

Stūpētis et suam iam uicem māgīs anxios quam illius (*Liv. VIII. 35*), *amazed and now more anxious about their own than the other's position.*

In id gēnūs uerbīs (*Var. L. L. x. 5. 180*), *in words of that class.*

Scis me āliquīd id gēnūs sōlītum scribērē (*Cic. ad Att. XIII. 12. 3*), *you know that I am in the habit of writing something of that kind.*

Libērōrum cāpītum uīrilē sēcūs ad dēcem miliā captā (*Liv. XXVI. 47*), *of free persons of the male sex full 10,000 were taken.*

- 917.1 The accusative *partim* is used even as a nominative to a verb: as,

Partim ē nōbis tīmīdī sunt, partim ā rēpublicā āuersī (*Cic.*

the ablative is used by good writers, and sometimes with the preposition *ab*. See also § 1018. 1.

- The equivalent perhaps in form and meaning of the German *wegen*.

Phil. VIII. 11. 32), *some of us are timid, some ill-disposed to our country.*

- 918 In sentences of exclamation the accusative often appears, the word with which it should have been connected being suppressed :
as,

Mē caecum* qui haec antē non uidērim (Cic. ad Att. x. 10. 1),
my blindness, not to have seen all this before.

Quo mi, inquit, mutam spēciet†, si uincōr sono ? (Phaedr. III. 18. 9), *what good, says she, is dumb beauty to me, if in song I am worsted ?*

Hem Dāuom tibi‡ (Ter. And. v. 2. 1), *look, here is Davus at your service.*

Bēnē tē pātēry§ (Ov. Fast. II. 637), *a blessing on thee, sire.*

GENITIVE.

- 919 The genitive, like the nominative, denotes 'from.' The difference between their uses is this, that the nominative denotes the source of the action expressed by a *verb*, while the genitive is used chiefly in connection with *substantives*. It will often be found that the preposition *dē* with the ablative may be substituted for the genitive, and sometimes *āb* or *ex*||.

GENITIVE WITH SUBSTANTIVES.

- 920 The genitive is attached to another substantive to denote the origin of an action, and may be translated by *from*, *of*, or the English genitive in *s* : as,

Consūlis iussū (Cic. in Cat. I. 1. 2), *by an order from the consul, by order of the consul, by the consul's order.*

- 921 This phrase corresponds to *consul iussit*, where *consul* would be called the subject of the verb *iussit*. Hence this genitive is often called the *subjective* genitive.

* Perhaps *dico* understood.

† Perhaps *das* understood. Literally thus : 'To what end do ye give me beauty ?'

‡ Perhaps *hem* itself (§ 862) is an old verb.

§ Perhaps *Di adiuvant* understood.

|| Hence the substitution of *de*, or a word like it, in all the European languages derived from the Latin. In our own language too *of* appears to be only a variety of the preposition *off*.

- 922 When of or from a whole a certain part only is taken, that whole is expressed by the genitive.* This is often called the *partitive* genitive: as,

Pars militum (*Caes. B. G. vi. 40*), *a part of the soldiers.*

Oratorum praestantissimū (*Cic. Opt. Gen. Or. 4. 13*), *the most distinguished of orators.*

Vis auri (*Cic. Tusc. v. 32. 91*), *a quantity of gold.*

Nemo nostrum (*Cic. de Fin. ii. 8. 23*), *not one of us.*

Qui eorum curulis gesserant magistratus (*Liv. v. 41*), *such of them as had held curule magistracies.*

Reliquom uitae (*Liv. xxxix. 13*), *the rest of his life.*

Delecti peditum (*Liv. xxvi. 5*), *men chosen from among the infantry, or a picked body of infantry.*

Exiguom campi (*Liv. xxvii. 27*), *a small portion of the plain.*

Vltimā Celtiberiae (*Liv. xl. 47*), *the farthest parts of Celtiberia.*

Decemviri agro Appulō, quod eius publicum populi Rōmāni erat, dividendō (*Liv. xxxi. 4*), *ten commissioners for dividing the Apulian territory, i. e. so much of it as was the public property of the people of Rome.*

Id negoti (*Ter. And. Prol. 2*), *that piece of business, or that business.*

Aliquid noui (*Cic. ad Att. v. 6. 2*), *something of new matter, or some news.*

Quod† eius facere possum (*Cic. ad Att. xi. 12. 4; ad Fam. iii. 2. 2, and v. 8. 5; and de Inv. ii. 6. 20*), *so much of it as I can, or so far as is in my power.*

Obs. When the whole are included, the genitive in Latin cannot be used, although in English we still use the word 'of.' Thus, 'Three hundred of us have sworn'—if three hundred form the whole—must be expressed by *Trēcenti coniurāvimus* (*Liv. ii. 12*).

- 922.1 Still, as the pronouns quisquē and uterquē deal with each unit of the whole number separately, though ultimately including the whole, they are entitled to a genitive of the whole: as,

Tuorum quisquē necessariōrum (*Cic. ad Fam. i. 9. 25*), *every one of your connections.*

* Instead of this partitive genitive, the prepositions of kindred meaning, such as *ex* and *de*, are often used, and even the preposition *inter*.

† In this construction our editions have *quoad*, but the best Mss. *quod*.

Vtriquē nostrum grātum fecērīs (Cic. de Am. 4. 16), *you will oblige both of us.*

Vterque eōrum exercitum edūcunt (Caes. B. C. III. 30), *both lead their armies out.*

923 The same partitive use of the genitive is found with adverbs :
as,

Vbīnam gentium ? (Plaut. Merc. II. 3. 97), *where among the nations ? in what part of the whole world ?*

Eō consuetūdinis rēs adductast (Liv. xxv. 8), *the thing was brought to that degree of habit.*

Nescirē uīdēmīni quo āmentiae prōgressi sītis (Liv. xxviii. 27),
you seem not to know to what a degree of madness you have advanced.

Intērēā lōcī (Ter. Haut. II. 3. 16), *in the meanwhile.*

Sulpiciūs omniū nobīliū maxīmē Graecis littēris stūduit
(Cic. Brut. 20. 78), *Sulpicius of all our nobles applied himself most zealously to Greek literature.*

924 When a thing is said to belong to a person, it has generally come from him. Hence the owner to whom any thing belongs is in the genitive, which is then called the *possessive genitive* : as,

Thēbae pōpūlī Rōmānī iūrē bellī factae sunt (Liv. xxxiii. 13),
Thebes became the property of the Roman people by right of war.

Prōpē Caesārīs hortos (Hor. Sat. I. 9. 18), *near Caesar's park.*

Omnia hostiū erant (Liv. xxi. 11. ad fin.), *the whole country belonged to the enemy.*

Plebs Hannībālīs tōta erat (Liv. xxiii. 14), *the commonalty were entirely at the disposal of Hannibal.**

925 The possessive or partitive† genitive is very common in speaking of a characteristic, office, part, duty‡ : as,

* Instead of the genitive of the personal pronouns, the possessive adjectives are required : as, *est tuum uidere, quid agatur* (Cic. p. Mur. 38. 83), 'it does belong to you to see what is going on ;' *nos nostri sumus* (Plaut. Mil. Gl. II. 5. 21), 'we belong to ourselves, we are our own masters.' So also *humanum, alienum, imperatorium, muliebre, regium, &c.* may be used instead of the genitives of the nouns whence they are derived.

† The term 'partitive' has been used, because in all these cases the notion of a part is perceptible. 'To make mistakes is one element in the character of man.' So again, 'it is one element towards constituting a perfect judge to' &c.

‡ A term for part, duty, &c. is often expressed : as, *munus, negotium,*

Cūiusuīs hōmīnīs est errārē*, nullius nīsi insīpientīs In errōrē persēuērārē (Cic. Phil. xii. 2. 5), *it is in the character of every man to make a mistake, of none but a fool to persist in a mistake.*

Sāpientis iūdīcīs* est, quid lex cōgat, cōgītārē (Cic. p. Clu. 58. 159), *it is the duty of a wise judge to consider what the law requires.*†

- 926 The genitive of *connection* is not unfrequent : as,
Sōrōris suae uīrum (Cic. in Cat. iv. 6. 13), *his sister's husband.*
Hūiūs āuōs Lentūli (ibid.), *the grandfather of this Lentulus.*
Diuom pātēr atque hōmīnum rex (Virg. A. i. 65), *sire of gods and king of men.*

- 926.1 A genitive is occasionally found where a case in apposition might have been expected (genitive of *definition*) : as,

Haec uox Vōluptātīs (Cic. de Fin. ii. 2. 6), *this word 'pleasure.'*
Aliis uirtūtibus—cōtinentiae, iustitiae, fidei—tē cōsūlātū dignissimum iūdīcāui (Cic. p. Mur. 10. 23), *in respect of other good qualities, as those of integrity, justice, honour, I thought you thoroughly fitted for the consular office.*

Vnum gēnūs est infestum nōbīs, eōrum quos Clōdī fūrōr rāpīnis pāuit (Cic. p. Mil. 2. 3), *one class and but one regards us with deadly hostility, I mean those whom the demon of Clodius has fattened on rapine.*

- 927 The genitive of the *quality* or *quantity* requires an adjective or participle with it : as,

Vīr et cōsūli magni et uirtūtīs (Caes. B. G. iii. 5), *a man of great talent and great courage.*

Quattuor iūgērū āgēr (Liv. iii. 26), *a farm of four jugers.*

Fossā quīndēcim pēdūm (Caes. B. G. v. 42), *a ditch of fifteen feet (in width).*

Frūmentum diērum trīgintā (Caes. B. G. vii. 71), *30 days' corn.*

Hannībāl, annōrum fermō nōuem (Liv. xxi. 1), *Hannibal, a boy of about nine years.*‡

officium, proprium, &c. ; but it is idle to talk of an ellipsis when no such noun is expressed.

* See note † p. 175.

† See note * p. 175.

‡ See also the ablative of the quality, § 1010. The use of the genitive in this sense is less common than that of the ablative, and limited to

- 928 The *objective* genitive is that where the genitive takes the place of what would be the object after a verb.* In this case the English often requires the substitution of another preposition† for 'of' as,

Lectiō librōrum (Cic. Acad. Pr. II. 2. 4), *the reading of books.*

Cūpiditātēs immensae diuitiārum, glōriæ, dōminātiōnis (Cic. de Fin. I. 18. 59), *boundless desires, as for wealth, for glory, for power.*

Iniuriā muliērum Sabinārum‡ (Liv. I. 13), *the wrong done to the Sabine women.*

Which phrases severally correspond to *libros lēgērē*; *diuitias, glōriam, dōminātiōnem cūpērē*; *mulierēs iniuria afficērē.*

- 928.1 In the construction of the objective genitive, *mei, tui, sui, nostri, uestri* are required.

Grātā mihi uehementēr est mēmōriā nostri tuā (Cic. ad Fam. XII. 17), *I am exceedingly pleased with your remembering us.*

Hābētis dūcem mēmōrem uestri, oblitum sui (Cic. in Cat. IV. 9. 19), *you have a general who thinks of you, and forgets himself.*

Magnā mei imāgo (Virg. A. IV. 654), *a great image of me.*

GENITIVE WITH ADJECTIVES.

- 929 Adjectives and participles are sometimes followed by a genitive of the *cause*‡ in the poets and later writers : as,

Lassus maris (Hor. Od. II. 6. 7), *weary of the sea.*

Interritus lēti (Ov. Met. x. 616), *not frightened at death.*

Inuictus lāboris (Tac. Ann. I. 20), *unconquered by toil.*

permanent qualities; the ablative denotes both permanent and temporary conditions.

* Yet such phrases as *amor uirtutis, taedium laboris*, can scarcely be considered as objective phrases, seeing that the virtue and the labour are the causes or origin of the *amor* and the *taedium*.

† This objective genitive is far removed from the true meaning of the case; hence it is not surprising that our own language does not follow it.

‡ Sometimes the subjective and objective genitives are at once attached to the same noun : as, *Heluetiorum iniuriæ populi Romani* (Caes. B. G. I. 30), 'the wrongs done by the Helvetii to the Roman state;' where *Heluetiorum* is the subjective, *populi* the objective comes, as usual, last.

§ More commonly an ablative of the cause is preferred.

- 930 Adjectives or participles which denote *removal* or *separation* may be followed by a genitive in the poets :* as,

Opĕrum sōlūtūs (*Hor. Od. III. 17. 16*), *set loose from work.*

Līber lābōrum (*Hor. ad Pis. 212*), *free from toils.*

Scēlĕris pūrūs (*Hor. Od. I. 22. 1*), *clear of crime.*

Vācuas caedis mānūs (*Ov. A. A. I. 6. 42*), *hands free from bloodshed.*

- 931 Adjectives of *fulness* may be followed by a genitive : as,
 Dōmus plēna ēbriōrum (*Cic. Phil. II. 27. 67*), *a house full of drunken men.*
 Lactis ābundans† (*Virg. Buc. II. 20*), *abounding in milk.*

- 932 Some adjectives, formed from substantives, retain the substantive's power of being attended by a genitive : as,

Stūdiōsūs ēquōrum (*Ov. Met. XIV. 321*), *fond of horses.*

Expers ērūditīōnis (*Cic. de Or. II. 1. 1*), *without any share of education.*

Consors lābōris (*Cic. Brut. 1. 2*), *having a common lot of labour.*

Sēcūrus fāmae (*Ov. Trist. I. 1. 49*), *without regard for what the world may say.*

- 933 Adjectives denoting *accusation*, *guilt*, or *innocence*, are followed by a genitive : as,

Reūs āuāritiae (*Cic. p. Flac. 3. 7*), *charged with avarice.*

Sanguinis insons (*Ov. Met. XIII. 149*), *guiltless of blood.*

- 934 Many adjectives from verbs, and participles imperfect, are used as substantives‡, and followed by an objective genitive : as,

Cūpīdus uĕritātis (*Cic. de Or. I. 11. 47*), *eager for truth.*

Auidus glōriae (*Cic. p. Marc. 8. 25*), *greedy of glory.*

Tēnax prōpōsitī (*Hor. Od. III. 3. 1*), *ever dinging to his purpose.*

Edax rērum (*Ov. Met. xv. 234*), *devouring all things.*

Efficiens uoluptātis (*Cic. de Off. III. 33. 116*), *productive of pleasure.*

* More commonly an ablative with or without *ad* is preferred.

† This and many such adjectives prefer an ablative of the cause.

‡ Observe the difference between *laborem contemnens*, 'despising the labour,' and *laboris contemnens*, 'a despiser of labour;' the former speaking of the single occasion, the latter of an habitual feeling; which is the usual distinction between a participle and an adjective.

Gērens nēgōtī (*Cic. p. Quinct. 19. 62*), *engaged in business as a merchant.*

- 935 Adjectives, more particularly in the later writers, take a genitive which may be translated by *in*, *in respect to*, *in point of**: as,
 Vāldūs ōpum (*Tac. Hist. II. 19*), *strong in resources.*
 Strēnuus militiæ (*Tac. Hist. III. 42*), *energetic in war.*
 Intēger uitæ (*Hor. Od. I. 22. 1*), *pure (in point) of life.*

- 936 Some adjectives, which commonly govern the dative, being used as masculine or feminine substantives, take a genitive: viz.

Sōcio-, sūperstīt- affīni-quē.
 Finīt'mo-, cōgnāt(o-) aequālī-quē.
 Prōpinquo-, sim'li- consortī-quē.
 Pār-, fam'liari- uicīno-quē.
 Nēcessārio- contrārio-quē.
 Amīc(o-) et inuīd(o-) aemūlo-quē.†

- 937 In the same way some neuter adjectives have become substantives, and as such take a genitive: viz.

Pār, prōprium, sīmīlē and commūnē.

GENITIVE WITH VERBS.

- 938 The impersonal verbs of *feeling* (see § 889), together with the

* An ablative with or without *in* is preferred by the older and better writers. Ruddiman (*Stallbaum's ed. II. 73*) has given from Johnson a list of adjectives found with the genitive in addition to those which fall under his seven defined classes. In this list 133 are of that kind which are to be translated by 'in' or 'in point of' But not one of these is from Terence, Lucretius, or Cicero, and only five from Plautus; whereas, among the later writers, there are twenty-six from Tacitus, and forty-four from Silius. Again, of the whole 133, not less than fifty-five have the one word *animi*. For instance, of the five examples from Plautus, four have this word, one passage having also *mentis* (*Trin. II. 4. 53*, and this evidently corrupt); and of sixteen quoted from Apuleius, thirteen have the same. From these facts we are inclined to infer, that *animi* is in truth, what the sense requires, a dative (see § 114), as it certainly is when used with the verb *exorucior*, &c. (see § 952), and that the use of the genitive with this sense in later writers grew out of a false analogy from *animi*, and words of like form, aided by the ambiguity between the two cases in the first declension (see § 951). *Virg. A. IX. 255.* has *integer aevi*; *Albinovanus, III. 5,* *integer aeuo.*

† That many of these are substantives is confirmed by the fact, that they admit the possessive pronouns: as, *inuidos meos*. Even their superlatives are so used as substantives: as, *inimicissimum suum*, *Cic. p. Mil. 9. 25*; *meus familiarissimus*, *Cic. ad Fam. XIII. 35. 1.*

personal verbs *miserere*- (r.) and *miserescere*-, take a genitive of the moving cause : as,

Si duarum paenitentibus, addentur duae (Plaut. St. iv. 1. 45), *if you think two not enough, two more shall be added.*

Hunc nostrum copiarum suppaenitet (Cic. ad Att. vii. 14), *our friend here half thinks that he has not force enough.*

Fratris me pudet (Ter. Ad. iii. 3. 37), *I'm ashamed of my brother.*

Pudet deorum hominumque (Liv. iii. 19), *I feel ashamed before heaven and before man.**

- 939 Occasionally in the older poets a genitive is found with other personal verbs of feeling : as,

Fastidit mei (Plaut. Aul. ii. 2. 67), *he has taken a dislike to me.*

Studet tui (quoted by Cic. N. D. iii. 29. 72), *he is fond of you.*

Quae non ueretur uiri (Afran. ap. Non. ix. 3), *who has no respect for her husband.*

Iustitiaenē prius mirerē bellinē lāborum? (Virg. A. xi. 126) *thy justice first should I admire or toils of war?*

Nec ueterum memini laetorū mālōrum (Virg. A. xi. 280), *nor their old griefs remember I or glory in.*

Nēque ille

Sēpōsiti ciceris nec longae inuidit auenae (Hor. Sat. ii. 6. 84), *nor hoarded vetch nor taper oat he grudged.*

- 940 Occasionally verbs of removal or separation have a genitive of the whence in old writers and in poetry† : as,

Abstīnēto Irarum calidaeque rixae (Hor. Od. iii. 27. 69), *abstain shalt thou from wrath and heated fray.*

Dēsīnē mollium tandem querelārum (Hor. Od. ii. 9. 17), *cease at last from complaints unmanly.*

Tempus desistōrē pugnae (Virg. A. x. 441), *'tis time to desist from battle.*

* The genitive of the person with *pudet* may be either one who has acted shamefully or one who has been dealt with shamefully, so that the sight of him in either case raises the feeling of shame.

† The reflective form of these verbs proves that the construction with an accusative could not originally have belonged to them. The idea of a Grecism is unnecessary. The genitive is the very case that might have been expected from the nature of the idea.

‡ The legal language here, as in so many cases, retained traces of the old construction : as, *liberare tutelae* (Dig. xxxii. 50. 2).

Mānū significārē coepit, ut quiescerent pugnae (*Quadrig.* ap. Gell. ix. 13), *he began to make a signal with his hand that they should rest from battle.*

Me omnium iam laborum leuas (*Plaut. Rud.* i. 4. 27), *you at last relieve me of all my troubles.*

Nec sermonis fallebār tamen (*Plaut. Ep.* ii. 2. 55), *nor yet was I cheated out of what they said.*

Miror morbi purgatum te illius (*Hor. Sat.* ii. 3. 27), *I wonder thou art cleansed of that disease.*

- 941 Some verbs of *fulness*, *want*, and *need*, may have a partitive genitive (as well as an ablative): as,

Ollam denariorum implere non potēs (*Cic. ad Fam.* ix. 18. 4), *you cannot fill the pitcher with denaries.*

Completus iam mercatorum carcer erat (*Cic. II. Verr.* v. 57. 147), *the prison was at last filled with captains of trading ships.*

Non tam artis indigent quam laboris (*Cic. de Or.* i. 34. 156), *it is not so much skill they are in need of as industry.*

- 942 The verb *pōti*-* (r.) *make oneself master* has a genitive (as well as an ablative): as,

Si exploratum tibi est, posse te illius regni pōtiri (*Cic. ad Fam.* i. 7. 5), *if you have ascertained that you really can make yourself master of that kingdom.*

Hi qui pōtiuntur rerum (*Cic. ad Fam.* i. 8. 4), *those who are now masters of every thing.*

- 943 Verbs of *memory*, although they take an accusative of the thing actually remembered, have a genitive† of that *about* which the memory is concerned‡: as,

Mēmīni Cinnam (*Cic. Phil.* v. 6. 17), *I remember Cinna* (i. e. *his person*).

Mēmīni uiuorum (*Cic. de Fin.* v. 1. 3), *I remember or think of the living.*

* If the adjective *poti*- was ever used as a substantive, signifying 'the powerful one, the master,' as *potenti*- in fact was, the verb would naturally take the genitive. Tacitus uses a genitive with the reflexive verbs *apisc*- (*Ann.* vi. 45) and *adipisc*- (*Ann.* iii. 55).

† *De* with the ablative is also very common.

‡ Hence verbs of 'reminding,' 'making mention,' must have a genitive of the thing brought to mind, unless indeed it be a neuter pronoun. (See § 909.)

Nēque unquam obliuiscar noctis illius (*Cic. p. Planc. 42. 101*),
nor shall I ever forget (the occurrences) of that night.

Vēnit mihi Plātōnis in mentem (*Cic. de Fin. v. 1. 2*), the thought
of Plato comes across me.

Flāgitiōrum suōrum rēcordābitūr (*Cic. in Pis. 6. 12*), he will
remember his scandalous proceedings.

Dulcis rēmīniscitūr Argōs (*Virg. A. x. 782*), he remembers sweet
Argi.

- 944 Verbs* of accusing, convicting, acquitting, take a genitive† of
the offence charged : as,

Altērum ambītūs accusat (*Cic. p. Cael. 7. 16*), he accuses another
of bribery.

Pōtestne hēres furti āgērē? (*Cic. ad Fam. vii. 22*) can an heir
bring an action for theft?

Prōditiōnis eum insimulābant (*Caes. B. G. vii. 20*), they were
inclined to accuse him of treachery.

- 945 The penalty is expressed in the genitive in a few phrases : as,
Arcessērē cāpitīs‡ (*Cic. p. Deiot. 11. 30*), to bring a charge affect-
ing a person's status as a citizen.
Octūplī§ dampnātust (*Cic. II. Verr. III. 12. 29*), he was con-
demned to a payment of eightfold.
Dampnātus lābōris (*Hor. Od. II. 14. 19*), condemned to toil.

- 946 With verbs of buying, selling, costing, the price is expressed by
the genitives tantī§, quantī, minōris, plūris; in all other cases by
an ablative. (See Ablative.)

* For adjectives of this class see § 933.

† Or *de* with the ablative, which in some phrases is necessary, or at
least more common: as, *de ui, de moribus, de testamento*. Cicero (*p. Clu. 41. 114*) says *de pecuniis repetundis*; Tacitus (*Ann. III. 33*) *repe-
tundarum* without the substantive.

‡ Also *capite dampnare* (*Cic. Tusc. I. 22. 50*).

§ We have called these genitives, in deference to common opinion,
but they are perhaps old datives; a supposition which will account for the
use of the forms in *o* (see following note), and remove the strange con-
tradiction of idioms which appears in *Hor. Sat. II. 3. 156*:

Quanti emptae? Paruo. Quanti ergo? Octussibus.

The phrase too in Catullus (*xvii. 17*), *nec pili facit uni*, will no longer
have a license in the last word. If our theory be right, *minoris, pluris,
huius* and *assis* will afford another instance of an anomaly growing out
of a false analogy (see § 935).

- 947 The *worth* or *value* is expressed by the same genitives, and also by *parui*, *magnī*, *mīnūmī*, *maxūmī*, and *plūrūmī*,* as well as the following, which generally are strengthened by the addition of a negative: viz.

Hūiūs et assis, flocci pīliquē,
Nauci nihīlī, tērunciquā.†

- 948 With the verbs *rēfert* and *intērest* are employed *tantī*, *quantī*, *parui*, *magnī*, besides the ordinary adverbs of quantity.

- 949 *Of* being so commonly the translation of the genitive, it may be a useful caution to observe that the English phrases signifying *to talk of*, *to think of*, are to be translated with the preposition *dē*. Still *certior fiēri*, *to be informed*, often takes a genitive.

DATIVE. †

- 950 The dative case answers to the question *where?* *in* or *near* what place? and to the time *when?* Hence its place is often supplied by such words as *In* or *cum* with the ablative, or by the ablative alone, seeing that the ablative is often only another form of the dative.

- 951 *At* a town or *in* a small island is expressed by the dative; but in the *o* (or second) declension the old dative in *i* is very generally preferred: as,

Rōmae (*Liv. xxi. 6*), *at Roma* (or *Rome*);
Athēns (*Cic. de Sen. 13. 43*), *at Athenae* (or *Athens*);
Tārenti§ (*Cic. de Sen. 12. 39*), *at Tarentum*;

* Ablatives however are occasionally found, even in Cicero: as, in 11. Verr. iv. 7. 13, *ista permagno aestumas*; de Fin. iv. 23. 62, *non nihilo aestumandum*. Festus has *bos centussibus*, *ovis decussibus aestimaretur*; and *asse carum est* is an old phrase.

† We have not added *pensi*, because the phrase *neque quidquam pensi habebat* is equivalent to *neque quidquam pendebat*, the word *pensi* being, according to the common idiom, attached to the neuter pronoun (§ 922). *Aequi boni consulere*, 'to take in good part,' has never, so far as the writer knows, been satisfactorily explained.

‡ As the order of the paragraphs under this head has been much altered, the numbers of the sections will not correspond with those of the previous edition.

§ In the phrase *habitat Mileti* (*Ter. Ad. 1v. 5. 20*) Donatus saw no genitive case; he calls it *adverbium locale*. The dative of nouns in *o* ended at one time, like the Greek οἰκοί, λόγοι &c. in the diphthong *oi*, of which the old dative *quoi* is an example; and from this diphthong arose the two forms of the case, seen in *nullo* and *nulli*.

Týrō (*Virg. A. iv. 36*), at *Tyre*;
 Lāvīniō (*Liv. v. 52*), at *Lavinium*;
 Pūteōlis (*Cic. ad Att. xvi. 14. 1*), at *Puteoli*;
 Tībūrī* (*Cic. ad Att. xvi. 3. 1*), at *Tibur* (or *Tivoli*);
 Cūrībūs (*Liv. i. 18*), at *Cures*;
 Ithācae (*Cic. de Off. iii. 28. 97*), in *Ithaca*;
 Lemnī† (*Ter. Ph. iv. 3. 75*), in *Lemnos*;
 Karthāgīnī* Nōuae (*Epit. of Liv. xxviii.*—for so the Mss.), at
New Carthage.‡

952 The dative signifying *where?* maintained itself in certain words in spite of the increasing tendency to express this idea by *In* and an ablative. Such datives are: hūmī *on the ground*, terrae (*Virg. A. xi. 87*) *on the ground*, dōmī *at home*, rūrī *in the country* (in poetry also rūrē), fōris *out of doors*, Achēruntī (*Plaut. Capt. iii. 5. 31*) *in Acheron* or *Tartarus*, cōmītīs *at the election*, lūdīs *at the games*, Lātīnīs (sc. fōris) *at the Latin festival*, glādiatō-rībūs *at the gladiatorial exhibition*, ānīmī *in the mind* (pl. ānīmīs).

953 The so-called adverbs in *bi* and *i*, which denote *where*, as, ūbi *where*, ibi *there*, &c. (§ 366, col. 2), are all datives in origin.

954 The time *when* is put in the dative in certain words: as, hērī (also hērē) *yesterday*, mānī (or mānē) *in the morning*, uespērī (or uespērē) *in the evening*, lūcī *in the daylight*, diē quintī (or quinto) *on the fifth day* (see *Gell. x. 24*), diē pristīnī *the day before*, diē crastīnī *tomorrow*, idibus martiis *on the ides* (or 15th) *of March*, bellī *in war*, militiæ *on military service*, ūbi *when*, ibi *then*, &c.

955 Adjectives which denote *nearness* take a dative: as,

* The poets take the liberty of shortening such forms as *Tībūrī* to *Tībūrē* (see § 990).

† See note §, p. 183.

‡ If the word *urb-* or *oppido-* be expressed, the preposition *in* must be used, as, *Milites Albæ constiterunt in urbe munita* (*Cic. Phil. iv. 2. 6*), *Civis Romanos Neapoli in celeberrimo oppido cum mitella uidimus* (*Cic. p. Rab. Post. 10. 26*). 'In a country' or 'in a large island' is commonly expressed by *in* with the ablative; yet there are passages where the dative is found, especially in the poets, as *Cretæ* (*Virg. A. iii. 162*), *Libyæ* (*Virg. A. iv. 36*), and late prose writers, as the *Pseudo-Nepos*, *Chersonesi* (*Milt. 2*), *Cypri* (*Chabr. 3*). The passage in *Cic. R. P. iii. 9. 14* is not an example, for there *Græciæ*, as *Madvig* has pointed out, is a genitive in connection with *delubra*.

Belgae proximī sunt Germānis (*Caes. B. G. i. 1*), *the Belgae are nearest to the Germans.*

Heu quam uicina est ultimā terrā mihi (*Ov. Trist. iii. 4. 52*),
alas, how near is the end of the world to me.

Tibi gēnērē prōpinqui (*Sal. Jug. 10*), *those near akin to you.*

956 Verbs which denote nearness take a dative : as,

Pārērē* uoluntāti architecti (*Cic. N. D. i. 8. 19*), *to wait upon the will of the architect.*

Ciuitatēs amicitia Caesāri conciliārē (*Caes. B. C. iii. 55*), *to unite states in friendship with Caesar.*

Si pōpulus Rōmānus foedērē iungērētur rēgi (*Liv. xxvi. 24. 13*), *if the people of Rome should be united to the king by treaty.*

Currū iungit Hālaestūs ēquōs (*Virg. A. vii. 724*), *to his car Halaeso yokes the steeds.*

Nescit ēquo haerērē† (*Hor. Od. iii. 24. 54*), *he knows not how to cling to steed.*

Forti miscēbat mellā Fālernō (*Hor. Sat. ii. 4. 24*), *with strong Falernian he would honey mix.*

Luctantem Icāriis fluctibūs (*Hor. Od. i. 1. 15*), *wrestling with Icarian waves.*

Solus tibi certēt Amyntas (*Virg. Buc. 5. 8*), *let Amyntas alone contend with thee.*

957 Adjectives compounded with prepositions of rest take a dative dependent upon that preposition : as,

Qui mihi consciūs essē sōlēs (*Cic. ad Att. i. 18. 1*), *you who are wont to share my secrets with me.*

Mihi conscius sum (*Cic. Tusc. ii. 4. 10*), *I share the knowledge with myself (alone)—or I am conscious.*

Eius mors consentāneā uitae fuit (*Cic. Phil. ix. 7. 15*), *his death was in agreement with his life.*

Coenisquē tribus iam pernā sūperstes (*Mart. x. 48. 17*), *and a ham that had survived three dinners.*

* That 'to be present,' 'to wait upon,' rather than 'to obey,' is the true meaning of this verb, to say nothing of other evidence, is shown by the use of the verb *appare-* with such a dative as *magistratibus*, and by the noun *apparitor*- 'an officer in waiting.'

† This use of the dative with many of these verbs is limited to the poets: Cicero would rather have said *haerere in equo*, *miscere cum Falerno*, *luctari cum fluctibus*, *certare tecum*.

- 958 Verbs compounded with prepositions of *rest* take a dative* dependent upon that preposition.

Quem quondam Ioni Iuno custodem addidit (*Plaut. Aul. III. 6. 20*), *whom Juno of yore set as a watch o'er Io.*

Illi scribendo affuerunt (*Cic. ad Fam. VIII. 8. 6*), *the following were present at the registration.*

Iudices sibi constare debuērunt (*Cic. p. Clu. 22. 60*), *the jury ought to have been consistent with themselves.*

Tu meo infelici errori solus illacrumasti (*Liv. XL. 56*), *you alone have wept over my unfortunate mistake.*

Campus interiacens Tiberi ac moenibus Romanis (*Liv. XXI. 30*), *the plain that lies between the Tiber and the walls of Rome.*

Pudor non obstet orationi (*Cic. de Or. I. 26. 122*), *modesty does not stand in the way of a speech, or is not prejudicial to it.*

Omnibus eius consiliis obstiti (*Cic. in Cat. III. 7*), *all his plans I have thwarted.*

Qui classibus praeerant (*Caes. B. C. III. 25*), *those who were in command of the fleets.*

Homines bestiis praestant (*Cic. de Inv. I. 4. 5*), *men stand before (or excel) beasts.*

Magnitudine animi potest repugnare fortunae (*Cic. de Fin. IV. 7. 17*), *with magnanimity a battle may be maintained against fortune.*

Superfuit patri (*Liv. I. 34*), *he survived his father.*

- 959 In the examples just quoted the verbs are of a static character; but even after verbs of *motion*, when the resulting position rather than the movement to attain it is before the mind, the dative is still used (see § 1336 k): as,

Anteülissem uoluntatem tuam commode meo (*Cic. ad Fam. v. 20. 1*), *I should have preferred your wishes to my own advantage.*

* Thus the Latin here agrees with other languages in attaching a dative to prepositions of *rest*. So we have in the old language *postibi* and *interibi*, the latter of which was eventually corrupted to *inter-im*. So too in *postquam*, *antequam* &c., the *quam* is probably a dative in origin rather than an accusative, as is admittedly the case in the parallel forms of the German *nach-dem* &c. It is thus too that we find a dative in *auro contra*, § 1320 f.

Contiōnanti circumfundebātur multītudo (*Liv. xxii. 14*), *as he went on haranguing, a mob kept pouring round him.*

Vēnienti occurrītē morbo (*Pers. iii. 64*), *hasten to meet the coming disease.*

Ora ipsa ōcūlis prōpōnītē (*Cic. p. Sest. 7. 17*), *place their very faces before your eyes.*

Dum circumuentō filiō subuenit, interficitūr (*Caes. B. G. v. 35*), *as he advances to support his son who was surrounded, he is killed.*

Anātum ōuā gallinis saepē suppōnīmūs (*Cic. N. D. ii. 48. 124*), *we often put ducks' eggs under hens.**

960 Even simple verbs at times take a dative to express the *where* :

as,

Dumnōrigī custōdes pōnīt ut quae āgat scīrē possit (*Caes. B. G. i. 20*), *he places men about the person of Dumnorix to watch him, that he may know what he is doing.*

Custos frūmentō publico est pōsītūs (*Cic. p. Flac. 19. 45*), *he was set as sentinel over the public corn.*

Finem ōrātiōnī faciērē (*Cic. ii. Verr. ii. 48. 118*), *to set a limit to a speech.*

961 Adjectives, being in their very nature static, express the relation to an object by a dative : as,

Collis aduersūs huic et contrāriūs (*Caes. B. G. ii. 18*), *a hill facing and opposite to this.*

Sita Anticyra est laeuā partē sinum Cōrinthiācum intrantībūs (*Liv. xxvi. 26*), *Anticyra lies on the left as you enter the bay of Corinth.*

Aptum est tempōri et persōnae (*Cic. Or. 22. 74*), *it is adapted to the time and to the person.*

Verbum Lātīnum par Graecō (*Cic. de Fin. ii. 4. 13*), *a Latin word equal in force to the Greek one.*

Filius patrī simīlis (*Cic. de Fin. v. 5. 12*), *a son like his father.*

Nihil tam dissimīlē quam Cottā Sulpiciō (*Cic. Brut. 56. 204*), *there is nothing so unlike as Cotta to Sulpicius.*

Luiūs Ennius aequālis fuit (*Cic. Brut. 18. 73*), *Livius was of the same age with Ennius.*

* But some verbs so compounded, especially with *ad*, are occasionally regarded as transitive verbs, taking an accusative : as, *allabitur aures* (*Virg. A. ix. 474*), *cum Tiberi genua aduolueretur* (*Tac. Ann. i. 13*).

- Quod illi causae maxime est alienum (Cic. p. Caec. 9. 24),
what is most unfavorable for that side.
- Is dolor communis vobis mecum est (Cic. de Prov. Cons. 1. 2),
indignation at this is common to you with me.
- Eius caput Iovis sacrum est (Liv. III. 55), *that man's head shall be devoted to Jupiter.*
- Id vero militibus fuit pergratum (Caes. B. C. I. 86), *this indeed was most acceptable to the soldiers.*
- Homines omnibus iniqui (Cic. p. Planc. 16. 40), *men unfriendly to every one.*
- Virtus fructuosa aliis, ipsi laboriosa aut periculosa aut certe gravior (Cic. de Or. II. 85. 346), *energy full of fruit for others, for himself full of suffering or danger, or at best without reward.*
- Neque adeo tibi ullis vita esset mea (Liv. XL. 9), *nor would my life have been so cheap in your eyes.*
- Nequaquam specie aestimantibus pares (Liv. VII. 10), *by no means equal in the eyes of those who judged of them from outward appearance.*
- Homerus Sceptra potitus eadem aliis* sopiti quietest (Lucr. III. 1038), *e'en Homer, who won our sceptre, was drugged by the same sleep (of death) with others.*
- 962 Similarly adverbs may have a dative of relation: as,
 Convenienter naturae vivere (Cic. de Off. III. 3. 13), *to live agreeably to nature.*
- Quam sibi constanter dicat, non laborat (Cic. Tusc. v. 9. 26),
how far he talks consistently with himself, he heeds not.
- Improbo et stulto et inerti nemini bene esse potest (Cic. Parad. 2. 19), *with a villain or a fool or a sluggard things cannot be well.*
- 963 Static verbs express their relation to an object by a dative: as,
 Hoc unum Caesaris defuit (Caes. B. G. IV. 26), *this one thing was wanting to Caesar.*
- Qui diligebant hunc, illi favebant (Cic. p. Rosc. Com. 10. 29),
those who esteemed this man wished well to the other.
- Aeduum civitati praecipue indulserat (Caes. B. G. I. 10), *he had been particularly indulgent to the state of the Aedui.*

* This construction occurs only in poets.

Irasci amicis non temere soleo (Cic. Phil. VIII. 5. 16), *I am not wont with light cause to be angry with friends.*

Nulla fuit ciuitas quin Caesaris pareret (Caes. B. C. III. 81), *there was not a single state but was obedient to Caesar, or ready to obey his orders.*

Hoc omnibus patet (Cic. p. Mur. 13. 28), *this is open to all.*

Non placet Antoniō consulatus meus, at placuit P. Seruiliō (Cic. Phil. II. 5. 12), *my consulship does not find favour with Antony, true, yet it found favour with Publius Servilius.*

Qui nec sibi nec alteri prosunt (Cic. de Off. II. 10. 36), *men who are useful neither to themselves nor to their neighbour.*

Sic noster hic rector studuerit legibus cognoscendis (Cic. R. P. v. 3), *so let this ruler of ours first devote himself to the study of the laws.*

Adulescenti nihil est quod suscenseam (Ter. Ph. II. 3. 14), *with the young man I have no reason to be offended.*

Quod tibi lubet, id mihi lubet (Plaut. Most. I. 3. 138), *what pleases you, that pleases me.*

Catonī licuit Tuscūli se delectare (Cic. R. P. I. 1), *it was permitted to Cato to amuse himself at Tusculum.*

- 964 In the older writers dēcet admitted a dative of the person, unless an infinitive followed the verb; but in other writers an accusative of the person is alone admissible.

Istuc facinus, quod tu insimulas, nostro generi nōn decet (Plaut. Am. II. 2. 188), *an act, such as that you complain of, would not be becoming in our family.*

- 965 Some verbs compounded with dīs, which often require an English translation by *from*, and in Latin are usually accompanied by the prepositions *ab* or *intēr* or *cum*, occasionally in the poets take a dative*: as,

Longē meā discrepāt istis Et uox et ratiō (Hor. Sat. I. 6. 92), *my words, my views are wholly out of harmony with them.*

Pōdē certo Differt sermōni (Hor. Sat. I. 4. 48), *by the fixed rhythm alone from prose it differs.*

Quantum Hŷpānis dissidēt Eridāno (Prop. I. 12. 4), *far as the Hypanis from the Eridanus is distant.*

* This construction is like that of the dative in connection with such adjectives as *dissimili-*, *dispar-*.

Scurrae distāt āmicus (*Hor. Ep. i. 18. 4*), *from the buffoon far different the friend.*

- 966 The verb *ēs-be* stands out from among other static verbs by its frequent use of a dative of the person to denote relationship, connection of office and ownership.

Natūra tu illi pāter es (*Ter. Ad. i. 2. 46*), *by nature you are his father.*

Mihi quaestōr impērātōri fuērat (*Cic. post red. in S. 4. 35*), *he had been my quaestor when I was commander-in-chief.*

Quibūs ōpes nullae sunt (*Sal. Cat. 37*), *those who have no property.*

- 967 From this idea of 'having' comes the use of *ēs-* with a dative of the person in connection with a perfect participle and a gerundive; a use which was extended to phrases of apposition where the verb *ēs-* is no longer expressed.

Quicquid mihi susceptumst (*Cic. p. leg. Man. 24. 71*), *whatever I have undertaken,—less accurately, whatever has been undertaken by me.*

Lēgendus mihi saepiūs est Cātō māiōr (*Cic. ad Att. xiv. 21*), *I have to read again and again the 'de Senectute,'—less accurately, it must be read by me, or I must read it.*

- 967.1 Participles often become virtually adjectives, and as such are entitled to a dative of relation: as,

Pinnās in littōrē pandunt Dilectae Thētīdi alcyōnēs (*Virg. G. i. 399*), *their feathers on the beach spread out the kingfishers to Thetis dear.*

Nōtūs mihi nōmīnē tantum (*Hor. Sat. i. 9. 3*), *known to me by name alone.*

- 968 It is rare, even in the poets, for a dative to be used of the agent with imperfect tenses of a passive. Some passages in prose writers, which seem to fall under this head, admit of a different explanation.

Carmīnā quae scribuntūr āquae pōtōrībūs (*Hor. Ep. i. 19. 3*), *verses that are written in the realm of water-drinkers.*

Scribēris Vāriō fortīs (*Hor. Od. i. 6. 1*), *thy bravery shall be told in Varius' page.*

Hoc in lābōrībūs ufuentī nōn intellēgitūr (*Cic. de Sen. 11. 38*), *this to one living immersed in labour is not perceptible.*

Barbārūs hīc ēgō sum, quī nōn intellēgōr ulli (*Ov. Trist. v. 10. 35*), *a barbarian here am I, for to no one am I intelligible.*

- 969 Even substantives take a dative to denote the object referred to: as,

E bestiārum corpōribus multā rēmediā morbis et uolnērībūs ēligimūs (*Cic. N. D. II. 64. 161*), *from the bodies of beasts we select many remedies for diseases and wounds.*

Nēque mihi ex cūiusquam altitūdīne aut praesidiā pēricūlis aut adiūmenta hōnōribus quaerō (*Cic. p. leg. Man. 24. 70*), *nor do I seek in the exalted condition of any one whatever either protection against danger, or aid to political advancement.*

Tēgimentā gāleis militēs ex uīminībūs faciēre iūbet (*Caes. B. C. III. 62*), *he bids the soldiers make coverings for their helmets of the osiers.*

Equitātum auxiliō Caesārī misērant (*Caes. B. G. I. 18*), *they had sent a body of cavalry as an aid to Caesar.*

- 970 Where an habitual state of things is expressed, a dative of the person is sometimes used to define those with whom the habit prevails: as,

Barbāris ex fortunā pendet fidēs (*Liv. XXVIII. 17*), *with barbarians fidelity depends upon fortune.*

Hōnestā bōnis uīris, nōn occultā quaeruntūr (*Cic. de Off. III. 9. 38*), *with good men the honourable, not the mysterious, is the object sought.*

Etiam sāpientībūs cūpido glōriae nōuissīma exultūr (*Tac. Hist. IV. 6*), *even among the wise the love of glory is the last thing discarded.*

- 971 Verbs of habitual action may in one sense be regarded as static, and so have a dative of the person to whom the habitual action refers. Such verbs are often reflectives.

Appius mihi blanditūr (*Cic. ad Q. Fr. II. 12. 2*), *Appius performs the part of the 'blandus homo' to me,—is all smoothness to me.*

Nē quid pars altērā grātificārī pōpulo Rōmānō* posset (*Liv. XXI. 9*), *for fear that the other party should do the obliging to*

* Instead of *populo Romano* the Mss. have *pro Romanis*, which, though nonsense, is retained in all the editions. *Populo Romano* was shortened as usual to *pro-*, and then mistaken for *pro*, which of course needed a noun, and to supply this need *Romanis* was added.

the Roman people, i. e. should sacrifice any matter to oblige Rome.

Caesāri supplicābo (Cic. ad Fam. vi. 14. 3), *I will play the part of suppliant to Caesar.*

Alii glōriæ serviunt, ālii pōcūniæ (Cic. Tusc. v. 3. 9), *some are slaves to glory, some to money.*

- 972 Where an action is done to part of the body, the party suffering is expressed by the dative (though the English language prefers a possessive pronoun or possessive case): as,

Cui ego iam linguām praecidam atque oculos excodiām domi (Plaut. Aul. ii. 2. 12), *I will at once cut off her tongue, and dig her eyes out here in the house.*

Tuō ufro ōcūli dōlent (Ter. Ph. v. 8. 64), *your husband's eyes ache.*

Quid uis tibi dari in manum? (Ter. Ph. iv. 3. 29) *how much do you wish paid down into your hand?*

Tibi sicā dē mānibūs extortast (Cic. Cat. i. 6. 16), *the dagger was wrested out of your hands.*

- 973 Thus verbs alike of giving and taking away have a dative of the person; but it must not be inferred from this that either motion to or motion from is really expressed by the dative.

Dēdi ad tē libertō tuō littērās (Cic. ad Att. vi. 3. 1), *I gave a letter to your freedman (to be delivered) to you.*

Reddīdit mihi littērās (Cic. ad Att. v. 21), *he delivered the letter to me.*

Ingēns* cūi lūmēn ādemptum (Virg. A. iii. 658), *from whom a monstrous eye had been taken away.*

Id tōtum ēripērē uōbis cōnātust (Cic. in Rull. ii. 7. 19), *all this he has endeavoured to tear from you.*

- 974 Verbs of trusting, for to trust is to put a thing into a person's hands†, have a dative of the person in whom the trust is placed: as,

* That *ingens* is the epithet of *lumen* is shown partly by the same epithet having been given to *lumen* in v. 636, *telo lumen terebramus acuto Ingens*; partly by Virgil's habit of making the relative in this part of his verse an enclitic attached to the preceding word. See § 1463 note. I had to thank a friend and then colleague for the suggestion.

† Indeed *cre-do*, *cre-didi*, *cre-ditum*, and the old subjunctive *cre-duim*, evidently belong to a compound of *do*.

Sē suāque omnia āliēnissūmis crēdidērunt (*Caes. B. G. vi. 31*),
they trusted themselves and all their property to perfect stran-
gers.

Credōn tibi hoc ? (*Ter. And. III. 2. 17*) am I to believe this that
you tell me ?

Mihi crēdē (*Cic. in Cat. i. 3. 6*), take my word for it.

Qui sibi fidit* (*Hor. Ep. i. 19. 22*), who in himself confides.

Multitūdo hostium nulli rei praeterquam nūmērō frētā* (*Liv.*
vi. 13), the mob constituting the enemy's force, trusting to
nothing but their numbers.

- 975 Some verbs of *giving* are used with a dative of the person in the sense of doing something out of regard to that person, particularly in cases of forgiveness or concession : as,

Praetērītā frātri condōnat (*Caes. B. G. i. 20*), the past doings
(of *Dumnorix*) he forgives out of regard to his brother (*Divi-*
tius).

Peccātā libērūm pārentū mīserīcordiae concessērunt (*Cic. p.*
Clu. 69. 195), they have passed over the offences of sons out of
pity to their parents.

Tu Inimicitias reipublicae dōnastī (*Cic. ad Fam. v. 4*), you have
dropped your enmities out of regard to the public welfare.

Mēmōriam simultātūm pātriae rēmittit† (*Liv. ix. 38*), he for-
gets his private quarrels out of regard to his country.

Quantum consuetūdīni fāmaequē dandum sit (*Cic. Tusc. i. 45.*
109), how far we ought to make allowance for custom and what
the world may say.

- 976 Many verbs which denote an act done in the presence of or in reference to another concerned therein, take a dative of the person, in addition to the accusative of the thing, especially verbs of showing and telling.

Altēri monstrant viam (*Enn. ap. Cic. de Div. i. 58. 132*), they
show a fellow-creature the way.

* See also § 1002.

† Literally 'lets go back,' 'sends back.' The idea of punishment in the Latin language generally takes the form of a fine. The offender *dat, pendit, solvit poenam*, 'pays the fine;' the injured party *sumit, exigit poenam*, 'takes, exacts the fine;' or should any common friend succeed in assuaging his anger, then the offended party *remittit poenam intercessori*, 'returns the fine to the interceding party,' that the offender receiving it from him may know to whose kind offices he is indebted.

Haec hērō dicam (*Plaut. Am. i. 1. 304*), *all this I will tell (to) my master.*

Virgo nupsit Mētellō (*Cic. de Div. i. 46. 104*), *the maiden took the veil* to Metellus, i. e. married him.*

- 977 This dative of the person often denotes for his advantage or on his account, and is translated by *for* : as,

Sic uos non uōbis mellificātis āpes (*Virg. in uita*), *so ye too, bees, not for yourselves are honey-makers.*

Non solum nobis diuitēs esse uolūmus, sed libēris, prōpinquis, amicis, maxīmēquē reipublicae (*Cic. de Off. iii. 15. 63*), *it is not merely for ourselves we wish to be rich, but for our children, our relations, our friends, and above all our country.*

Tū fors quid me fiat parui pēdis, dum illi cōsulas (*Ter. Haut. iv. 3. 37*), *you perhaps care little what becomes of me, so you provide for him.*

Tibi tīmui (*Ter. Haut. iii. 2. 20*), *I was alarmed for you, or on your account.*

Meliūs ei cāuērē uōlo quam ipse aliis sōlet (*Cic. ad Fam. iii. 1. 3*), *I am determined to take better security for him than he himself is wont for others.*

Nec tū tuā fūnērā māter Prōduxī pressuē oculōs aut uolnērā laui (*Virg. A. ix. 486*), *nor for thee led thine own mother forth the funeral pomp, or closed thine eyes, or bathed thy wounds.*

- 978 The dative of the personal pronouns more particularly, is used to denote an interest of the party (*datiuus ethicus*), and often ironically. In this case much latitude of translation is requisite to give the shade of meaning : as,

Tongilium mihi ēduxit (*Cic. in Cat. ii. 2. 4*), *Tongilius he has done me the favour to take out (of Rome) with him.*

At tibi rēpētē uēnit ad mē Cāniniūs (*Cic. ad Fam. ix. 2. 1*), *but (what think you) all at once there comes to my house your friend Caninius.*

* The flame-coloured veil, *flammeolum*, used in the ceremony of marriage.

† *Te* a dative, and *tua* a nominative, the two pronouns being thrown together for the sake of emphasis. Another instance of *te* as a dative is seen in *Ter. Haut. v. 2. 34*, *te indulgebant*. See also p. 197, note †.

Haec uobis istorum militiis fuit (*Liv. xx. 60*), *this was the military service you have to thank your petitioners for.*

- 979 A dative and accusative seem to be rivals with each other in the construction of some verbs. The cases of this nature fall for the most part into two classes: *a.* those of older writers, who, adhering to the original meaning of a verb, employ a dative, which in later writers gives place to an accusative; or the two constructions may even coexist with a slight difference of meaning in the verb: *b.* those where, the verb being entitled originally to a dative of the person and accusative of the thing, the thing is in a manner personified, and so put in the dative.

Adulā-rī, 'to wag the tail at,' hence 'to wheedle*, fawn on.'

Pōtenti ādulātūs est (*Nep. in Attico, 25*), *he fawned on the powerful man.*

Praesentībūs ādulandō (*Liv. xxxvi. 7. 4*), *by fawning on those present.*†

Aemulā-rī, 'to play the rival,' hence 'to rival, envy.'

His aemulāmur, qui ea hābent, quae nōs hābērē cūpimūs (*Cic. Tusc. i. 19. 44*), *we envy those who possess what we are eager to possess.*‡

Ignosc-ērē, literally 'to forget'§, and hence 'to forgive,' strictly with acc. of offence forgiven, dat. of person.

Vt eis delicta ignōscas (*Plaut. Bacch. v. 2. 68*), *that you may forgive them their shortcomings.*

Hoc ignoscant di immortāles uelim pōpulo Rōmānō (*Cic. Phil. i. 6. 13*), *for this I would pray the immortal gods to forgive the Roman people.*

Inuīdē-rē, 'to regard with an evil eye,' hence 'to envy, grudge;' originally it would appear with an acc. of the thing envied and a dat. of the owner.

* Observe that the German verb *wedel-n* means 'to wag the tail.'

† So again *plebi a.*, *Liv. iii. 69*. In *Cic. in Pis. 41. 99*, *omnibus a.* is justly preferred by Lambinus. But in later writers the acc. is used: *as, canes furem a.*, *Col. vii. 12*; *principem*, *Tac. Hist. i. 32*, *aut quem alium*, *Ann. xvi. 19*; *dominum*, *Sen. de Ira, ii. 31*. Hence in *Quint. ix. 3*, *huic non hunc adulari iam dicitur*, the words *huic* and *hunc* should be transposed.

‡ But *Pindarum ae.*, *Hor. Od. iv. 2. 1*; *uirtutes*, *Tac. Agr. 15*; *uinum*, *Plin. xiv. 2. 4*.

§ 'To un-know,' if we had the word, would best suit.

Iampridem nōbis caelī tē rēgiā, Caesar, Inuidēt (*Virg. G. i. 503*),
long, long has the palace of the sky envied us thy presence,
Caesar.

Africae sōlo oleum et unum Nātūra inuidit (*Plin. xv. 2. 3*),
*nature grudged the soil of Africa oil and wine.**

Mēdicā-rī and mēdē-rī, literally 'to act the physician,' hence
 'to cure, heal, remedy,' with a dat. of the patient or acc. of the
 disease.

Ego possum in hāc re medicarī mihi (*Ter. And. v. 4. 41*), *in*
this matter I can play the part of physician to myself;—but
 Ego istum lēpide medicabō† metum (*Plaut. Most. II. 1. 40*),
I will cure that fear nicely.

Dies stultis quōquē mēdēri sōlet (*Cic. ad Fam. VII. 28. 3*), *time*
is wont to cure even fools;—but

Eiusmodi . . . cūpīditātes, Quas quūm res aduersas sient, paulō
 mederi pōssis (*Ter. Ph. v. 4. 2*), *desires of such a kind that*
when things go wrong, you can cure them at little cost.

Mōdērā-rī, 'to act as a limit or check (to),' hence 'to check,
 moderate,' and so generally 'to govern, control.'

Nōn unum hominibūs moderari, sēd uino homines assolent
 (*Plaut. Truc. iv. 3. 57*), *it is not the bottle for the most part*
that has control over the man, but the man that has control
over the bottle;—so at least the unfairly abused bottle would
say if it could speak.

Mōdērāri ēt ānīmo ēt ōrātiōnī quūm sis irātūs, est non mēdiō-
 cris ingēni (*Cic. ad Q. Fr. i. 1. 13. 38*), *to check both one's*
feelings and one's words when one is angry, is indeed the act
of no ordinary character.‡

Parc-ēre, 'to save, to spare,' originally with acc. of the thing
 and dat. of the person for whom.

Argenti atque auri mēmōras quae multā tālenta Gnātis parcē

* Thus *i. florem liberum (= liberorum)* in *Att. ap. Cic. Tusc. III. 9. 20*;
i. nobis naturam (as an instructress), *Cic. Tusc. III. 2. 3*, if the text be sound.
 As the evil eye might also be directed upon the owner himself, an acc.
 would not have been out of place; and so we have an explanation of the
 forms *inuideor* 'I am envied,' *Hor. Ep. II. 3. 56*, and the participles *in-*
uiso—'envied,' *inuidendo*—'enviable.'

† Some good Mss. with Ritschl *medicabo*.

‡ In the general sense of 'governing' an acc. is common in Cicero; but
 even in the sense of 'checking' an acc. is found in later writers, as Tac. and
 Suet.

tuīs (*Virg. A. x. 532*), *the silver, aye and gold of which thou speakest, all for thy children save.*

Suādō-rē, literally 'to sweeten', hence 'to recommend, give advice,' with acc. of thing recommended, dat. of person to whom the advice is given.†

Quōd tibi suādeam, suādeam meō patri (*Plaut. Capt. II. 1. 40*),
any thing I would recommend to you, I would recommend to my own father.

Tempērā-rē, ‡ 'to act as a limit, to set bounds (to)', hence 'to check, spare,' and so 'to regulate, govern, mix in due proportion;' originally, it would seem, only with a dat.

Linguae tēpera (*Plaut. Rud. iv. 7. 28*), *set limits to your tongue.*

Nēque sibi hōmīnes fēros tempērātūrōs existimābat quīn &c.
(*Cæs. B. G. 1. 33*), *nor did he think that, savages as they were, they would keep a check upon themselves so as not &c.*

Eum sibi crēdis ā mendāciō tempērātūrū (*Auct. ad Her. iv. 8. 25*), *this man you suppose will refrain from a lie.*

Si cuiquam ulla in re unquam tempērāuērit, ut uos quōque ei tempērārētis (*Cic. II. Verr. II. 6. 17*), *that if he ever spared any one in any thing, you also should spare him.* §

980 Of the extension of the dative from the person to the thing the following are examples :

Ignoscas uelim huic festinātiōni (*Cic. ad Fam. v. 12. 1*), *pray forgive my present haste.*

* From *suavi-* 'sweet,' Greek *ἀδύ-*. Advice is often represented under the idea of medicine, wholesome, yet bitter and so needing some sweet to disguise it, as in *Lucr. 1. 936*, *sed ueluti pueris* &c.

† In *quis te persuasit* (*Enn. ap. Serv. ad Aen. x. 10*) *te* is a dative. But an acc. of the person was eventually used, as *uxorem eius suasi, Apul. Met. ix. p. 288*. Hence in the passive, *animus persuasus uidetur esse, Auct. ad Her. 1. 6; persuasus erit, Ov. A. A. III. 679; persuasa est, Phaedr. 1. 8*.

‡ Perhaps originally, like *modera-ri*, a reflective verb. In the sense of 'regulate, mix in due proportion,' an acc. was soon used: as, *republicam, Cic. de Div. 1. 43. 96; acuta cum gravibus, Cic. R. P. vi. 18; iras, Virg. A. 1. 61*.

§ That *imita-ri* 'to make oneself like (to)', and *sequ-i* 'to attach oneself (to)', must in some olden times have had a dative, seems to follow from their reflective form, as well as from the meaning. Thus the Greek *ἑκασθαι* and Germ. *folg-en* always take a dat.

Hōnōri inuidērunt meō (Cic. in Rull. II. 37. 103), *they looked with envy on the office I held.*

Cum cāpiti mēdēri dēbeō, rēdūuiam cūrō (Cic. p. Rosc. Am. 44. 128), *when I ought to be doctoring the head, I am dressing an agnail.*

Rōgō sumptū nē parcās (Cic. ad Fam. XVI. 4), *I beg you not to spare expense.*

Tēque his ēripē flammis (Virg. A. II. 289), *and thyself too rescue from these flames.*

- 981 When the active or simple verb requires a dative, care must be taken to use the passive as an impersonal.

Eius testīmōniō crēdi oportet (Cic. II. Verr. III. 71. 166), *his evidence ought to be believed.**

Omnes dēprēcātōres quibus nōn erat ignōtum, etiam quibus erat, in Africam dicuntur nāuigātūri (Cic. ad Att. XI. 14. 1), *all the intercessors who have not been forgiven, even those who have been, are about to sail it is said for Africa.*

Inuidētūr enim commōdis hōmīnum ipsōrum (Cic. de Or. II. 51. 207), *for even the advantages they themselves enjoy are regarded with an evil eye.*

Mihi nihil āb istis nōcēri pōtest (Cic. in Cat. III. 12. 27), *I cannot be injured by your friends in any way.*

Cui enim parci pōtuit? (Liv. XXI. 14) *for who could have been spared?*

Dictō pārētūr (Liv. IX. 32), *the order is obeyed.*

His persuādēri ut diūtius mōrarentur non pōtērat (Caes. B. G. II. 10), *they could not be persuaded to stay any longer.†*

- 982 In Roman book-keeping, the account where an item was to be entered was expressed by a dative. Hence in phrases of this class two datives often present themselves, one pointing to the account, the other to the side of the account, whether Cr. or Dr.

* It is useful for beginners to translate verbs of this class by phrases which include a substantive and verb: as, *cred-* 'give credit,' *ignoso-* 'grant pardon,' *noce-* 'do damage.' By this contrivance an impersonal translation is obtained for the passive: *creditur* 'credit is given,' *ignoscitur* 'pardon is granted,' *nocetur* 'damage is done'; and thus a hint is given for putting the person 'to whom' in the dative.

† Still, exceptions occur: as, *credemur*, Ov. Fast. III. 351; *creditus*, Ov. Met. VII. 98. See also p. 196, note *, and p. 197, note †.

Mīnus Dōlābellā Verri acceptum rettūlit,* quam Verrēs illi expensum tūlērīt (Cic. II. Verr. I. 39. 100), *Dolabella placed to the credit of Verres a smaller sum than Verres placed to his (Dolabella's) debit.*

Quem fors diērum cumquē dābit, lūcro Appōnē (Hor. Od. I. 9. 14), *every day that fate shall give, set down to profit.*

Pōstulare id grātiāe appōni sibi (Ter. And. II. 1. 32), *to expect that it should be set down to his credit as a favour received.*

Hoc ūtīō mihi dant (Cic. ad Fam. XI. 28. 2), *this they set down against me as a fault.*

Nostram culpam illi (sc. terrae) impūtāmū† (Plin. XVIII. 1. 1. 2), *we debit her for our own misconduct.*

983 Hence a dative‡ is used to denote in what light a thing is regarded, what it serves as.

Nec eam rem hābuit religiōnī (Cic. de Div. I. 35. 77), *nor did he regard this as a warning from heaven.*

Vt sint reliquis dōcūmentō (Caes. B. G. VII. 4), *that they may serve as a lesson to the rest.*

Vos eritis iūdicēs Laudīn an uitio dūci id factum opōrtuit (Ter. Ad. prol. 5), *you shall be judges whether this act a fault or credit should be deemed.*

Cui§ bōnō fuit? (Cic. p. Rosc. Am. 30. 84), *to whom was it an advantage? or who was the gainer by it?*

Mātrōnis persuāsīt nē sibi ūtīō uertērent quōd ābesset ā pātriā (Cic. ad Fam. VII. 6), *she persuaded the matrons not to interpret her absence from her fatherland as a fault in her.*

984 Hence again the dative is sometimes used to denote the purpose: as,

* The first entries being made into the day-book (*aduersaria*), are thence carried to the proper heads in the ledger (*tabulae*). Hence the compound *re-fer-* used of the second entry. *Acceptum* and *expensum* mean 'received' and 'spent' by the book-keeper.

† Literally 'score against.'

‡ For this dative may be substituted *pro* or *in loco*. Often a mere nominative or accusative may be used; but the dative softens the phrase. *Sunt reliquis documentum* (Q. Curt. VIII. 14. 26) is, 'they are a lesson to the rest.' Still, in the English translation of this dative the 'as' is often omitted for brevity.

§ The favourite test of the old lawyer Cassius for discovering the author of a secret crime. A ridiculous blunder commonly marks the modern use of this quotation.

Quinquē cohortis castris praesidiō reliquit (*Caes. B. G. VII. 60*),
he left five battalions as a garrison for the camp, or to guard the camp.

Hunc sibi dōmīciliō lōcum dēlēgērunt (*Caes. B. G. II. 29*), *this place they selected as (or for) a residence.*

Hic nūptiis dictūst dies (*Ter. And. I. 1. 75*), *this is the day fixed for the marriage.*

Triumvir rei publicae constituendae* (*Nep. in Attico, 12*), *one of three commissioners for regulating the state.*

- 985 The dative of a name is often used by attraction† to the dative of the object named : as,

Nōmen Arcturōst‡ mihi (*Plaut. Rud. prol. 5*), *my name is Arcturo.*

Cui nunc cognōmēn Iūlo‡ Additūr (*Virg. A. 2. 271*), *to whom the surname Iulo now is added.*

Lēges quibus tēbūlis duōdēcim est nōmēn (*Liv. III. 57*), *the laws which have the name of the 'twelve tables.'*§

- 986 The phrase soluendō nōn erat, 'he was not able to pay, he was insolvent,' as in *Cic. ad Fam. III. 8. 2*, seems difficult of explanation.

- 987 The poets use the dative (especially in nouns of the *o* declension) after verbs of motion : as,

It clamor caelō|| (*Virg. A. v. 451*), *riser the shout to heaven.*

ABLATIVE.

- 989 The ablative appears to unite in itself two cases of different origin, one similar in form and power to the dative, the other originally ending in a final *d*, signifying *from*. We commence with the former.

* Written briefly III VIR· R· P· C·

† Other instances of similar attraction are to be seen in § 1060.

‡ Can this construction have grown out of the use of the crude form, which in reason should have been used in such phrases?

§ Sometimes the name is in the same case as *nomen*. But in Cicero *II. Verr. IV. 53. 118*, *fons cui nomen Arethusaest*, the letters *st* alone perhaps constitute the verb, leaving a dative *Arethusae*.

|| Can this be a corruption of an accusative *caelom*, as the so-called adverbs *quo*, *eo*, &c. have also probably lost a final *m*. See also *tenuis*, § 1384 *b*, note.

- 990 At a town or in a small island the poets express by an ablative when the metre requires it, which can be only in the third or consonant declension : as,

Dardāniumquē dūcem Tŷriā Karthāgīnē* quī nunc Expectat
(*Virg. A. iv. 224*), and the Dardan chief at Tyrian Carthage
who Now loitereth.

- 991 The place *where* in some other phrases may also be expressed in the ablative, as *rūrē in the country*. Not unfrequently it is better to insert the preposition *in*. But this may be omitted at times, particularly if an adjective accompany the substantive. When that adjective is *tōto- whole*, it would be wrong to use the preposition.

- 992 Time *when* is commonly expressed in the ablative : as,
Bellum eōdem tempōrē mihi quōque indixit (*Cic. Phil. II. 1. 1*),
he declared war at the same time against me too.

- 993 The time *within* which any thing occurs is expressed by the ablative, whether the whole or any part be meant : as,

Sāturni stellā trīgintā fēre annis cursum suum conficit (*Cic. N. D. II. 20. 52*), the star of Saturn completes its course in
about thirty years.

Vrbēs Africæ annis† prōpē quinquāgintā nullum Rōmānum
exercitum uidērāt (*Liv. xxix. 28*), the cities of the Afri
during a space of nearly fifty years had seen no Roman
army.

- 994 Hence the interval *within* which one event follows another may be expressed by ablatives : as,

Mors Roscī quātriduō quo‡ Is occisus Chrysōgōnō nuntiātūr
(*Cic. p. Rosc. Am. 36. 105*), the news of the death of Roscius
is brought to Chrysogonus within four days after he is killed.

* See Dative, § 951. That the ablative is only a license is stated by Servius on this passage : "*Carthagine pro Carthagini . . . Sic Horatius : Romæ Tybur amem, uentosus Tybure Romam, pro Tyburi.*" In Livy the best Mss., where reported, have *Karthagini* &c.

† Hence the ablative is occasionally used when the accusative might have been expected. See § 1018. 1.

‡ Literally 'the death of R. is reported to C. in the same four days in which he was killed,' the death occurring near the commencement of that period, the communication near the end of it.

- 995 Hence
 Testāmentum fēcit, atque his diēbus paucis est mortuū (Cic. p. Clu. 7. 22), *she made a will, and a few days after this died.*
- 996 From the notion of *where*, the ablative is used with the prepositions *in* and *sub* if there be no motion implied, and also with *prae*, *pro*, &c. (See § 914, note.)
- 997 *In*, *in point of*, *in respect to*, is often the meaning of the ablative where it is used to define or limit the sense of any word or phrase: as,
 Ennius fuit māior nātū* quam Plautūs (Cic. Tusc. i. 1. 3),
Ennius was older than Plautus.
 Scēlērē pār est illi, industria infēriōr (Cic. Phil. iv. 6. 15), *in wickedness he is equal to the other, in industry below him.*
 Sunt enim quidam hōmīnes non rē sed nōmīnē (Cic. de Off. i. 30. 105), *for there are, it must be confessed, some who are human beings not in reality, but in name.*
 Lēpōre omnibus praestitit (Cic. de Or. ii. 67. 270), *in wit he excelled all.*
 Victōriā suā glōriantūr (Caes. B. G. i. 14), *they pride themselves on their victory.*
- 998 The ablatives of verbals in *tu*, called supines passive, are often so used with adjectives, though the more familiar translation is by an English infinitive: as,
 Plērāquē dictū quam rē sunt faciōrē (Liv. xxxi. 38), *most things are easier in the saying than in the reality, i. e. easier to say than to do.*
 Quīd est tam iūcundum cognītu atque auditū? (Cic. de Or. i. 8. 31) *what is so delightful to see and to hear?*
- 999 The substantive *ōpēs*- (n.) *work*, and occasionally *ūsu*- (m.) *advantage*, have an ablative† to express the object which it is necessary to obtain: as,
 Opus‡ fuit Hirtiō conuentō (Cic. ad Att. x. 4. 11), *it was necessary to have an interview with Hirtius.*

* Literally 'greater in point of birth.'

† The nominative is also found in this construction, more particularly if it be a neuter pronoun. (See § 909.)

‡ 'The work to be done consisted in seeing Hirtius,' which accomplished, other things might follow. This might have been expressed by

Primum erat nihil, cur prōpērātō ōpūs esset (Cic. p. Mil. 19.49),
in the first place there was nothing which made it necessary to
hurry.

Vbi saeua ortast tempestas, tum gūbernātōre* ōpust (Liv. xxiv.
8), when rough weather springs up, then there is need of a
pilot.

- 1000 By, with, or from, &c. is frequently the translation of the ab-
lative when it denotes the instrument, means, or cause: as,

Cornibus tauri, āpri dentibus sē tūtantūr (Cic. N. D. II. 50.
127), with his horns the bull, the boar with his tusks defends
himself.

Pātriae igni ferroquē mīnitātūr (Cic. Phil. XIII. 21.47), he
threatens his country with fire and sword.†

Etesiarum flātū nimis tempērantur cālōrēs (Cic. N. D. II. 53.
131), by the blowing of the Etesian winds the excessive heat is
moderated.

- 1001 The ablative of the means accompanies the five reflective verbs,
ūt-, nūt-, uesc-, fru-, pasc-: as,

Pellibus ūtuntūr (Caes. B. G. VI. 21), they use skins.

Pūrā quī nititūr hasta (Virg. A. VI. 760), who rests him on a
simple shaft.

Lactē uescēbantūr (Sal. Jug. 89), they lived upon milk.

Lūcē fruimūr (Cic. p. Rosc. Am. 45.131), we enjoy the light of
day.

Fronibus pascuntūr (Virg. G. III. 528), they feed themselves
with branches.

- 1002 The ablative of the means in the same way accompanies the
verbs, utu- live, fid- trust, and the participle frēto- relying: as,

a somewhat similar phrase in Greek: as, *εργον ην συγγενεσθαι εις λογους*
ἱρριφ.

* Perhaps such a phrase as this had originally its participle also, as,
for instance, *inuento*.

† 'Fire and iron' would be a more precise translation, the latter re-
ferring to the destructive axe quite as much as to the sword.

‡ The literal translation of these verbs would perhaps be, *utor* 'I assist
myself with any thing,' i. e. 'I use it'; *nitor* 'I strain myself by acting
upon something,' i. e. 'I lean upon it'; *uescor* 'I feed myself with,' or
'I eat' (used in speaking of human beings exclusive of slaves); *fruor* 'I
feed myself with,' or 'I enjoy'; *pascor* 'I feed myself with,' or 'eat'
(used in speaking of animals and slaves).

Lactē uluunt (*Caes. B. G. iv. 1*), *they live upon milk.*

Prudentiā consiliōquē fidens (*Cic. de Off. i. 23. 81*), *trusting in foresight and mental power.*

Ingēniō frēti* (*Cic. de Or. ii. 24. 103*), *relying upon their talent.*

- 1003[†] The ablative† of the means is used with the verbs *fāc-* or *fāci-* *make* or *do*, *fi-* *become*, and *fu-* *be*, especially in the participle *fūtūro-*.

Nescit quid fāciat aurō (*Plaut. Bac. ii. 3. 100*), *he knows not what to do with the gold.*

Quid hōc hōmīnē fāciātis? (*Cic. ii. Verr. i. 16. 42*) *what are you to do with this fellow?*

Tuō quid factumst pallio? (*Plaut. Cas. v. 4. 9*) *what is become of your cloak?*

Quid Tulliolā meā fiet? (*Cic. ad Fam. xiv. 4. 3*) *what will become of my little Tullia?*

Sī quid eō fuērīt (*Plaut. Trin. i. 2. 120*), *if any thing happen to him.*

- 1004 The ablative of the means often accompanies verbs or adjectives of filling, increasing, mixing, joining, &c. : *as*,

Nāvis cōlōnis pastōribusquē complet (*Caes. B. C. i. 56*), *he fills the ships with farm-labourers and shepherds.*

Mactē uirtūte estō (*Liv. iv. 14*), *heaven bless thy noble deeds.‡*

Villa ābundat§ lactē, cāseō, mellē (*Cic. de Sen. 16. 56*), *the farmhouse abounds in milk and cheese and honey.*

Lāpidibus|| plūuit (*Liv. i. 31*), *it rained stones.*

- 1005 The price is the means by which any thing is obtained¶ in purchase, and hence the ablative accompanies verbs and adjectives of buying, selling, bidding and valuing : ** *as*,

* Literally 'supported by,' *freto-* being in origin a participle of *fer-* 'bear.'

† In these phrases the preposition *de* is often used, as *quid de me fiet?*

‡ Literally 'be increased by thy manliness.'

§ This should perhaps have been referred to § 997.

|| The accusative also is found.

¶ *Em-*, commonly translated 'buy,' means properly 'take,' as is seen in the compounds *dem-*, *erim-*, *sum-*, &c. See § 544.

** Or it would perhaps be more correct to be guided by the English preposition *at*, defining the point at which the price stands at a given

Emēre āquae sextārium cōguntur mīnā (*Cic. de Off.* II. 16. 56),
they are compelled to buy a pint of water for a mina.

Multō sanguinē Poenis uictōriā stētit (*Liv.* XXIII. 30), the vic-
tory cost the Carthaginians much blood.*

Quod nōn ōpūs est, assē cārū est (*Cato ap. Sen. Ep.* 94), what
you don't want is dear at a farthing.

1005. 1 To affix a *penalty* implies an estimation of a crime. Hence
the amount of penalties, like prices, is in the ablative: † as,

Dēcem milībūs aeris dampnātūs (*Liv.* VII. 16), sentenced to pay
a penalty of 10,000 pieces of money.

Multārē uitiā hōmīnum dampnis, ignōmīniis, uincūlis, uerbē-
ribūs, exīliis, mortē (*Cic. de Or.* I. 43. 194), to punish the
vices of men with fine, degradation, imprisonment, flogging,
exile, death.

- 1006 Verbs of *sacrificing* often take an ablative of the victim, that
is, the means employed: as,

Cum faciā uītūlā prō frūgībūs, ipsē uēnīto (*Virg. Buc.* III.
77), when I offer a calf for my crops, thyself shall come.

Quinquāgintā cāpris sacrificārent (*Liv.* XLV. 16), they sacri-
ficed fifty goats.

- 1007 Verbs signifying to *accustom*, take an ablative of the means,
though in English the preposition *to* is prefixed: as,

Hōmīnes lābōre adsīduo et quōtidiano adsuētī (*Cic. de Or.*
III. 15. 58), accustomed as they are to constant and daily
labour.

Crēdērē rēgīl gēnus pugnae quo assuērāt fōrē (*Liv.* XXXI. 35),
the king's troops thought the battle would be of the kind they
were accustomed to.

- 1008 The road by which any thing is moved is also a means, and
therefore expressed by the ablative: as,

Frūmentum flūmīne Arārī nāuībūs subuexerat (*Caes. B. G.* I.
16), he had conveyed corn in ships up the river Arar.

moment. We often talk of prices rising, falling, and being stationary.
'I bought consols at 63, and sold out at 94.'

* Literally 'stood them in much blood.'

† See also § 945.

‡ The accusative is also used.

§ The dative also occurs after this word, as well as *ad* with the accu-
sative.

- 1009 The attending *circumstances, manner, feelings*, are expressed by the ablative : as,

Summā contentiōnē dixit (Cic. Brut. 20. 80), *he spoke with the exertion of all his power.*

Infestis armis concurrunt (Liv. I. 25), *they run together with their arms aimed at each other.*

Expedito* exercitū iter feci (Cic. ad Fam. xv. 4. 8), *I proceeded with my army in light marching order.*

Id aequo animo† non feret ciuitās (Cic. de Or. II. 33. 144), *this the citizens will not bear calmly.*

Duārum cohortium dampno exercitum rēducōrē (Caes. B. G. vi. 44), *to lead the army back with the loss of two battalions.*

- 1009.1 In this construction, if no adjective accompany the noun, the preposition cum is commonly added, as summā cūrā with the greatest care, or cum cūrā with care. Yet certain ablatives have become virtually adverbs, and so are used without either adjective or preposition : as, ordinē in order, ratiōnē rationally, iūrē justly, iniuriā without reason, mōrē according to custom, fraudē fraudulently, uī forcibly, uitiō unduly, silentiō silently (but also cum silentiō), sērēnō with a cloudless sky, austrō with a south wind.

- 1010 The ablative‡ of quality is the name usually given to that use of the case which denotes a condition of mind or body, &c. But it is essential that an adjective accompany this ablative :

Tanta est eloquentiā (Cic. de Or. II. 13. 55), *he is so eloquent.*

Quā faciēs fuit ? Crassis sūris, magnō cāpite, admōdum magnis pēdibūs (Plaut. Ps. iv. 7. 119), *how was he made ? He had thick calves, a great head, and very great feet.*

Spēlunca infinitā altitudinē (Cic. II. Verr. iv. 48. 107), *a cavern of boundless depth.*

Hōmīnēs emēritis stipendiis (Sal. Jug. 84), *veterans who have served out their time.*

- 1011 This ablative is occasionally used when the state is not a permanent one : as,

Nullō frigōre adducitūr, ut cāpite opertō sit (Cic. de Sen. 10. 34), *no cold weather ever induces him to go with his head covered.*

* Literally 'unencumbered.'

† 'With a level or calm mind.'

‡ See also genitive of quality, § 927.

Magnō tīmōrē sum (*Cic. ad Att. v. 14. 2*), *I am in great alarm.*

- 1012 Similar to this is the addition of the ablative of the name of the tribe or city to which a person belongs : as,

Ser. Sulpīcius Q.F.* Lemoniā† Rūfūs (*Cic. Phil. ix. 7. 15*),
Servius Sulpicius Rufus, son of Quintus, of the Lemonian tribe.

Cn. Magius Crēmōnā‡ (*Caes. B. G. I. 24*), *Cneius Magius of Cremona.*

- 1013 *Ablative absolute* is the name commonly employed when an ablative of a noun is accompanied by a substantive, adjective, or participle, to denote the time when, the means by which, or any attending circumstances. It therefore belongs properly to the heads already given. There is however this peculiarity of translation, that the English often requires no preposition : as,

Abl. abs. of time when : Is, M.§ Messālā, M.§ Pisōnē coss.§
coniūrātiōnem fēcit (*Caes. B. G. I. 2*), *this man in the consulship|| of Marcus Messala and Marcus Piso formed a conspiracy.*

Abl. abs. of means : Cātāpultis dispōsītis mūros dēfensōribus
nūdāuerat (*Liv. xxi. 11*), *by his catapults placed at different points he had cleared the wall of its defenders, or he had placed his catapults at different points and so had cleared &c.*

Abl. abs. of circumstances : Natūrā dūce errārī nullō pactō
pōtest (*Cic. de Leg. i. 6. 20*), *with nature for our guide, the path can no way be mistaken.*

Quid dicam hac iūuentūtē ? (*Cic. ad Att. x. 11. 3*) *what am I to say with such young men as we have now-a-days ?*

Vōluntas tācītis nōbis¶ intellēgi non pōtērat (*Cic. p. Caec. 18. 53*), *our wish could not have been understood, had we been silent.*

- 1014 That by which any thing is measured is a means of measurement, and therefore in the ablative : as,

* *Quinti filius.*

† *Tribu* understood.

‡ Or the same might have been expressed by an adjective, *Cremonensis.*

§ To be read, *Marco, Maroo, consulibus.*

|| Literally 'M. Messala, M. Piso (being) consuls.'

¶ Literally 'we (being) silent.'

Völuptâte omniâ dirîgêrê* (*Cic. de Fin. II. 22. 71*), *to test every thing by pleasure.*

Non nûmêro hæc iudîcantur, sed pondêrê (*Cic. de Off. II. 22. 79*), *it is not by number that these things are estimated, but by weight.*

Discriptus pöpulus censû, ordînlbûs, ætâtîlbûs (*Cic. de Leg. III. 19. 44*), *the people distributed into different classes according to income and rank and age.*

- 1015 The *comparative* takes an ablative of the object with which the comparison† is made : as,

Viliûs argentumst aurô, uirtûtîlbûs aurum (*Hor. Ep. I. 1. 52*), *silver than gold is cheaper, gold than virtue.*

- 1016 Similarly the adjectives *digno- indigno-* and the verbs formed therefrom, take an ablative of the object with which the comparison is made : as,

Eum omnes cognîtiône ðt hospitiô dignum existûmârunt (*Cic. p. Arch. 3. 5*), *this (foreigner) all deemed worthy of their acquaintance and friendship.*

Haud æquidẽm tâli mē dignôr hōnōre (*Virg. A. I. 339*), *not in truth of such an honour do I deem me worthy.*

- 1017 The amount of distance or difference in time, space, or quantity is commonly expressed in the ablative.

Id uiginti annis ante æpud nos fēcêrat Cōriolânûs (*Cic. de Am. 12. 42*), *this Coriolanus had done among us twenty years before.*

Hæc est ætas dēcẽm annis mīnor quam consûlârîs (*Cic. Phil. v. 17. 48*), *this age is ten years less than that required for a consul.*

Tribus tântis illi‡ mīnus redit quam obsēueris (*Plaut. Trin. II.*

* Literally 'to keep in a straight line as a carpenter does by applying his rule.'

† A comparison implies proximity of the things compared. Hence this use of the ablative flows easily from the original meaning of the dative. Observe too that all the verbs denoting comparison signify strictly the bringing together, as *com-para-*, *con-fer-*, *con-tend-*, *com-pos-*. So also the prepositions of proximity, *ad* (§ 1304 k.), *præ* (§ 1356 d.), *prō* (§ 1361 g.), are used in comparisons.

‡ The adverb.

4. 128), *for every bushel you sow on that land, you lose three bushels in the return.**

Milibus passuum sex à Caesāris castris consēdit (*Caes. B. G. i. 48*), *he took a position six miles from Caesar's camp.*

- 1018 The ablatives† of pronouns and adjectives of quantity are much used in this way with comparatives : as,

Viā quantō tūtior, tantō fērē longiōr (*Liv. ix. 2*), *a road longer in about the same proportion as it was safer.*

Quō māiōr est in ānīmis praestantia, eō māiōre indīgent dīlīgentiā (*Cic. Tusc. iv. 27. 58*), *the greater the excellence in the soul, the more attention it needs.*

1018. 1 An ablative is occasionally used instead of an accusative (§ 915) to denote duration of time.

Quinque hōris proelium sustīnuērāt (*Caes. B. C. i. 47*), *they had kept up the battle for five hours.*

Octōginta annis uixit (*Sen. Ep. 93*), *he lived to the age of eighty.*

- 1019 The form of an ablative is sometimes found in inscriptions, old writers, and certain phrases, where a dative would be expected : as,

IOVE OPTIMO MAXIMO (*Inscr. Grut. xvi. 8*), *to Jupiter, the best, the greatest.*

Postquam mortē dātust Plautus, cōmoediā lūget (*Plaut. †*), *now that Plautus is given to Death, Comedy is in mourning.*

Triumvīri auro argento aerē fīandō fēriundō (*Inscr. Orell. 569*), *the three commissioners for smelting and stamping gold, silver and bronze.*

- 1020 Hence the poets, to accommodate their metres, occasionally substitute the form of the ablative where a dative might have been expected : as,

At sī uirgīneum suffūdērīt ōrē rūbōrem,

Ventūs ērit (*Virg. G. i. 430*),

*But if a maiden's blush she's pour from beneath upon her cheek,
Wind will there be.*

* Literally 'less by three times as much.' Thus the extravagance of the phrase runs beyond possibility.

† But see § 789, note.

‡ First verse of the epitaph written by Plautus for himself. *Gell. ii. 24.*

§ i. e. 'the moon.'

Mollē Cālēnum

Porrectūrā uirō miscet sitientē—rūbētam (*Juv.* i. 69),

Mild Calene about to hand

To her thirsting lord, she mixes therein—a toad.

- 1021 A true ablative ending in the letter *d** belonged to the old language, and the loss of this *d* led to a form very similar to the weakened dative commonly called the ablative. Hence, *from a town* is sometimes expressed by a mere ablative: as,

Cōrinhō† fūgit (*Cic. Tusq.* v. 37.109), *he fled from Corinth.*

- 1022 Similarly the ablatives rūrē and dōmō are used: as,
Cībāriā sibi quemquē dōmo efferrē iūbent (*Caes. B. G.* i. 5),
they bid them bring food from home, every man for himself.
Pāter rūrē rōdiit (*Ter. E.* iii. 5. 63), *my father is returned from the country.*

- 1023 Verbs and adjectives of *removal* and *separation* are followed by an ablative: as,

Signum non pōtērat mōuērē lōcō (*Cic. de Div.* i. 35.77), *he could not move the standard from where it was.*

Tuos culpā libēro (*Cic. ad Att.* xiii. 22. 3), *I free your people from blame.*

Praetūrā se abdīcat† (*Cic. in Cat.* iv. 3. 5), *he lays down the office of Praetor.*

Dēfuncti‡ rēgis impēriō (*Liv.* i. 4), *having discharged the king's order.*

His āqua atque igni interdixērat (*Caes. B. G.* vi. 44), *these he had forbidden fire and water.*

Inuidet ignē rōgī mīseris (*Lucr.* vii. 798), *he grudges the poor wretches the fire of a funeral pile.*

* As, for example, on one of the epitaphs of the Scipios (*Orelli* 550), *Gnaivus patre prognatus for Cnaeo &c.*

† More commonly a *Corintho*, as a *Gergouia discessit* (*Caes. B. G.* vii. 59). When a word denoting town is added, a preposition is necessary, as *Expellitur ex oppido Gergouia* (*Caes. B. G.* vii. 4); *Generis antiquitatem Tusculo ex clarissimo municipio profectam* (*Cic. p. Font.* 14. 41). See also §§ 884 note, and 951 note ‡.

‡ Literally 'he unbinds himself,' the office being a sort of charge or burden which for security he had fastened to his person.

§ The reflexive verbs *fung-*, *defung-*, probably meant originally to relieve oneself; and the burden, as with *abdico me*, will for the same reason be in the ablative. Hence the word 'discharge,' i. e. 'unload,' will be literally correct.

Rōmā cārēmūs (*Cic. ad Att. ix. 19. 1*), *we are deprived of Rome.*

- 1024 The verbs or participles which denote *birth* or *origin* take an ablative : as,

Mercūrius, Iōuſ nātūs et Maiā (*Cic. N. D. III. 22. 56*), *Mercury born of Jupiter and Maia.*

- 1025 The prepositions which signify *removal* or *separation* have an ablative : as, ēc, dē, āb, sīnē, absquē, clam. See § 914, note.

NUMBER OF SUBSTANTIVES.

- 1026 Some substantives are used in the plural where the English translation has a singular* : as,

Cassi ādīpēst (*Cic. in Cat. III. 7. 16*), *the fat of Cassius.*

Inīmicītiæ cum Rosciis (*Cic. p. Rosc. Am. 6. 17*), *a quarrel with the Roscii.*

Ceruīces† sēcūri subiēcit (*Cic. Phil. II. 21. 51*), *he presented his neck to the hatchet.*

- 1027 The terms of *weather* are sometimes used in the plural where the English language would almost require the singular : as, cālōrēs, frigōrā, grandīnēs, imbrēs, nīuēs, plūuiæ, pruīnæ. Thus, Terrēre ānimos fulmīnībus, nīuībus, grandīnībūs (*Cic. N. D. II. 5. 14*), *to frighten the minds of men with thunder, and snow, and hail.*

Transcendēre Apennīnum intōlērādis frigōrībūs (*Liv. xxii. 1*), *to cross the Apennines when the frost was unbearable.*

- 1028 The plural is preferred in *general truths*, where the English has commonly a singular : as,

Viri in uxōres uitæ necisque hābent pōtestātem (*Caes. B. G. vi. 19*), *the husband (in that country) has the power of life and death over the wife.*

- 1029 The singular of some words is found where the English translation requires a plural : as,

Vitæ illustrium (*Nepos*), *the lives of illustrious men.*

* See also § 152.

† Editions commonly have erroneously and contrary to the Mss. the singular. See Steinmetz.

‡ *Ceruic-* probably meant a single vertebra.

§ See Servius Aen. I. 372. See also Fischer's *Pseudo-Nepos*, Preface, near the end.

- 1030 The singular is preferred with animals and vegetables where there is an allusion to the table, because they are considered in the mass, not counted : as,

Villa abundat porco, haedo, agnō, gallinā (Cic. de Sen. 16. 56),
the farm-house abounds with pork and kid and lamb* and
fowl.

Lēpōrem et gallinam et ansērem gustārē fas non pūtant (Caes.
B. G. v. 12), hare and fowl and goose they think it an act of
impiety to taste.

Pythāgoricis interdictum ērat nē fābā uescērentūr (Cic. de Div.
1. 30. 62), the Pythagoreans were forbidden to eat beans.

- 1031 So also with other words where the mass does not admit of numeration : as,

Puluīnus rōsā fartūs (Cic. II. Verr. v. 11. 27), a pillow stuffed
with rose-leaves.

In uiōla aut in rōsā (Cic. Tusc. v. 26. 73), on violets or roses
(meaning the gathered flowers).

- 1032 In military language the singular is used at times for a plural :
as,

Quōd insēqui pēdest pōtuit (Liv. II. 25), as far as the infantry
could pursue.

Equēs eōs ad castra ēgit (Liv. II. 25), the cavalry drove them to
their camp.

Hic mīles mīgis plācuit (Liv. XXII. 57), a soldiery of this kind
was preferred.

Rōmānūs ira ōdiōquē pugnābat (Liv. III. 2), the Romans fought
under a feeling of indignation and hatred.

DEFECTIVE SUBSTANTIVES.

- 1032.1 Undeclined substantives (§ 187) can only be used as nominatives or accusatives. But the names of the letters, and generally words spoken of as words, may be used as genitives, datives or ablatives, if an adjective or substantive in apposition fix the case.

* Observe that the omission of the indefinite article in English makes the distinction between the animal for table and the living animal.

† The singular however has its force, drawing attention to the individual. Thus, in the last phrase, 'each individual soldier has his own feelings of anger;' so again in the first sentence, 'a foot-soldier' would have been an equally good translation, signifying 'inasmuch as he was a foot-soldier.'

OMISSION OR ELLIPSIS OF SUBSTANTIVES.

- 1033 The masculine adjective is often used in speaking of men, the neuter in speaking of things; especially where the gender is distinguished in the termination. See § 1044.
- 1034 Some adjectives used as substantives may be seen in § 210; and to these may be added,

Stătiună, hibernă, &c. (*castră understood*).
 Terțiāna-, quartāna-, &c. (*fēbri- understood*).
 Circensēs, Saeculārēs, &c. (*lūdi understood*).
 Trirēmi-, actūāria-, &c. (*nāui- understood*).
 Sūburbāno-, Tuscūlāno-, &c. (*praedio- [n.] understood*).
 Rēpētundārum (*rērum understood*).
 Centensūmae, &c. (*ūsūrae understood*).
 Agōnālīā, Libērālīā, &c. (*sācră understood*).
 Primae, sēcundae (*partēs understood*).
 Tertia-, quarta-, &c. (*parti- understood*).
 In postērum (*diem understood*).

- 1035 The genitive of a deity is often used with prepositions, the proper case of aedi- *a temple* being understood.
- Hābitābat rex ad Iōvis* Stātōris (*aedem understood*) (*Liv. i. 41*), *the king resided near the temple of Jupiter Stator.*
- A Vestae (*aedē understood*) ductast (*Cic. ad Fam. xiv. 2. 2*), *she was taken away from the temple of Vesta.*

- 1036 But the Latin language does not copy the English in the use of the genitive of a person's name, meaning his house; but either inserts the word for house, or uses a preposition with the name of the person:† as,

Vēnistī in dōmum Laecae (*Cic. in Cat. i. 4. 8*), *you came to Laeca's.*

Dōmī Caesāris dēprensust (*Cic. ad Att. i. 12. 3*), *he was caught at Caesar's.*

- 1036.1 When a sentence contains two corresponding genitives governed

* This is like our own phrase, 'St. Paul's' for 'St. Paul's Church.'

† The use of the prepositions is as follows:—to Cicero's house, *ad Ciceronem* or *domum ad Ciceronem*; at Cicero's house, *apud Ciceronem*; from Cicero's house, *a Cicerone* or *a Cicerone domo*; and this even though Cicero be known to be absent. See these prepositions, §§ 1305. o; 1311. c; 1303. l.

by the same substantive, this substantive need for the most part only be expressed with the first genitive : as,

Flēbat pāter dē fili mortē, dē patris filiūs (*Cic. II. Verr. I. 30. 76*), *the father was weeping for the death of his son, the son for that of his father.*

Quis est qui possit conferrē uitam Trēbōni cum Dōlābellae ? (*Cic. Phil. XI. 4. 9*) *who is there who can compare the life of Trebonius with that of Dolabella ?*

Meō iudiciō stārē mālō quam omnium rēliquōrum (*Cic. ad Att. XII. 21. 5*), *I choose to abide by my own judgment, rather than by that of all the rest.*

1036. 2 As a wife, son, daughter or slave may be said to belong to a man, the genitive of the possessor is occasionally used without the substantives denoting those relations : as,

Hasdrūbal Gisgōnis (*Liv. XXV. 37*), *Hasdrubal, the son of Gisgo.*
Vērāniā Pisonis (*Plin. Ep. II. 20*), *Verania, the wife of Piso,*
more literally Piseo's Verania.

Flaccus Claudī (*Ter. And. tit.*), *Flaccus, Claudius's slave.*

ADJECTIVES, &c.

- 1037 Adjectives and participles are attracted into the same case, gender and number as the substantive to which they refer.

Thus, from *docto-* or *docta-* *learned*, and *hōmōn-* *man* ; *bōno-* or *bōna-* *good*, *mūliēr-* *woman* ; *grāui-* *heavy*, *ōnēs-* *load*, we have :

SINGULAR.

<i>N.</i> doctūs hōmo.	<i>bōnā mūliēr.</i>	<i>grāue ōnūs.</i>
<i>V.</i> docte hōmo.	<i>bōnā mūliēr.</i>	<i>grāue ōnūs.</i>
<i>Ac.</i> doctum hōmīnem.	<i>bōnam mūliērem.</i>	<i>grāue ōnūs.</i>
<i>G.</i> docti hōmīnis.	<i>bōnae mūliēris.</i>	<i>grāuis ōnēris.</i>
<i>D.</i> docto hōmīni.	<i>bōnae mūliēri.</i>	<i>grāui ōnēri.</i>
<i>Ab.</i> docto hōmīnē.	<i>bōnā mūliērē.</i>	<i>grāui ōnērē.</i>

PLURAL.

<i>N.</i> docti hōmīnēs.	<i>bōnae mūliērēs.</i>	<i>grāuia ōnērā.</i>
<i>V.</i> docti hōmīnēs.	<i>bōnae mūliērēs.</i>	<i>grāuia ōnērā.</i>
<i>Ac.</i> doctōs hōmīnēs.	<i>bōnas mūliērēs.</i>	<i>grāuia ōnērā.</i>
<i>G.</i> doctōrum hōmīnum.	<i>bōnārum mūliērū.</i>	<i>grāuium ōnērū.</i>
<i>D.A.</i> doctis hōmīnībūs.	<i>bōnis mūliērībūs.</i>	<i>grāuībūs ōnērībūs.</i>

- 1038 Sometimes the gender and number of the adjective or participle are determined by the sense* rather than the form of the substantive: as,

Omnis aetas currere obuii (*Liv. xxvii. 51*), *all ages i. e. persons of every age kept running to meet him.*

Căpita coniuratiōnis uirgis caesi ac sēcūri percussi sunt (*Liv. x. 1*), *the heads of the conspiracy were flogged and beheaded.*

Concursus pōpuli mirantium quid rei esset (*Liv. i. 41*), *a running together of the citizens, who wondered what was the matter.*

Eō nūmerost qui semper sancti sunt hābiti (*Cic. p. Arch. 12. 31*), *he is one of a class who have ever been accounted sacred.*

Ceterā multitudo decimus quisque ad supplicium lecti (*Liv. ii. 59*), *of the great mass remaining, every tenth man was selected for punishment.*

- 1039 If a relative or other pronoun be the subject of a sentence which itself contains a predicative substantive, the gender and number of the pronoun are commonly determined by the latter: as,

Thēbae, quod Boeōtiae căpūt est (*Liv. xlii. 44*), *Thebes, which is the capital of Boeotia.*

Iustā glōriā, qui est fructus uērae uirtūtis (*Cic. in Pis. 24. 57*), *the genuine glory, which is the fruit of true merit.*

Eā† quāternā milia erant (*Liv. xxi. 17*), *these (legions) were each 4000 strong.*

Hoc opūs, hio lābōr est (*Virg. A. vi. 129*), *this is the task, this the labour.*

- 1040 If an adjective or participle refer to several nouns of different gender or number, the gender and number are commonly determined by one of the three rules following:

a. Most commonly the adjective agrees in number and gender with the noun to which it is nearest;

b. Or, if the nouns be living beings, the masculine plural may be used;

c. Or, if they be things without life, the neuter plural may be used: as,

* This is called the *constructio ad synesim*.

† Nay, we find in *Livy, xxi. 55*, *Duodeuiginti milia Romana erant*, 'the Romans amounted to 18,000;' for so all the best Mss.

- a. Mens et animus et consilium et sententia civitatis positaest in legibus (Cic. p. Clu. 53. 146), *the intellect, and soul, and forethought, and feelings of a state reside in the laws.*

Cingetorigi principatus atque imperium est traditum (Caes. B. G. vi. 8), *the chief post and the supreme command were handed over to Cingetorix.*

Numidas magis pedes quam arma tuti sunt (Sal. Jug. 74), *the Numidians owed their safety rather to their feet than their arms.*

- b. Pater mi et mater mortui sunt (Ter. E. iii. 3. 12), *my father and mother are dead.*

c. Labor uoluptasque, dissimilima natura, societate quadam inter se naturali sunt iuncta (Liv. v. 3), *toil and pleasure, utterly unlike as they are in nature, are still joined together in a sort of natural partnership.*

- 1041 As a plural adjective may be distributed between two substantives, so may a plural substantive between two adjectives. Thus, Quarta et Martia legionēs (Cic. ad Fam. xi. 19), *the fourth and the Martian legions.**

- 1042 Many words which were originally adjectives or participles are at times used as substantives, and as such may have adjectives or genitives attached to them: as,

Natalis meus (Cic. ad Att. vii. 5. 3), *my birthday.*

Vetus vicinus (Cic. p. Mur. 27. 56), *an old neighbour.*

Iniquissimi mei (Cic. ii. Verr. v. 69. 177), *my greatest enemies.*

Paternus inimicus (Cic. p. Scauro, 2. 45. h.), *an hereditary enemy.*

Publicum malum (Sal. Cat. 57), *public misfortune.*

Praeclarum responsum (Cic. de Sen. 5. 13), *a glorious answer.*

Summa pectoris (Cic. ad Fam. i. 9. 15), *the highest parts of the breast.*

Occulta templi (Caes. B. C. iii. 105), *the hidden recesses of the temple.*

Summum montis (Sal. Jug. 93), *the summit of the mountain.*

Medium diei (Liv. xxvi. 45), *the middle of the day.*

- 1043 The neuter adjective often found in the predicate of a sentence,

* Not unlike this is the use of two prae nomina with the gens in the plural: as, C. et L. Caepasii, i.e. Caius et Lucius Caepasii (Cic. Brut. 69. 242), 'the two Caepasii, Caius and Lucius.'

when the subject is not of that gender, is to be considered as a substantive. Thus,

Tristē lūpus stābūlis (*Virg. Buc. III. 80*), *a sad thing is the wolf unto the stall.*

Vārium et mutābilē semper Fēmīnā (*Virg. A. IV. 569*), *a thing of motley hue and ever changeable is woman.*

- 1043.1 A neuter of an adjective is often used with prepositions, especially to form adverbial phrases : as,

Stāre in occultō (*Cic. p. Clu. 28. 78*), *to stand in some dark corner.*

In postērum prōvidērunt (*Cic. in Bull. II. 33. 91*), *they provided for the future.*

So also *de imprōvisō unexpectedly*, *de intēgrō afresh*, *sīnē dūbiō without doubt.*

- 1044 There is greater freedom in using as substantives those parts of an adjective which show their gender ; as, for instance, the nominative and accusative of neuters. Thus the genitives of neuters of the third declension should be avoided in this construction, unless some other genitive less ambiguous accompany them. For example, we may say,

Nīl hūmānī (*Ter. Haut. I. 1. 25*), *nothing like the conduct of a man*, where *hūmānī* is virtually a substantive ; or,

Nīl hūmānum, where *hūmānum* is an adjective.

But if the adjective be of the *i* declension, as *cīvilis*-, then we have no choice but *nīl cīvilē*, *nothing like the conduct of a citizen* ; unless indeed two adjectives are united, as :

Si quidquam in vōbis, non dicō cīvilis sēd hūmānī esset (*Liv. v. 3*), *if there had been aught in you of the feelings, I do not say of a citizen, but of a man.*

Pōtiōr ūtilis quam hōnestī cūrā (*Liv. XLII. 47*), *it is better to concern oneself about the useful than the honourable.*

- 1045 When the gender is not at once determined by the termination of the adjective, it is commonly better to use a substantive with the adjective : as,

Multis hōmīnībūs or *multis rēbūs*, rather than *multis* alone.

- 1046 The Roman gentile names, that is, the second names in *io*, are really adjectives, and hence are at times found with substantives of various genders attached to them : as,

Sulpicia horreā (*Hor. Od. iv. 12.18*), *the Sulpician granaries.*

Octavii porticus (*Velle. i. 11*), *the Octavian portico.*

Iulii lex (*Cic. p. Balbo, 8.21*), *the Julian law.*

Cornelia castra (*Caes. B. C. ii. 37*), *the Cornelian camp.*

- 1047 The Romans use possessive adjectives formed from proper names instead of the genitive : as,

Extenditur una

Horrida per lateas acies Volcanii campos (*Virg. A. x. 407*),

Spreads unbroken

O'er the wide plain the bristling host of Vulcan.

Herilis filius (*Ter. Ph. i. 1.5*), *master's son.*

Pompeianus exercitus (*Caes. B. C. iii. 99*), *Pompey's army.*

- 1048 Possessive adjectives include the notion of a genitive, and hence an adjective or participle, with or without a substantive, in the genitive case, is often attached to them ; or it may be a relative sentence, referring to the noun implied in the adjective : as,

Quoi nomen meum absentis honoris fuisset, ei meas praesentis preces non putas profuissae ? (*Cic. p. Planc. 10.26*) *do you think the prayers which I addressed in person were of no service to one to whom my mere name in my absence had been an honour ?*

Vt mea defunctae molliter ossa cubent (*Ov. Am. i. 8.108*), *that my bones when I am dead may softly lie.*

Meam legem contemnit, hominis inimici (*Cic. p. Sest. 64.135*), *he treats my law with contempt, but then I am his enemy.*

Vestra consilia accusantur, qui mihi summum honorem imposuisti (*Sal. Jug. 85*), *it is your wisdom which is impeached, for it was you who imposed upon me the highest office.*

Vestra, qui cum summa integritate vixistis, hoc maxime interest (*Cic. p. Sull. 28.79*), *you who have lived with the greatest integrity are most concerned in this.*

Veiens* bellum ortumst, quibus Sabini arma coniunxerant (*Liv. ii. 53*), *a war with Vei arose, with which city the Sabines had united their arms.*

- 1049 An adjective in agreement with the nominative often accompanies a verb where the English has commonly an adverb : as,

* 'Of or belonging to Vei.'

Et tibi Lubéns bene faxim (*Ter. Ad. v. 5.5*), and I would gladly serve you.

In phýsícis tótust áliénús (*Cic. de Fin. I. 6.17*), in natural philosophy he is altogether out of his element.

Lŭpus grégibus nocturnŭs óbambŭlat (*Virg. G. III. 538*), the wolf in presence of the flocks by night walks to and fro.

Phílŏtímus nullus uénit (*Cic. ad Att. XI. 24.4*), *Philotimus has not made his appearance at all.*

- 1050 The adjectives *prŭor-*, *prŭmo-*, *postrŕemo-*, *prŭncŭp-*, *sŏlo-* &c. are used in immediate connection with verbs in such a manner that the English translation often requires the insertion of the verb *és- be* and the relative, or some other periphrasis : as,

Prŭmă Sicŭliă prŭuinciast adpellătă (*Cic. II. Verr. II. 1.2*), *Sicily was the first that was called a province.*

Hispăniă postrŕema omnium prŭuinciărŭm perdŏmŭtast (*Liv. XXVIII. 12*), *Spain was the last of all the provinces to be thoroughly subdued.*

Stoŭci sŏli ex omnŭbŭs elŏquentiam uirtŭtem eŝŕe dixŕrunt (*Cic. de Or. III. 18.65*), *the Stoics are the only sect of the whole number who have declared eloquence to be a virtue.*

- 1051 A neuter adjective is often used as an adverb. Thus,
Hŏdie aut summum crăs (*Cic. ad Att. XIII. 21.2*), *to-day or at farthest to-morrow.*
Dulcŕ* ridentem (*Hor. Od. I. 22.23*), *sweetly laughing.*

- 1052 When substantives signifying agents have one form for the masculine, another for the feminine, they so far take the character of adjectives, that they must agree in number, gender and case with the word to which they refer : as,

Lŕgis aeternae uis, quae quăsi dux uitae et măgistra officiŕŭm est (*Cic. N. D. I. 15.40*), *the force of an eternal law, which is as it were the guide of life and the instructress in duty.*

Tŭmor, non diŭturnus măgistŕ officiŭ (*Cic. Phil. II. 36.90*), *fear, no permanent instructor in duty.*

- 1053 Other words commonly treated as substantives take a similar liberty between neuters and masculines : as,

* This is carried to a great extent by the poets, who use even the plural neuter in this way. The comparative neuter is the only form for a comparative adverb.

Măre Oceānum (*Caes. B. G. III. 7*), *the sea called Oceanus.*

Flūmen Rhēnum (*Hor. ad Pis. 18*), *the river Rhenus or Rhine.*

Eridānum ostium (*Plin. III. 16*), *the mouth of the Eridanus.*

Volturnūs amnis (*Liv. XXIII. 19*), *the river Volturnus.*

Volturnum oppidum (*Plin. H. N. III. 5.9*), *the town Volturnum.*

- 1054 Although a substantive in Latin has commonly but one adjective attached to it, except where conjunctions are employed, this restriction does not apply, *a.* to pronominal adjectives, *b.* to numerals, *c.* to adjectives of quantity, *d.* to those which accompany verbs as part of the predicate, *e.* to the possessive adjectives, such as Plūtōniā (see § 1047), *f.* to three or more adjectives, with pauses to supply the place of conjunctions (see § 1435 *b.*): as,

a. Eādem illa indiuidua et sōlidā corpōrā (*Cic. de Fin. I. 6.18*),
those same indivisible and solid bodies.

b. Duōdēcim milia Atticā tālentā dātō (*Liv. XXXVIII. 38*), *he shall pay 12,000 Attic talents.*

c. Omnes rectae rēs atquē laudābīlēs eō rēfēruntūr (*Cic. de Fin. I. 12.42*), *all right and praiseworthy things are referred to this standard.*

d. Princepsquē dēcimā lēgio eī grātiās ēgit (*Caes. B. G. I. 41*),
and the tenth legion was the first to thank him.

e. Et dōmūs exilis Plūtōniā (*Hor. Od. I. 4.17*), *and Pluto's shadowy house.*

f. Eā uōluptariā, dēlicātā, mollis hābētur disciplinā (*Cic. de Fin. I. 11.37*), *this is accounted a voluptuous, tender, effeminate school of philosophy.*

COMPARATIVES.

- 1055 The second of the objects compared is expressed by the ablative in short and simple phrases (§ 1015), but quam is employed for this purpose in longer or more complicated phrases, or when greater emphasis is desired. Thus,

a. When the comparative adjective (or adverb) does not belong immediately to the two objects compared, quam is required : as,

Filium frēquentiōrem cum illis quam sēcum cernēbat (*Liv. XXXIX. 53*), *he saw that his son was more frequently in their company than in his own.*

b. But suppose that the adjective does belong to both, still if

the first object be governed by a word which does not govern the second, the second should be in a distinct proposition of its own preceded by *quam*: as,

Meliorem quam ego sum suppono tibi (*Plaut. Curc. II. 2. 6*), *I give you as a substitute a better than myself.*

Homini non gratiosiori quam Calidius est, Curidio argentum reddidisti (*Cic. II. Verr. IV. 20. 44*), *you paid the money to Curidius, a man not more influential than Calidius.*

Pompeius dixit se munitiorem fore quam Africanus fuisset (*Cic. ad Q. Fr. II. 3. 3*), *Pompey said that he should be better guarded than Africanus was.**

Obs. Yet even in this case, if the first object be an accusative, the second is often, though illogically, put in the accusative by attraction: as,

Patrem tam placidum reddo quam ouem† (*Ter. Ad. IV. 1. 18*), *I make your father as quiet as a lamb.‡*

c. But even when the two objects are under the same construction, *quam* should still be used with other cases than the nominative or accusative.

G. Albanō non plūs animi erat quam fidei (*Liv. I. 27*), *the Alban had no more courage than honour.*

D. His igitur quam physicis potius credendum existimās? (*Cic. de Div. II. 16. 37*) *do you think then that we ought to trust these rather than the natural philosophers?*

Ab. Absolverunt admirationē magis uirtutis quam iurē causae (*Liv. I. 26*), *they acquitted (him) rather from admiration of his valour than for the goodness of his cause.*

d. But N. Elephantō beluarum nullā prudentior (*Cic. N. D. I. 35. 97*), *not one of all the great beasts has more intelligence than the elephant.*

Ex eius lingua mellē dulcior fluēbat oratio (*Cic. de Sen. 10. 31*), *from his tongue flowed words sweeter than honey.*

* Here the difference of time, the one being future and the other past, made *quam* desirable.

† For *quam ouis est*.

‡ Examples of both these constructions occur in *Tibi, multo maiori quam Africanus fuit, me non multo minorem quam Laelium, et in republica et in amicitia adiunctum esse patere* (*Cic. ad Fam. V. 7. 3*), where *Laelium* stands for *quam Laelius fuit*.

Mēliōr est certā pax quam spērātā uictōriā (*Liv. xxx. 30*), a certain peace is better than a hoped-for victory.

Plūris est oculātus testis ūnus quam auritī decem (*Plaut. Truc. II. 6. 8*), one eye-witness is worth more than ten ear-witnesses.

Acc. Sāpiens hūmāna omnia infēriōrā uirtūtē dūcīt (*Cic. Tusc. IV. 26. 57*), a wise man looks upon all human things as inferior to virtue.

Quō grāuiōrem Inimicum nōn hābui (*Q. Curt. VI. 43*), a greater enemy than whom I never had.*

Itā sentio, Lātinam linguam lōcūplētiōrem essē quam Graccam (*Cic. de Fin. I. 3. 10*), my feeling is this, that the Latin language is richer than the Greek.

1055.1 The adjectives of dimension, such as māiōr-, mīnōr-, longiōr-, lātiōr-, altiōr-†, and the adverbs plūs, mīnūs, ampliūs, are often used without quam, yet so as not to affect the construction of the numerical phrase attached to them: as,

Plus septingenti capti (*Liv. xli. 12*), more than 700 were taken prisoners.

Quinctius tēcum plūs annum uixit (*Cic. p. Quinct. 12. 41*), Quinctius lived with you more than a year.

Constābat non mīnus dūcentos fuissē (*Liv. xxix. 34*), it was clear that there had been not less than 200.

Nēquē longius mīliā passuum octo ābērant (*Caes. B. G. v. 53*), nor were they more than eight miles off.

Spātium nōn ampliūs pēdum sescentōrum (*Caes. B. G. I. 38*), an interval of not more than 600 feet.

Obsides uiginti dātō, nē mīnōrēs octōnum dēnum neu māiōres quīnum quādrāgēnum (*Liv. xxxviii. 38*), hostages he shall give twenty in number, not younger than eighteen years of age, nor older than forty-five.

Plus tertiā parte interfectā (*Caes. B. G. III. 6*), more than a third part having been slain.

A Caeciliō prōpinquī mīnōrē centensūmis nummum mōuērē non possunt (*Cic. ad Att. I. 12. 1*), from Caecilius his own immediate connections cannot get a sixpence at less than

* With the relative the use of the ablative is alone admissible.

† *Altiōr* (*Lucr. IV. 415*).

*twelve per cent per annum (literally, one in a hundred per month).**

- 1055.2 A comparison of two qualities in the same object is expressed either by two comparatives, or by *māgis* and two positives: as,

Paulli contiō fuit uērior quam grātior pōpūlō (Liv. xxii. 38), the harangue of Paullus was more true than agreeable to the citizens.

Bellā fortius quam felicius gērērē (Liv. v. 43), to conduct wars with more courage than good fortune.

Artem iūris hābēbītis māgis magnam quam difficīlem (Cic. de Or. i. 42. 190), you will then have a treatise on law rather bulky than difficult.

- 1055.3 For the sake of brevity an ablative is sometimes used where the correct expression of the idea would require many words, especially with *spō*, *ōpiniōnē*, *iustō*, *aequō*.

Caesār ōpiniōnē cēlērīus uēniet (Cic. ad Fam. xiv. 23), Caesar will come more quickly than was expected.

Amnis sōlītō cītātīōr (Liv. xxiii. 19), the river running with greater rapidity than usual.

- 1056 'Too great in proportion to something' is expressed by a comparative and *quam prō* — : as,

Pulūērem māiōrem quam prō nūmēro excītābant (Liv. x. 41), they raised a cloud of dust greater than might have been expected from their number.

Proelium ātrōcius quam prō nūmērō pugnantium (Liv. xxi. 29), a battle more furious than was to have been expected from the number of combatants.

- 1056.1 'Too great for something' is expressed by a comparative and *quam quī* — or *quam ūt* — : as,

Māius gaudium ērat quam quōd hōmīnes cāpērent (Liv. xxxiii. 32), the joy was too great for human beings to contain.

Campāni māiōrā dēliquērant quam quībūs ignoscī posset (Liv. xxvi. 12), the people of Capua had been guilty of misconduct too grave to be pardoned.

- 1056.2 'Too great' generally, without formal reference to a purpose

* Observe that all these constructions would remain correct in Latin, even if the comparatives were struck out.

or standard, may be expressed by *nīmīs* and the positive, or by a comparative with the ablative *aequō* or *iustō*, or thirdly by a simple comparative : *as*,

Vōluptas quum māiōr atquē longiōr est, omne ānīmī lūmēn
extinguit (Cic. de Sen. 12.41), when pleasure is too intense
and continued too long, it puts out the whole light of the soul.
Libēriūs sī Dixērō quīd (Hor. Sat. I. 4.103), too freely if I
ought express.

- 1056.3 The simple comparative sometimes denotes only an excess beyond the average, and may then be translated by 'somewhat' or 'rather,' or by one of our diminutival adjectives in *ish*. In this sense the Latin comparative with a diminutival suffix in *cūlo* is also used, although it may also be used as a comparative.

Sēnectūs est nātūrā lōquāciōr (Cic. de Sen. 16.55), old age is
naturally rather talkative.

Virgo grandiuscūlā (Ter. And. IV. 5.19), a girl pretty well
grown up; a biggish girl.

Thāis quam ēgo sum māiuscūlast (Ter. E. III. 3.21), Thais is
a little older than I am.

- 1056.4 *Atquē* and *ac* in old writers and in poets are at times used in place of *quam* after comparatives : *as*,

Nōn Apollinīs magis uerum atque hōc responsumst (Ter. And.
IV. 2.14), not Apollo gives a truer answer from his oracle
than this.

Haud mīnūs ac iussī faciunt (Virg. A. III. 561), not less than
ordered do they.

- 1056.5 The degree of excess is expressed by the ablative of substantives (see § 1017), and by the ablatives *eō* or *hōc* and *quō*, *tantō* and *quantō*, *multō* and *paulō*, *āliquantō* and *nihīlō*; also by the numerical ablatives *altērō-tantō* or *dūplō*, *as much again*; *sesqui*,* *half as much again*, &c. (see § 1018). But the accusativ forms

* This word is probably an ablative, whose full form may have been *semi-sēqui*, the latter part being the ablative of the obsolete positive *sēqui*, whence the comparative *sēquior*- (but observe the different quantity), in the sense of 'following, second, inferior.' Thus *semis-sequis* contracted into *sesquis* would be like the German *anderthalb* or $1\frac{1}{2}$, just as *sestertius* contracted into *sestertius* is equal to the German *drittehalb* or $2\frac{1}{2}$. See § 272. It may be added that the assumed meaning of *sequi*- would account both for its being superseded by the comparative and also for its having no superlative.

in *um* are not uncommon : as, *multum imprōbiōr* (*Plaut. Most. III. 2. 139*), *āliquantum ampliōr* (*Liv. I. 7*), *quantum māgis* (*Liv. III. 15*).

SUPERLATIVES.

1057 The use of the superlative is chiefly in such constructions as the following :

- a. *Consiliā sua optūmō quoiq̄e prōbant** (*Cic. p. Sest. 45. 96*), *they satisfy all the best men of the excellence of their measures.*

Rēnuntiārunť lūdōs Iōui primō† quōq̄e diē faciundōs (*Liv. XLII. 20*), *they reported that games should be celebrated in honour of Jupiter on the earliest possible day.*

Multi mortāles conuēnērē, maxīmē proximī quīq̄ē‡, Caenīnenses, Crustūmīni, Antemnātēs (*Liv. I. 9*), *a large number of people came to the meeting, chiefly the inhabitants of the several nearest states, Caenina and Crustumerium and Antenna.*

- b. *Optūmus quisq̄e maxīmē postēritātī seruit* (*Cic. Tusc. I. 15. 35*), *the best men always do the most to serve posterity.*

- c. *Vt quisque optūmē dicīt, itā maxīmē dicendī difficultātem pertimescīt* (*Cic. de Or. I. 26. 120*), *the nearer a man approaches perfection in speaking, the more is he alarmed at the difficulty of speaking.*

Itā, quam quisq̄e pessūmē fecit, tam maxīmē tūtust (*Sal. Jug. 31*), *thus, the worse a man acts, the safer is he.*

- d. *Tam sum mītis quam qui lēnissūmūs* (*Cic. p. Sul. 31. 87*), *I am as mild as the gentlest man on earth.*

Tam sum āmicus reipublicae quam qui maxīmē (*Cic. ad Fam. v. 2. 6*), *I am as attached to the country as any one living.*

Huic commendātiōnī tantum tribuērē quantum quōi tribuistī plūrimum (*Cic. ad Fam. XIII. 22*), *to attach as much weight to this recommendation as you ever did to any one.*

* Literally 'make them to appear good.'

† This phrase should be contrasted with *altero quōque die, tertio quōque die*, &c. which imply the passing over one, two, &c. days every time. *Primo quōque die* therefore signifies 'the first day of all;' if that be impossible, then the next, and so on, allowing not a day to pass without an attempt.

‡ Plural, because each single state furnished a number.

Tē sic tuēbōr ut quem diligentissimū (Cic. ad Fam. XIII. 62), *I shall watch your interests with as much care as I ever did those of any friend.*

Dōmus cēlēbrātūr ita ut cum maximū (Cic. ad Q. F. II. 6. 6), *my house is thronged as much as ever it was.*

Māter nunc cum* maximū filium interfectum cūpīt (Cic. p. Clu. 5. 12), *she desires the death of her son now as much as ever.*

e. Quam pōtui maximis itinēribus ad Amānum exercitum duxī (Cic. ad Fam. xv. 4. 7), *I led the army to the Amanus by the greatest possible marches.*

Stātue āliquem confectum tantis dōlōribus quanti in hōmīnem maximū cādērē possunt (Cic. de Fin. I. 12. 41), *picture to yourself any one exhausted by the greatest sufferings man's nature is capable of.*

Quantam maximam pōtest uastitātem consūli ostendit (Liv. XXII. 3), *he exhibits before the consul's eyes the greatest possible devastation.*

Vt pōtui accurātissimū tē tūtātus sum (Cic. ad Fam. v. 17. 2), *I have protected your interests with the greatest care in my power.*

f. Quam maximas, quam primum, quam saepissimū grātiās āget (Cic. ad Fam. XIII b. 6), *he will express his gratitude in the strongest possible terms, at the first possible opportunity, as often as possible.*

g. Quem ūnum nostrae ciuitātis praestantissimum audeō dicērē (Cic. de Am. I. 1), *whom I venture to pronounce of all men in our country the most excellent.*

h. Ex Britānnis omnibus longē sunt hūmānissimī (Caes. B. G. v. 14), *of all the Britons they are by far the most civilised.*
Multō maximā pars (Cic. p. leg. Man. 18. 54), *by far the greatest part.*

In fidibūs aures uel minūm sentiunt (Cic. de Off. I. 41. 146), *in the strings of musical instruments the ear perceives the very slightest differences of note.*

i. The superlatives which denote place or time, together with mēdio, which in power is a superlative, are used in agreement

* One might have expected *nunc ut cum maxime*.

with a substantive to specify the *part* of it to which the superlative applies : as,

Summus mons (*Caes. B. G. I. 22*), *the top of the mountain.*

In extrēmō librō tertiō (*Cic. de Off. III. 2. 9*), *at the end of the third book.*

Primā lūcē (*Caes. B. G. I. 22*), *at daybreak.*

k. A superlative which in English would stand in the antecedent clause, in Latin is attached to the relative clause : as,

P. Scipiōni ex multis diēbus quōs in vitā laetissimos vidit, illē dies clārissimus fuit (*Cic. de Am. 3. 12*), *of the many joyous days which Publius Scipio saw in the course of his life, that day was the brightest.*

APPOSITION AND ATTRACTION.

- 1058 When one substantive is attached by way of explanation to another, it must agree with it always in case, and generally in number, and when practicable in gender : as,

P. Varius, uir fortissimū atque optimū ciuīs (*Cic. p. Mil. 27. 74*), *Publius Varius, a most gallant gentleman and excellent citizen.*

Duae urbes potentissimae, Karthāgo atque Numantiā (*Cic. p. leg. Man. 20. 60*), *two most powerful cities, Carthage and Numantia.*

Dēliciae meae Dicaearchūs (*Cic. Tusc. I. 31. 77*), *my darling Dicaearchus.*

Pōpulus Rōmānus uictor dōminusque omnium gentium (*Cic. Phil. vi. 5. 12*), *the Roman people, the conqueror and lord of all nations.*

Omitto illās omnium doctrinārum inuentricis Athēnās (*Cic. de Or. I. 4. 13*), *I omit that great inventress of every science, Athens.*

Antē mē consulem (*Cic. Brut. 15. 60*), *before I was consul.*

- 1059 When the logical connection is lost sight of, and the construction is affected by the proximity of some connected word or idea, it is called attraction.*

* Observe that the German is logically correct in giving no termination to the adjective in the predicate. Still more logical would it have been to have given the adjective one fixed form under all circumstances. Cases and number and gender strictly belong to the substantive alone.

1060 It is thus that the adjective or substantive in the predicate is made to agree with the substantive in the subject : as,

N. Volo et esse et haberi gratūs (Cic. de Fin. II. 22. 72), *I wish both to be and to be thought grateful.*

Acc. Crēditur Pythāgōrae audītorem fuissē Nūmam (Liv. XI. 29), *it is believed that Numa was a pupil of Pythagoras.*

G. Captiuōrum nūmērus fuit septem milium ac dūcentōrum (Liv. X. 36), *the number of prisoners was 7200.*

Messī clārum gēnūs Osci* (Hor. Sat. I. 5. 54), *Messio's glorious race was Oscan.*

D. Vobis necessest fortibus ulris essē (Liv. XXI. 44), *you have no choice but to be brave.*

Fons aquae dulcis quoi nōmēn Arēthūsae† (Cic. II. Verr. IV. 53. 118), *a spring of fresh water the name of which is Arethusa.*

Vti militibūs exaequātus cum impērātōrē lābos uolentibūs esset (Sal. Jug. c. 4), *in order that the general's taking an equal share in the labour might be gratifying to the soldiers.‡*

Abl. Filiō suō māgistro equitum creatō (Liv. IV. 46), *his son having been appointed master of the horse.*

Consulibus certioribus factis (Liv. IV. 46), *the consuls having been apprised.*

V. Rūfē mihi frustrā crēdite amicē (Catul. 77. 1), *Rufus in vain believed to be my friend.*

1061 An attraction of case and gender is seen at times with the relative : as,

Raptim quibus quisquē pōtērat elātis, agmēn implēuerat uiās (Liv. I. 29), *hastily carrying off what each could, a line of people in motion had filled the roads.*

Animāl hoc quem uocāmūs hōmīnem (Cic. de Leg. I. 7. 22), *this animal which we call man.*

But the different examples of attraction are also given in their several places.

* Some editors would make *Osci* here a nom. pl.

† For so we should read, and not *Arethusa est*.

‡ So again c. 84, *Neque plebi militia uolenti putabatur*; Tac. Agr. 18, *Vt quibus bellum uolentibus erat*; Macr. Sat. I. 7, *Si uobis uolentibus erit*. The idiom is possibly borrowed from the Greek : as, τῶ πληθει οὐ βουλευμενῇ ἢ τῶν Ἀθηναίων ἀφιστασθαι, Thuc. II. 3. This from Cortius.

NUMERALS.*

- 1062 Vno- *one* is used in the plural when a plural substantive constitutes a new unit.†

Vni ex transrhēnānis lēgātos misērānt (*Caes. B. G. iv. 16*),
they were the only people of those beyond the Rhine who had sent ambassadors.

Ex ūnis geminas mīhi conficies nūptias (*Ter. And. iv. 1. 50*),
out of one marriage you will make me a brace of marriages.

Vnae atque altērae scālae comminūtae (*Sal. Jug. 60*), *first one and then another ladder was broken to pieces.*

- 1063 Sescento- *six hundred* is often used vaguely for a very large number.

In quō multā mōlestā, discessus noster, bellī pēricūlum, militum imprōbitas, sescentā praetēreā (*Cic. ad Att. vi. 4. 1*),
in which there are many vexatious matters, our leaving the country, the danger of war, the violence of the soldiery, and a thousand things besides.

- 1064 Mili- *a thousand* in the singular is commonly an adjective; in the plural perhaps always a substantive.

Mille ēquites Gallia eōdem uersa in Pūnicum bellum hābuit (*Liv. xxi. 17*), *Gallia lying in the same direction had a thousand horse as a protection against an attack from the Carthaginians.*

Quo in fundō fācīlē mille hōmīnum uersābātūr. (*Cic. p. Mil. 20. 53*), *on which land full a thousand men were engaged.*

Dēcem milīā tālentum Gābīniō sunt prōmissā (*Cic. p. Rab. Post. 8. 21*), *ten thousand talents were promised to Gabinius.*

- 1065 If a smaller numeral be added to the thousands, then the construction of an adjective is preferred: as,

Philippēi nummī duōdēcim milīā quādringenti uiginti duō. (*Liv. xxxix. 5*), *12422 golden Philips.*

* Some remarks upon the construction of numerals have been made in the first part (§§ 253-272).

† Thus, many human beings make up one people; many letters of the alphabet go to a single letter or epistle. Sometimes the singular of a word happens not to be in use, and it may then be difficult to decide what was its meaning. Thus it is a question what was that meaning of *castro-* in the singular which caused its plural to signify 'a camp.'

But the genitive is still found at times : as,

Philippeōrum nummōrum sēdēcim miliā trēcenti uiginti (*Liv. xxxix. 7*), of golden Philips 16320.

1065.1 An ordinal number is sometimes used elliptically, so as to imply an addition to the cardinal number immediately preceding : as,

a. Where a nominative of an ordinal forms part of a predicate :

as,

Tū quōtūs eṣṣē uēlis rescribē (*Hor. Ep. i. 5. 30*), be it yours to say how many you wish to be.

Dic quōtūs et quanti cūplās cēnārē (*Mart. xiv. 217*), say what you wish to be the number to dine together, what the charge per head.*

b. Where the ordinal is attached to one of the fractional divisions of the ās (§§ 270, 272) : as, sēmis tertiūs, contracted to sētertiūs, half of the third unit†, meaning altogether 2½. Thus,

Trientem tertium pondō cōrōnam auream dedit Iōui dōnum (*T. Quintius ap. Fest. v. trientem*), he gave as a gift to Jupiter a gold crown weighing 2½ lbs.

Lignum bēs altērum (*Fest. ibid.*), a log 20½ inches in diameter, or more idiomatically, a 20-inch log.

Quartus quādrans (*Fest. ibid.*), ¾.

c. With tantum as much, expressed, or more commonly understood : as,

Immo etiamsi ālterum Tantūmꝑ perdundumst, pérdam potius quām sinam (*Plaut. Ep. iiii. 4. 81*), nay though I must lose as much again, lose it I will rather than permit this.

Ex eōdem sēmīno āliūbi cum dēcīmōꝑ rēdit, āliūbi cum quintōdēcīmo ūt in Hētrūrīā. In Sýbārītānō dicunt ētiam cum centensīmō rēdirē sōlūtum (*Varr. R. R. i. 14. 1*), from the

* Compare the corresponding Greek phrase : στρατηγος ἢν Εὐνοκλείδης πεμπτος αὐτος, *Thuc. i. 46*; or ἡρεθῇ πρεσβευτῆς δεκατος αὐτος, *Xen. Hist. Gr. ii. 2. 17*.

† See note to § 1056.

‡ More literally '1½ feet broad.' The fuller phrase would be *bessem alterum latum*, or *bess' alterum l.*

§ Literally 'a second as much.'

|| For *cum decimo tanto*, i. e. literally 'with a tenth as much.' The use of *tantum* 'as much' in the measure of crops is seen in *Plaut. Trin. ii. 4. 129*, *Tribus tantis illi minus redit quam obsēueris*.

same seed there is in some lands a tenfold return, in others fifteenfold, as in Hetruria. In the district of Sybaris they say that the usual return is even a hundred for one.

Ager (Leontinūs) efficit cum octauō, bēne ūt āgātur, uērū ūt omnes di adiūuent, cum dēcūmō (Cic. II. Verr. III. 47. 112), *a return of eightfold from the land of Lentini is satisfactory; but it needs the united blessing of all the gods to bring about a return of ten for one.*

Frūmentā māiōrē quīdem parti Itāliae quando cum quartō respondērint uix mēmīnissē possūmūs (Col. III. 3. 4), *we can scarcely remember a time when corn, so far at least as the greater part of Italy is concerned, gave a return of four for one.*

1066 The distributive numerals are often used in pairs: as, Singūlos singulī pōpūlī lictōres dēdērunt (Liv. I. 8), *each of the (twelve) states provided one lictor.*

Quīnā dēnā iūgēra āgrī dāta in singūlos pēdītes sunt (Liv. XXXV. 40), *fifteen jugers of land were given to every foot-soldier.*

1067 The particular distributive bīno-, like gēmīno-*, is often used of but two things when they match one another: as,

Bīnōs hābēbat scyphōs (Cic. II. Verr. IV. 14. 32), *he had a pair of cups.*

1068 The distributives bīno-, trīno-† &c. are used, like the plural of ūno-, with plural substantives that have a singular sense: as,

Quīnis castrīs oppīdum circumdēdit (Caes. B. C. III. 9), *he surrounded the town with five camps.*

Littēras reddidit trīnās (Cic. ad Att. XI. 17. 1), *she delivered three letters.*

Trīnis cātēnis uinctus trahēbātūr (Caes. B. G. I. 53), *he was being dragged along bound with three sets of chains.‡*

* *Duplici-* in its original sense is used where the two things lie flat against each other, as *duplices palmae*, the joined hands in the act of prayer, and *duplices tabellae* 'folded tablets.'

† Not *terno-* nor *singulo-*.

‡ Even in speaking of one person the phrases are *inicere catenas alicui*, *conicere in catenas*, *esse cum catenis*, as indeed the English phrase is also plural. Hence in *Hor. Od. III. 4. 80* we should probably read *Trecenae Pirithoum cohibent catenae*.

- 1069 The poets occasionally use a distributive in place of the simple number, and that both in the plural and singular : as,

Dispar septēnis fistulā cannis (*Ov. Met. II. 682*), *an unequal pipe of seven reeds.*

Gurgitē septēnō rāpidus mārē submōuēt amnis (*Lucan, VIII. 445*), *with sevenfold flood the rapid river bids the sea withdraw.*

- 1070 The word *sestertio*-, which is strictly only a numeral, $2\frac{1}{2}$, is commonly used in reference to money, and in that sense signified originally $2\frac{1}{2}$ asses or lbs. of bronze ; but as the weight of Roman money decreased to a great extent, and silver coin came into use, *sestertio*- (or *scstertio*- *nummo*-, or *nummo*-alone) was eventually* the name of a small silver coin worth about $2\frac{1}{2}d.$ † of our money, and was the ordinary unit of money. It is also used as an insignificant sum of money.

Prētium constitūtumst in mōdios singulōs HS‡ III (*Cic. II. Verr. III. 70. 163*), *the price fixed was three sesterces the bushel.*

Sestertium sescentā quādrāgintā miliā dēferri ad sē dōmum iussit (*Cic. p. Clu. 25. 69*), *he ordered 640,000 sesterces to be carried down to his house.*

Equis est qui bōnā Postūmī nummō sestertiō sibi addicī uēlit ? (*Cic. p. Rab. Post. 17. 45*) *is there any one who would be willing to have the whole property of Postumus knocked down to him for a single groat ?*

- 1071 A million sesterces fall short of 10,000*l.* Hence the numbers required, when the sesterce is the unit, soon became inconveniently large, and the only mode the Romans had of expressing numbers above 100,000 was by means of the numeral adverbs : thus,

Accēpī uiciens dūcentā trīgintā quinquē miliā, quādringentos septendēcim nummōs (*Cic. II. Verr. I. 14. 36*), *I received 2,235,417 sesterces.*

Sestertium dēcien centēnā miliā (*Cic. II. Verr. I. 10. 28*), *one million sesterces.*

* Towards the close of the republic.

† This would make the denarius about 9*d.*, which is slightly above the usual estimate. But our antiquarians commit the strange error of taking the *average* of existing denarii instead of the very largest for the standard, as though coins could have *gained* weight by time.

‡ To be read perhaps *sestertii terni* ; but the Mss. have nearly all the mere symbols. See § 272.

- 1072 By way of brevity *centēnā miliā* was dropped with the adverbs, causing no ambiguity, because the adverbs could only be used with *sestertium* in this sense: thus,

Sestertium quādringentiens abstūlit (*Cic. II. Verr. I. 10. 27*), *he carried off forty million sesterces.*

Et eum tu accusās āuāritiae, quem dicis sestertium uiciens uōluissē perdērē? (*Cic. p. Flac. 33. 83*) *and do you accuse of avarice one who you say wished to throw away two million sesterces?*

- 1073 Although *sestertium* as used with *miliā* was in fact a genitive, it was found convenient to treat it as a neuter-substantive; so that *sestertiū** was used as a nom. or acc. pl., and signified so many thousand sesterces.

Cāpit ille ex suis praediis sescēnā sestertia, ēgo centēna ex meis (*Cic. Parad. VI. 3. 49*), *yonder man draws, let us suppose, 600,000 sesterces per annum from his estates, I 100,000 from mine.*

- 1074 Similarly with the adverbs it was found convenient to give to *sestertium* a genitive and ablative singular.

Dēcem pondo auri et argenti ad summam sestertiū dēcien in aerārium rettūlit (*Liv. XLV. 4*), *he paid into the treasury ten pound weight of gold, and of silver to the amount of a million sesterces.*

Nēque in sestertiō uiciens pārū sē splendidē gessit, nēque in sestertiō centiens affluentius uixit quam instituērat (*Nepos in Attico 14*), *as his establishment was sufficiently handsome when his income was two million sesterces, so he lived with no greater luxury than at first when his income was ten millions.*

1075. The construction of *pondō†* *by weight* or *pound*, and *libra-m pound*, in denoting weight, is very anomalous, the first having

* The word *sestertium* (nom.) is sometimes said to have been a coin. There in fact was no such coin and no such word. There is perhaps something parallel to the anomaly mentioned in the text in the practice of declining the genitive *cuius* of the relative as though it had been an adjective.

† *Pondo* would appear to have been originally an ablative 'by weight;' *libram, libras*, seem inexplicable. But in *Liv. IV. 20* all the best Mss. have *libra*, which would admit a simple explanation 'by the scales,' and so, like *pondo*, come in a secondary sense to signify 'a lb.'

always the same form, the second being always an acc. singular or plural.

Pătērae aureae fuērunt dūcentae septuāgintā sex libras ferme omnes pondo, argenti dēcem ēt octō milia et trēcentā pondō (Liv. xxvi. 47), there were 276 golden bowls all about a pound in weight, and of silver bullion 18,300 lbs.

PERSONAL PRONOUNS.

- 1076 The nominatives of the personal pronouns are not commonly used, because the terminations of the verb already express the notion ; but if there be any emphasis, then they are required.

Quis tu hōmo ēs ? (Ter. And. iv. 1. 11) who are you ?

Ego istum iūuēnem dōmī tēnendum censeō (Liv. xxi. 3), I for my part think that this stripling of yours should be kept at home.

Nātūrā tu illī pătēr es, constitiis ēgo (Ter. Ad. i. 2. 46), by nature you are his father, as guardian I.

- 1077 Similarly *he, she, it, they*, if emphatic, must be expressed by the proper pronoun, *i-, ho-, isto-, or illo-* (see below).

- 1078 These nominatives appear however at times to be required when there does not seem to be any emphasis upon them. Thus, in repeating a person's words in surprise, it is usual to insert the omitted nominative :

M. Quid fēcit ? D. Quid illē fēcērit ? (Ter. Ad. i. 2. 4) M. What has he done ? D. What has he done, ask you ?

Where the words *what* and *done* seem to require the special emphasis.

- 1079 So in confirming an assertion or answering a question, the nominative of the pronoun is required.

Ego uēro iūtar prōrōgātiōnē diēi (Cic. ad Att. xiii. 43), yes, my friend, you are right, I shall avail myself of the postponement.

Where the word *shall* is emphatic, not the pronoun.

- 1080 So again where *quidem it is true* introduces a word preparatory to a *sed but* : *as,*

Deindē tuī mūnīcipes, sunt illī quidē splendīdissūmī hōmīnes, set tāmen pauci (Cic. p. Planc. 8. 21), then as to your fellow-townsmen, they are, I grant, men of the highest station, but still only few in number.

Oratōriās exercitātiōnes, non tū quidem reliquisti, sed philōsophiam illis antēpōsuisti (Cic. de Fato, 2. 3), *your exercises in oratory you have not abandoned, it is true, but you have given philosophy the preference over them.*

Nos scitō dē uētēre illā nostrā sententiā prōpē iam essē dēpulsos, non nos quidem ut nostrae dignitātis sīmūs obliti, sēd ut hābeāmus ratiōnem aliquando etiam sālūtis (Cic. ad Fam. I. 7. 7), *we, you must understand, have been almost weaned at last from those old opinions of ours, not indeed so far as to forget our dignity, but so as sometimes to take account of our safety also.*

- 1081 The singular tū and plural uōs* being commonly translated by the same word *you*, it is often useful to insert some plural vocative or other phrase with the latter, so as to prevent ambiguity.

Si quid est quod mea opēra opus sit uōbis, ut tū plus uides, Mānēbo (Ter. And. iv. 3. 23), *if there be any thing in which you (and your young master) have occasion for my assistance, as you (Davus) understand matters better than I do, I will stay.*

- 1082 The use of a first person plural for the singular—nōs for ego, nostr̄ for meūs—is occasionally met with in Latin, but more from a feeling of modesty than pride. See dicāmūs (Cic. p. leg. Man. 16. 47), and cohortāti sūmūs—pōtuimūs—arbītrāremūr—ostendīmūs (Cic. de Div. II. 1. 1).

Sē, suo-, &c.

- 1083 The reflective pronouns of the third person, both substantive and adjective, are variously translated according to the word they refer to. This word is commonly the nominative of the sentence: as,

Eā praedia aliis cōluit, non sibi (Cic. p. Rosc. Am. 17. 49), *these farms he cultivated for others, not for himself.*

Tum illā rēiēcit se in eum (Ter. And. I. 1. 108), *then the other threw herself back into his arms.*

Iustitiā propter se est cōlendā (Cic. de Off. II. 12. 42), *justice is to be cultivated for itself.*

Non sui conseruandī caussā prōfūgerunt (Cic. in Cat. I. 3. 7), *it was not to save themselves that they ran off.*

* The same ambiguity exists between the possessive adjectives tuo- and uostero-, and may be removed in the same way.

Suā quae narrat facinora? (*Ter. Haut. II. 1. 8*) *what doings of his own does he recount?*

Vtne haec ignoraret suōm patrem? (*Ter. Ph. v. 6. 34*) *the idea of this woman not knowing her own father!*

Aliēnā mēlius diiudicant, quam suā (*Ter. Haut. III. 1. 95*), *they judge better of other people's affairs than their own.*

- 1084 Sē &c. and suo-, in a secondary sentence, may of course refer to the nominative or subject of that secondary sentence. They sometimes however refer to the agent of the main sentence, particularly if the secondary sentence express something in the mind of that agent: as,

Vir bonus nihil quoquam quōd in sē transfērat dētrahet (*Cic. de Off. III. 19. 75*), *a good man will not force any thing from any one to transfer it to himself.*

Sentit ānimus sē uī suā, nōn āliēnā mōuērī (*Cic. Tusc. I. 23. 55*), *the mind feels that it is acted upon by a force of its own, not one from without.**

- 1085 Sē &c. and suo- sometimes refer to a noun not in the nominative, if that noun be substantially the subject: as,

A Caesāre inuitor†, sibi ut sim lēgātūs (*Cic. ad Att. II. 18. 3*), *I am invited by Caesar to be legate to him.*

Faustulō spes fuērat‡, rēgiam stirpem āpud se ēdūcārī (*Liv. I. 5*), *Faustulus had entertained the hope that the children at nurse in his cottage were of royal stock.*

- 1086 Sē &c. and suo- sometimes refer to nouns not in the nominative, if placed near them: as,

Furnium per sē uidī lūbentissimē (*Cic. ad Fam. x. 3. 1*), *Furnius, so far as he himself is concerned, I saw with the greatest pleasure.*

Rātiō ēt ōrātiō conciliat inter se hōmīnēs (*Cic. de Off. I. 16. 50*), *reason and speech unite men to one another.*

* In *Caes. B. G. I. 36*, *ad haec Ariouistus respondit* &c., which chapter is all one sentence, there is much freedom in the use of these pronouns. Thus, in the last clause, *quod sibi Caesar denuntiaret se Aeduorum iniurias non neglecturum, neminem secum sine sua pernicie contendisse*,—*sibi* and *secum* refer to Ariouistus, *se* to Caesar, *sua* to *neminem*.

† Equivalent to *Caesar me inuitat*.

‡ Equivalent to *Faustulus spem habuerat*.

Suas res Sýracūsānis restituit (*Liv. xxix. 1*), *he restored to the Syracusans what belonged to them.*

Plācet Stoícis suō quamquē rem nōmīne adpellārē (*Cic. ad Fam. ix. 22. 1*), *it is a law with the Stoics to call every thing by its own name.*

Māgōnem cum classē sua in Hispāniam mittunt (*Liv. xxiii. 32*), *they send Mago with his fleet to Spain.*

Rēdīmendi sē captivis cōpiam faciērē (*Liv. xxii. 58*), *to give the prisoners an opportunity of ransoming themselves.*

- 1087 Intēr sē is used with active verbs for *se intēr sē*: as,
Inter se adspiciēbant (*Cic. in Cat. iii. 5. 13*), *they kept looking at one another.*

- 1088 The possessive pronouns often denote what is favourable to the party, especially in connexion with nouns signifying time or place : as,

Rōgo ut nēque occāsiōni tuæ dēsīs, nēquē suam occāsiōnem hosti dēs (*Liv. xxii. 39*), *I ask you neither to be wanting to an opportunity favourable to yourself, nor to give to the enemy one favourable to him.*

- 1089 The possessive pronouns are often omitted in Latin where they are expressed in English : as,

Non dúbiumst quin uxórem nolit filius (*Ter. And. i. 2. 1*), *there is no doubt that my son is unwilling to marry.*

Et eri semper lénitas, uerébar quorsum euáderet (*Ter. And. i. 2. 4*), *and my master's* constant gentleness, I was afraid what it would end in.*

Ipso.

- 1090 Ipso- is used with the personal pronouns and other nouns to denote emphasis :

Calpurnius custōdiā militāri cinctūs extinguitur; Priscus se ipse† interfēcit (*Tac. Hist. iv. 11*), *Calpurnius is surrounded by a guard of soldiers and put to death; Priscus slew himself.*

Frātre suum, dein se ipsum† interfēcit (*Tac. Hist. iii. 51*), *he killed his brother, and then himself.*

* So in English we say 'master, father,' &c. for 'my master, my father.'

† Observe the difference between these two phrases.

Triennio ipso minor quam Antoniūs (Cic. Brut. 43. 161), *exactly three years younger than Antonius.*

Ipsae defluēbant cōrōnae (Cic. Tusc. v. 21. 62), *the wreaths kept slipping down of themselves.*

Is, et ipse Alpīnūs amnis, difficillīmus transītu est (Liv. XXI. 31), *this, itself too an Alpine river, is most difficult to cross.**

DEMONSTRATIVE PRONOUNS.

- 1091 Ho-, isto-, illo-, are called demonstratives, because the speaker in using them points to the things he speaks of.

Ho- is the demonstrative of the first person, and points to what is *near me*.

Isto- is the demonstrative of the second person, and points to what is *near you*.

Illo- is the demonstrative of the third person, and points to what is *distant* from both of us.

- 1092 Ho- *this* has the following uses: First, it points to something near the speaker: as,

Set quid hoc? Puēr hercle'st. Mūlier, tu apōsuisti hunc?
(Ter. And. iv. 4. 2) *but what is this (at my feet)? Faith, it's a baby. Woman, was it you put this baby down here?*

Hic uersus Plauti nōn est, hic est (Serv. ap. Cic. ad Fam. ix. 16. 4), *this verse is not Plautus's, this is.*

- 1093 Hence hic hōmo may mean ego, the speaker: as,

Vah, sōlus hic homost, quī sciat diuīnitus (Plaut. Curc. ii. 1. 33),
lah, your humble servant has not his match as a prophet.

- 1094 Secondly, ho- refers to present time: as,

Ab illis hōmīnībūs ad hanc hōmīnum lūbīdīnem ac licentiam
me abdūcis? (Cic. ii. Verr. iii. 90. 210) *do you propose to draw me away from the men of those days to the self-indulgence and intemperance of the present race?*

Quid hoc pōpūlo obtīnērī pōtest? (Cic. de Leg. iii. 16. 37),
what measure can be carried with such citizens as we have now-a-days?

* Whenever ipso- is used, the student should ask himself to what it is opposed.

- 1095 Ho- may also be used logically : First, at the beginning of a sentence referring to something immediately preceding : as,
 Est genus hominum, qui esse primos se omnium rerum uolunt, Nec sunt—Hos consëctor (*Ter. E. II. 2. 17*), *there is, you must know, a class of people who will have it that they are first in every thing, but are not so—These are the game I hunt down.*
- 1096 Secondly, as a so-called antecedent to a relative, when placed after that relative : thus,
 Quam quisque norit artem, in hac se exerceat (*ap. Cic. Tusc. i. 18. 41*), *whatever art each knows, in that let him exercise himself.*
- 1097 Thirdly, when referring to what is coming : as,
 Quorum operum hæc erat ratio (*Caes. B. C. i. 25*), *of these works the following was the plan.*
 Hoc animo scito omnis sanos ut mortem seruilitati antepōnant (*Cic. ad Fam. x. 27*), *you must know that all men in their senses have determined upon this, to prefer death to slavery.*
- 1098 Isto- that (connected with you) has the following uses : First, it points to something near the person spoken to : as,
 Istam quam habes unde habes uestem ? (*Ter. E. iv. 4. 28*), *that dress which you have got on, where did you get it from ?*
 Tū tibi istas posthac comprimito manus (*Ter. Haut. III. 3. 29*), *you, sir, must keep those hands for the future to yourself.*
- 1099 Secondly, isto- refers to the second person, though there is no pointing : as,
 S. Hęcine agis annon ? D. Ego uero istuc (*Ter. And. i. 2. 15*),
 S. *Do you attend to what I am saying or not ?* D. *Yes, sir, I do attend to what you say.*
- 1100 Isto- signifies in itself neither praise nor blame, neither love nor hatred. The context may imply one or the other :
 Bono animo fac sis Sostratā ; et istam quod potes fac consolerē (*Ter. Ad. III. 5. 1*), *keep up your spirits, Sostrata ; and do your best to comfort your poor daughter there.*
 Istuc est sapiens (*Ter. Ad. III. 3. 32*), *there you show true wisdom, sir.*
 Video de istis qui se popularis haberi uolunt, abesse non neminem (*Cic. in Cat. iv. 5. 10*), *I perceive that of your would-be-thought friends of the people, a certain gentleman is absent.*

- 1101 Illo- *yonder, distant, former, other*, points to something comparatively distant : as,
 Tolle hanc pātinam. Aufēr illam offam porcīnam (*Plaut. Mil. Gl. III. 1. 164*), *take away this dish. Remove yonder rissole de porc.*
 Set quis illic est procūl quem uideo? (*Ter. Ad. III. 3. 84*) *but who is yonder man there, whom I see in the distance?*
- 1102 Referring to something distant, though not visible : as,
 Ille suam semper ēgit uitam in ōtio, in conuiuiis (*Ter. Ad. v. 4. 9*), *my brother there has always passed his time in idleness, in society.*
- 1103 Illo-, like *ho-*, may be used logically ; that is, refer to the words of a sentence. When they are used together, *ho-* refers to the nearer word, *illo-* to the farther : as,
 Mēlius dē quībusdam ācerbi inīmīci mērentur quam hī āmīci quī dulces uidentūr. Illi uērum, saepē dicunt ; hī, nunquam (*Cic. de Am. 24. 90*), *bitter enemies deserve better of some persons than those friends who seem to be all sweetness. The former often speak the truth, the latter never.*
- 1104 Sometimes not the nearer word but the nearer* thing is marked by *ho-*, the more distant thing by *illo-* : as,
 Mēliōr est certā pax quam spērātā uictōriā. Haec in tua, illa in Deōrum mānu est (*Liv. xxx. 30*), *certain peace is better than hoped-for victory. The one (peace) is in your own hands, the other (victory) in those of the gods.*
- 1105 A change of person is often marked by *illo-*, in which case the word *other* is often the best translation : as,
 Vercingetōrix obuīam Caesārī prōficiscitūr. Ille oppīdum Nō-uidūnum obpugnāre instituerat (*Caes. B. G. vii. 12*), *Vercingetorix sets out to meet Caesar. The other (viz. Caesar) had begun to besiege Noviodunum.*
 Aeolus luctantis uentōs impēriō prēmīt. Illi circum claustrā frēmunt (*Virg. A. i. 56*), *Aeolus the struggling winds with sovereign sway restrains. They thus restrained around the barriers roar.*

* In this way are to be explained all those passages where *illo-* is said to be referred to the nearer word, and *ho-* to the farther word : as, for example, in *Liv. xxv. 29*, where *ille* and *illius* refer to Hiero as long dead, *hic* and *huius* to Hieronymus as only recently dead.

- 1106 Illo- also introduces something about to be mentioned, in opposition to what has been just mentioned : as,

Hōrum ēgō sermōnē non mōuēbār. Illud, uērē dicam, mē mōuet, ābessē trīs cohortīs (Cic. ad Fam. III. 6. 5), *by what these men said to one another I was not annoyed. One thing however (I will be candid with you) does annoy me, and that is, that three battalions are absent.*

Illud tibi prōmittō, quicquid erit ā tē factum, id sēnātum comprobātūrum (Cic. ad Fam. x. 16. 2), *one thing I promise you, whatever you do, that the senate will fully approve.*

- 1107 Illo-expresses distance in time, past or future : first past time : as,

Quid ille, tibi est Milēsīus ? (Ter. Ad. IV. 5. 68) *well, and that gentleman from Miletus you were speaking of, where is he ?*

Hei mihi quālis erat ? quantum mutātūs āb illo Hectōrē qui rēdit exūuiās indūtūs Achilli (Virg. A. II. 274), *alas, what was he like ? How changed from that Hector of other days returning clad in Achilles' spoils !*

Ille ēgō libēr, illē fērox, tācui (Ov. Met. I. 757), *I once so free, so proud, was silent.*

- 1108 Hence illo- is applied to well-known personages of past times : as,

C. Sēquār, ut institui, diuinum illum uirum.

A. Plātōnem uidelicet dicis. C. Istum ipsum, Atticē (Cic. de Leg. III. 1. 1),

C. *I will follow, as I have begun, that heaven-inspired man.*

A. *You mean Plato, no doubt. C. The very same, Atticus.*

- 1109 Also to proverbs : as,

Verum illud uerbumst, uolgo quod dici solet,

Omnis sibi 'sse melius malle quam alteri (Ter. And. II. 5. 15),

Too true 's the old saying in every body's mouth,

All men wish better to themselves than to their neighbour.

- 1110 Ho- and illo- are used together to mark the connection of something present with something past : as,

Atāt hoc illud est ;

Hinc illae lacrumae, haec illast misericordia (Ter. And. I. 1. 98),

Ah, ah ! then, this explains that matter ;

Hence all that weeping, hence that sympathy.

- 1111 Illo- is also applied to future time : as,
 Hic dōmūs Aenēae cunctīs dōmīnābītūr ōris,
 Et nātī nātōrum, et quī nascentūr āb illis (*Virg. A. III. 97*),
Here shall Aeneas' house o'er every border rule,
His children's children and their children too.

1112 LOGICAL PRONOUNS.

a. i-, eo-, &c.

I-, eo-, &c., *this, that, the, he, she, it, a, one, such*, is never a demonstrative, and consequently it never takes the enclitic *ce*;* it always refers to some word or words in the context.

- 1113 Commonly i- refers to a word preceding : as,
 Eunti mihi Antium, uēnit obuīam tuos puēr. Is mihi littērās
 abs tē reddīdit (*Cic. ad Att. II. 1. 1*), *as I was going to An-*
tium, there came across me your servant. This servant (or
he) gave me a letter from you.
 Vnam rem explicābo eamquē maxīmā (*Cic. de Fin. I. 8. 28*),
one thing I will explain, and that the most important.
- 1114 I- also refers to what follows : as,
 Id tibi affirmō te In istis mōlestiis non diūtius fūtūrum (*Cic.*
ad Fam. IV. 13. 4), *this I assure you of, that you will not be*
long in your present painful situation there.
- 1115 I- is often used as an antecedent to a relative, and then may
 often be translated by the words *a, one, a man, &c.*, especially if
 a reason be implied :

Sī In eos quos spērāmus nōbis prōfūtūros, non dūbītāmus con-
 ferre officiā, quālēs In eōs easē dēbēmus quī iam prōfuerunt ?
 (*Cic. de Off. I. 15. 48*) *if we do not hesitate to bestow our good*
offices on those by whom we hope to be benefitted, how ought we
to behave towards those by whom we have already been bene-
fitted ?

Hostis āpud māiōres nostrōs is dicēbātur quem nunc pērēgrīnum
 dicimūs (*Cic. de Off. I. 12. 37*), *he whom we now call pere-*
grinus (foreigner) was called among our ancestors hostis.

* The passage in Plautus (*Merc. Prol. 91*) is corrupt. See Bothe's edition.

Mīnūmē conuēnit ex eo āgrō quī Caesāris iussū diuidātūr, cum mōuērī quī Caesāris bēnīficiō sēnātor sit (*Cic. ad Fam. xiii. 5. 2*), it is altogether inconsistent that a man who is a senator by Caesar's favour should be ejected from land which is in course of distribution under Caesar's order.

Nam quō redibo ore ād eam quam contēmpserim ? (*Ter. Ph. v. 7. 24*) for with what face shall I go back to a woman whom I have thoroughly insulted ?

- 1117 The relative clause often precedes, in which case this second pronoun is emphatic :

Hoc quī admīrātūr, is se quid sit uir bōnus nescīrē fāteātūr (*Cic. de Off. iii. 19. 75*), if any one wonder at this, let that man confess that he knows not what a good man is.

Nōn est consentāneum, quī mētū non frangātūr, eum frangī cūpīditātē (*Cic. de Off. i. 20. 68*), it is an inconsistency for a man to be proof against fear, and then not to be proof against temptation.

- 1118 I- is used before a relative in such a manner as to denote the belonging to a class, and is to be translated by *such, the sort of person, one of those, the man to —, so — as to* : thus,

Nēquē tu is es quī quid sis nesciās (*Cic. ad Fam. v. 12. 6*), nor are you the person not to know what you are.

- 1119 In this sense i- is often followed by *ūt* : thus,

In eum res rēdiit iam lōcum, ut sit nēcēssum (*Ter. Haut. ii. 3. 118*), matters are at last come to such a state that it is necessary.

b. *qui-, quo-, &c.*

- 1120 The relative *quo-* or *qua-* and *qui-* agrees like other adjectives with its noun if expressed : as,

Intellexit diem instārē quō diē frūmentum mētiri oportēret (*Caes. B. G. i. 16*), he saw that the day was close at hand, on which day it was required that he should measure out the corn.

Causam dicīt eā lēgē quā lēgē sēnātōres sōli tēnentūr (*Cic. p. Clu. 57. 156*), he is making his defence under a law by which law senators alone are bound.

- 1121 In the sentences just given the noun is expressed twice over. This repetition is unnecessary; and commonly the noun which should accompany the relative is omitted, so that the relative agrees with the antecedent noun in number and gender, but has its case determined by its own clause: as,

Ab reliquis principibus qui hanc temptandam fortunam non existimabant (*Caes. B. G. vii. 4*), *by the other chiefs who thought that this risk ought not to be run.*

Intrōmissis equitibus, quos arcessendos cūrauērat (*Caes. B. G. v. 56*), *horsemen having been let into the place, whom he had sent for.*

Adeunt per Aeduos quorum antiquitas erat in fide ciuitas (*Caes. B. G. vi. 4*), *they make their approach by means of the Aedui under whose protection the state had been from of old.*

Quid uos hanc miseram sectaminī praedam, quibus licet iam esse fortunatissimis? (*Caes. B. G. vi. 35*) *why do you pursue this wretched booty, you who have it in your power now to be the most fortunate of men?*

Aduersarios suos a quibus paulo ante erat eiectus (*Caes. B. G. vii. 4*), *his opponents by whom he had been a little before expelled.*

- 1122 The relative may have a different noun from the sentence to which it is attached: as,

Erat luna plēna, qui dies maritimōs aestus maximōs efficere consuevit (*Caes. B. G. iv. 29*), *it was full moon, which day usually makes the sea-tides the greatest.*

Cūmae, quam Graeci tum urbem tenebant (*Liv. iv. 44*), *Cumae, which city Greeks then occupied.*

- 1123 A very common construction consists of the relative and its so-called antecedent divided by the other words of the relative clause: as,

Habētis quam petistis facultatem* (*Caes. B. G. vi. 8*), *you have now the opportunity you sought.*

* In sentences such as these it is a common habit in modern printing to place the relative clause between commas, whereas the connection is as close as between an ordinary adjective and its noun. Indeed it is useful to translate such sentences in the exact order of the words: thus, 'In the-which-followed winter;' 'The-which-you-sought opportunity.'

Eā quae secūta est hiēmē (Caes. B. G. IV. 1), *in the winter which followed.*

Ad eas quas diximus mūnitiōnēs (Caes. B. G. III. 26), *to the fortifications which we have mentioned.*

- 1124 In the first and last of the phrases just quoted the noun belongs equally to both clauses. In the following it belongs to the relative clause :

Quōs in praesentiā tribūnos milītum circum se hābēbat, sē sequī iūbet (Caes. B. G. V. 37), *such tribunes of the soldiers as he had about him at the moment, he orders to follow him.*

- 1125 Thus, sometimes the noun of the main clause, more commonly that of the relative clause, is omitted. But if the noun be separated from the main verb by the relative clause, it sometimes takes its case from the relative clause, to which it is nearer : as,

Pópulo ut placerent quās fecisset fābulas (Ter. And. prol. 3), *that the plays he might write should please the people.*

Vrbem quam stātuo uestrast (Virg. A. I. 577), *the city which I am setting up is yours.*

- 1126 An antecedent is not always necessary : as,

Nēc erat quod scribērem (Cic. ad Att. XII. 9), *nor was there any thing to write.*

Assēquēre quod uīs (Cic. ad Att. XI. 7.3), *you will obtain what you wish.*

Hābēbis quoi des littērās (Cic. ad Att. XI. 13.5), *you will have some one to send a letter by.*

Intervenit enim quoi mētuisi crēdō nē saluō cāpitē negārē non possēs (Cic. Phil. II. 38.99), *for there suddenly stepped forward one to whom you were afraid, I suppose, you could not say no without getting your head broken.*

Partō* quōd auebās (Hor. Sat. I. 1.94), *having acquired what you longed for.*

Bēne est cui Deūs obtūlit parcā quod sātis est mānu (Hor. Od. III. 16.43), *'tis well with him to whom the Deity has offered with frugal hand what is enough.*

Dies deindē praestitūtā cāpitālisquē poenā quī non rēmigrasset Rōmam singulos mētū suō quemque obēdientis fecit (Liv.

* Here *quod auebas* may be considered as a noun in the ablative.

vi. 4), *a day was then named, and capital punishment held out to any one who should not by that day have returned to Rome there to live, and this decisive measure made them all obedient, each individual being influenced by fear for himself.*

*Præmia atque hōnōres qui militārē sēcum uōluissent prōpōsuit (Liv. xxiii. 15), he held out rewards and honours to such as should be willing to serve under him.**

- 1127 Such omissions fall for the most part under the four following heads: *a.* where the antecedent, if expressed, would be in the same case as the relative; *b.* where the verb immediately precedes or follows, and thus shows the connection; *c.* short relative phrases, where the antecedent would be a nominative or accusative; *d.* an antecedent dative before *qui*.†

- 1128 The relative in short phrases sometimes adapts its case to the main sentence: as,

Quem uidebitur præficiēs (Cic. ad Att. vi. 3. 2), you will place at the head of the business whom you think proper.

Quō consuebat interuallo hostis sequitur (Caes. B. G. i. 22), he follows the enemy at the interval he was accustomed to.‡

Raptim quibus quisquē poterat elātis (Liv. i. 29), each hastily carrying out what he could.

- 1129 When a relative referring to the preceding sentence is separated from its verb (or other governing word) by a conjunction or relative, it is convenient in the translation to substitute for the relative some proper form of the pronoun 'he' or 'this,' with an English conjunction if need be: as,

Quod postquam barbari fieri animaduertērunt (Caes. B. G. iii. 15), but when the barbarians saw that this was being done.

Quōd ūbi auditum est (Caes. B. G. iii. 18), and when this was heard.

- 1130 When a relative is connected in meaning with two clauses, it generally adapts its case to the secondary clause, if that precedes the main clause: as,

* See also examples under § 1226, and *Liv. iii. 19. 6.*

† This was probably at first owing to the similarity in sound between *qui* and *cui* or *quōi*, so that the case *d* would be virtually included in *a*; and then extended to the plural.

‡ The English often omit the relative, which however must always be supplied in translating into Latin.

Is enim fuëram, quoi* cum licëret magnôs ex ôtiô fructus cãpërë, non dübitãuërim mē grãuissūmis tempestätibūs obuium ferrë (Cic. R. P. I. 4. 7), *for I had been one, who having it in my power to derive great advantages from repose, still did not hesitate to face the most fearful storms.*

Nam quid dē mē dicam, quoi üt omniã contingant quae uôlo, lëvãri nōn possum? (Cic. ad Att. XII. 23. 4) *for what should I say of myself, when, though every thing should befall me that I wish, still I could not be relieved?*

Is qui† albūs æternē fuërit ignörās (Cic. Phil. II. 16. 41), *one of whom you cannot say whether he was white or black.*

Quem nisi Säguntinum scëllūs ägütãret, respicëret pröfectô &c. (Liv. XXI. 41), *and if Heaven's curse for his crimes at Saguntum had not been pursuing him, assuredly he would have looked back at &c.*

1130. 1 When two relative clauses are combined (as by *ët*, *quë*, &c.), and the cases of the two relatives should strictly speaking be different, the second may sometimes be omitted, when it would be a nominative or accusative: as,

Bocchus cum pëdītibus quos Völux adduxërat, nëque in priörë pugna affuërant, postrëmam Römãnörum äciem inuädunt (Sal. Jug. 101), *Bocchus, with the infantry which Volux had brought up, and who had not been present in the preceding battle, attack the rear of the Roman army.*†

1130. 2 The adjectives *tãli-*, *tanto-*, and *tôt*, as also the adverbs *tam* and *tum*, are used as antecedents to the respective relatives *quãli-*, *quanto-*, *quôt*, *quam* and *quum*.

- 1131 The relative § is often used in parentheses with the sense of the logical pronoun *i-* or *eo-*: as,

* Rather than *qui cum mihi liceret*, &c. Hence probably we should read in Phil. II. 7. 17, *hoc uero ne P. quidem Clodius dixit unquam, quoi quia iure fui inimicus, doleo a te omnibus uitis iam esse superatum.*

† Had the *ignoras* preceded *albus*, the phrase would have been *quem ignoras*, &c.

‡ Sometimes the proper case of *i-* is supplied in the second clause, as *eos* in Cic. de Clar. Or. 74. 258.

§ So also the relative adverb *ut* is used for *sic* or *ita* in Ter. Ph. v. 2. 9, *Haud scio hercle (ut homost) an mutet animum*, 'I am only too much afraid faith (knowing the fellow's character) he may change his mind.' Compare Hec. III. 5. 10, *Sic sum*, 'it is my way.'

Quod si mihi permisisses, qui meus amor in te est, confocissem (Cic. ad Fam. VII. 2. 1), *whereas if you had left this matter altogether to me, such is my affection for you, I should have settled it.*

Quod si facit, quam impudentiam (Cic. p. Rosc. Com. 15. 45), *if he does this (and he has impudence enough to do it), &c.*

1131. 1 Logical pronouns,—and we here include, besides *i-* or *eo-*, all the pronouns so used, as *ho-* (§ 1095), *illo-* (§ 1103), and *quo-* (§ 1131),—are at times used in immediate agreement with a substantive, where a genitive of the pronoun with *rei* might have been expected : as,

Hoc metu latius uagari prohibebat (Caes. B. G. v. 19), *by the alarm which thence arose he prevented (the troops from) wandering about to any great distance.*

Haec quidem est perfectillius defensio (Cic. de Fin. III. 11. 36), *the defence of this at any rate is a very easy matter.*

1132

I-dem.

I-dem same is employed in many constructions, the chief of which are the following :

Impetri nostri terrarumque illarum idem est extremum (Cic. de Prov. Con. 13. 33), *our empire and that country have now the same boundary.*

Quaeritur idemne sit pertinacia et perseverantia (Cic. Top. 23. 87), *the question is, whether obstinacy and perseverance be the same thing.*

Academicus et idem rhetor (Cic. N. D. II. 1. 1), *an academician and at the same time a professed speaker.*

Animus te erga est idem ac fuit (Ter. Haut. II. 3. 24), *my feeling towards you is the same as it was.*

Idem abeunt qui venerant (Cic. de Fin. IV. 3. 7), *they go away the same that they came.**

Eodem loco res est quasi ea pecunia legata non esset (Cic. de Leg. II. 21. 53), *the matter stands in the same position as if the said money had never been left.*

Idem negas quidquam certi posse reperriri, idem te comperrisse dixisti (Cic. Acad. Pr. II. 19. 63), *on the one hand you say*

* With their opinions unaltered.

that nothing certain can be found by man, and yet on the other hand you also said that you had discovered so and so.

Nēque ego ālitēr accēpi; intellexi tāmēn idē (Cic. ad Fam. ix. 15. 3), *nor did I take it otherwise; I saw however at the same time &c.*

- 1133 The construction with a dative or with cum belongs to the poets and the later writers: as,

Eōdem mēcum patrē gēnītūs (Tac. Ann. xv. 2), *sprung from the same father as myself.*

Inuitūm quī seruāt, Idēm faciūt occidenti (Hor. ad Pis. 467), *who saves a man against his will does the same as one who kills him.*

INTERROGATIVE PRONOUNS.

- 1134 The use of the interrogative pronouns qui-, ūtēro- &c. falls under the two heads of direct* and indirect questions; the former having commonly the indicative,† the latter nearly always the subjunctive: as,

Direct questions:

Quis tu es? (Ter. And. iv. 1. 11) *who are you?*

Quid Igītūr sibi uolūt patrē? (Ter. And. ii. 3. 1) *what does my father mean then?*

Indirect questions:

Quid rētinēat per tē mēmīnit, non quid āmisērit (Cic. p. Dēiot. 13. 35), *he remembers what he retains through you, not what he has lost.*

Quālis sit ānīmūs, ipse ānīmus nescit (Cic. Tusc. i. 22. 53), *what sort of thing the soul is, the soul itself knows not.*

* In the direct question the English language puts the nominative after the verb or its auxiliary, except indeed when the question is about the nominative itself and begins with 'who,' 'which,' or 'what.' Secondly, an interrogative pronoun or particle commences the sentence, unless indeed the question be about the act itself, in which case the verb or its auxiliary comes first. Thirdly, the mark of interrogation (?) is placed at the end of the sentence. On the other hand, the indirect interrogative is always attached to some word or phrase, generally to a verb. Secondly, the nominative, as in ordinary sentences, always precedes its verb. Thirdly, it is not entitled to the mark of interrogation.

† See below.

Both :

Quid factūri fuistis ? Quamquam quid factūri fuēritis dubitem, cum uideam quid fecēritis ? (*Cic. p. Lig. 8. 24*) *what would you have done ? And yet am I to doubt what you would have done, when I see what you actually have done ?*

Both :

Quid nunc fiet ? Quid fiat rogās ? (*Ter. Ad. III. 1. 1*) *what will become of us now ? What will become of us, ask you ?*

- 1135 A question is sometimes asked with a participle dependent upon the main verb, in which case it is commonly necessary for the English translator to substitute a verb for that participle, and at the same time to insert a relative before the original verb : as,

Vndē pētītum hōc in mē iācis ? (*Hor. Sat. 1. 4. 79*) *whence didst thou get this stone (which) thou throwest at me ?*

Quibus mōs undē deductūs Amāzōniā sēcūri dextrās ōbarmet, quacērē distūli (*Hor. Od. iv. 4. 18*), *but whence derived the custom which with Amazonian axe equips their arm, I ask not now.*

Cōgītātē quantis lābōribus fundātum impērium, quantā uirtūtē stābilitatē libertatē unā nox paenē dēlērit (*Cic. in Cat. iv. 9. 19*), *consider what labour was employed to found that empire, what valour to establish that liberty which a single night has almost annihilated.*

- 1136 Occasionally two questions are included in one sentence, and require to be separated in the translation : as,

Nihil iam aliud quaerere debētis, nisi uter utri insidias fecerit (*Cic. p. Mil. 9. 23*), *you have now nothing else to inquire into but this, which of the two plotted against the other's life, which had his life so endangered.*

Ceterorum miserabiliōr oratio fuit commemorantium ex quantis opibus quō recedissent Karthaginiensium res (*Liv. xxx. 42*), *the language of the rest was still more affecting, as they dwelt upon the powerful station from which, and the low depth to which the state of Carthage was fallen.*

- 1137 It may be observed, that the Latin language employs the indirect interrogation much more frequently than the English, which often prefers a mere relative with an antecedent substantive, or a substantive alone : as,

Nunc quid agendum sit considerātis (*Cic. p. leg. Man. 2. 6*),
consider now the business which you have to transact.

Non sum praedicāturus quantas illae res domi militiaeque ges-
 sērit (*Cic. p. leg. Man. 16. 48*), *I am not going to proclaim*
the greatness of his achievements at home and abroad.

INDEFINITE PRONOUNS, &c.

- 1138 The simple *qui- any* is an enclitic,* and cannot occupy the first place in a sentence.

Omnia semper quae magistrātus illi dicet, secundis auribus,
 quae ab nostrum quo dicentur aduersis accipiētis ? (*Liv. vi.*
40) *will you always receive with a favourable ear what those*
magistrates say, and with an unfavourable ear what is said
by any of us ?

- 1139 The use of this word is frequent in sentences beginning with the relative or relative adverbs, and after *si, nisi, ne, num : as,*

Iam illis promissis standum non est, quae coactus quis metu
 promissit (*Cic. de Off. i. 10. 32*), *lastly, there is another class*
of promises which are not binding, viz. those which one makes
under the compulsion of fear.

Quo quis uersutior est, hoc inuisior (*Cic. de Off. ii. 9. 34*), *the*
more crafty a man is, the more is he disliked.

Vbi semel quis perjurauerit, ei credi postea non oportet (*Cic. p.*
Rab. Post. 13. 36), *when a man has once sworn himself,*
he should not afterwards be believed.

Num quod eloquentiae uestigium apparet ? (*Cic. de Or. i. 9.*
37) *is there any trace of eloquence to be seen ?*

Habent legibus sanctum, si quis quid de re publica fama ac-
 cepit, uti ad magistratum deferat, neque cum quo alio
 communicet (*Caes. B. G. vi. 19*), *they have it provided for*
by law, that if any one hear any thing by report on matters
of state, he shall lay it before the authorities, and not com-
municate it to any other person.

Si qui grauiore uolnere accepto equo deciderat, circumstabant
 (*Caes. B. G. i. 48*), *whenever any one at all severely wounded*
fell from his horse, they formed around him.

* This of course does not prevent the compounds *siqui-, nequi-, &c.* from being emphatic.

- 1140 In the phrases with *si-qui-*, the main sentence has no connecting pronoun, the *si-qui-* clause itself performing the office of a noun : as,

Si quid est pabuli obruunt niues* (*Liv. xxi. 37*), *what fodder there is, is buried under the snow.*

- 1141 *Aliqui-* *some, any*, is always emphatic, and is opposed to such words as *all, much, none* : as,

Vnum aliquem nominatē (*Cic. p. Clu. 66. 185*), *name some one or other.*

Si nōs ad aliquam aliquid commōdi aliquando recūperandi spem fortunā reseruavit, minūs est erratum ā nobis (*Cic. ad Fam. xiv. 4. 1*), *if fortune has reserved us for any chance (however small) of recovering at any time (however distant) any thing desirable (in the slightest degree), then our error has been less.*

Est istuc quidem aliquid, sed nequāquam in istō sunt omniā (*Cic. de Sen. 3. 8*), *what you say is, I grant, something, but it by no means includes the whole.*

Si vis esse aliquid† (*Juv. i. 74*), *if thou wishest to be somebody in the world.*

- 1142 The substantive‡ *qui-quam* and adjective *ullo-* signify *any* (if only one, and no matter what that one may be), and are used in negative, interrogative, conditional and comparative sentences : as,

Sinē sociis nēmō quidquam tālē cōnatūr (*Cic. de Am. 12. 42*), *without companions no one attempts any such thing.*

Idcirco cāpīte et supercilis est rāsis, ne ullum pilum uīri bōni hāberē dicātūr (*Cic. p. Rosc. Com. 7. 20*), *he goes with his head and his eyebrows shaved, that he may not be said to have a single hair of respectability about him.*

Et quisquam Iūnōnis nūmēn ādōret Praetēreā? (*Virg. A. 1. 52*) *and is any one after this to worship the divinity of Juno?*

* Thus, *si quid est pabuli* may be considered to be the accusative case after the verb *obruunt*.

† So Juvenal, if we may trust the best and the majority of the Mss. (*Madvig*).—Cicero uses both *sum aliquis* and *sum aliquid*.

‡ *Qui-quam* however is at times an adjective, and *ullo-* at times a substantive, in speaking of persons : as, *qui-quam*, *Ter. Haut. i. 1. 29*, *Plaut. Ps. iii. 2. 62* ; *ullo-*, *Caes. B. G. i. 8. 3*, *Liv. v. 40*, *Cic. ad Fam. xiii. 26. 1*.

Num censēs ullum ānīmal, quod sanguīnem hābeat, sinē corde
essē possē? (*Cic. de Div. I. 52. 119*) *now do you think that
any animal that has blood can exist without a heart?*

Sī ullā mea āpūd tē commendātiō uāluit, haec ut uāleat rōgō
(*Cic. ad Fam. XIII. 40*), *if any recommendation of mine ever
had weight with you, I beg that this may.*

Quamdiū quisquam ērit, qui tē dēfendēre audeat, uiuēs (*Cic.
in Cat. I. 2. 6*), *as long as there is a single living being who
dares to defend you, you shall live.*

Cuius potest accidere, quod cuiquā potest (*Syr. ap. Sen. de
Tranq. An. 11*), *that may happen to every one, which may
happen to any one.*

Nihīl est exītiōsius ciuitātibus quam quidquam āgī per uim
(*Cic. de Leg. III. 18. 42*), *nothing is more pernicious to a state
than that violence should be resorted to in any thing.*

1143 Qui-piam is used like āliqui- :*

Quaeret quispiam (*Cic. in Rull. II. 8. 20*), *some one will ask.*

Forsitān āliquis āliquando ēiusmōdī quidpiam fēcērit (*Cic. II.
Verr. II. 32. 78*), *perhaps some one will some time or other
have done something of this kind.*

Pēcūniam sī quōpiam fortūna ādēmit, aut sī ālēcūiūs ēripuit
iniuriā, tāmen consōlātūr hōnestās ēgestātem (*Cic. p.
Quinct. 15. 49*), *if money be taken from any one by misfor-
tune, or wrested from him by the violence of some one, still
integrity is a consolation to poverty.*

1144 Qui-uis and qui-lūbet *any you please* are universal affirmatives,
and may often be translated by *every one* :† as,

Abs quīuis hōmīnē bēnīficiū accīpērē gaudeās (*Ter. Ad. II.
3. 1*), *one would be glad to receive a favour from any one.*

Mihi quīuis sāt est (*Plaut. Mil. Gl. III. 1. 155*), *for me any
thing is enough.*

Non cuius hōmīni contingīt ādīrē Cōrīnthum (*Hor. Ep. I. 17.
36*), *it is not every man's lot to visit Corinth.*

* Except that it has never the meaning of 'something important,'
which *aliqui-* often has.

† A superlative may often be substituted for them; as for example
in the following sentences: 'the greatest stranger,' 'the least quantity,'
'only the most fortunate.'

Quem sc̄quar? Quemlibet, mōdo āliquem (*Cic. Acad. Pr. II. 43. 132*), *whom am I to take for my guide? Any body you please, provided it be somebody.*

- 1144.1 Qui-quē (N. quisquē) *every, all taken each by itself*, is opposed to ūniverso- *all united as a whole*. See examples under § 1057, *a, b, c.**

- 1145 Qui-dam *some* is used both generally, and in reference to particular objects which we either cannot or do not choose accurately to define. Hence it is often employed to soften some strong metaphor or epithet :

Sed sunt quidam† Itā uōce absōni ūt In ōrātōrum nūmērum uēnirē non possint (*Cic. de Or. I. 25. 115*), *but there are in fact some of so unmusical a voice that they can never be admitted into the number of orators.*

Accurrit quidam, nōtūs mihī nōmīnē tantum (*Hor. Sat. I. 9. 3*), *there runs up a certain person known to me by name alone.*

Nēquē pugnas narrat, quod quidam‡ faciūt (*Ter. E. III. 2. 29*), *nor does he talk of his battles, as a certain person does.*

Hābet enim quendam ācūleum contūmēliā quem pātī uīrī bōnī difficillimē possunt (*Cic. II. Verr. III. 41. 95*), *for insult has in fact a sort of sting in it, which a gentleman can with the greatest difficulty endure.*

Fuit enim mirificus quidam in Crassō pūdōr (*Cic. de Or. I. 26. 122*), *for there was in fact in Crassus a bashfulness I had almost called astounding.*

- 1146 Qui-cunquē is commonly an adjective, and is used in three ways (of which however the first is by far the most common): *a.* as *every one who*, in the same way as the ordinary relative is used; *b.* without any antecedent, but so as to admit the insertion of such words as *no matter* before the *who*; *c.* in the sense of *some one or other, the best I can*.

a. Quōd ērit cumquē uisum, āgēs (*Cic. de Fin. IV. 25. 69*), *whatever you think proper, you will do.*

b. Quōcunque in lōcō quis est, idem est eī sensūs (*Cic. ad Fam. VI. 1. 1*), *wherever a person is, his feelings are the same.*

* See also § 349.

† Here Cicero has no particular persons in view.

‡ Here there is a particular person in view, viz. the braggart Thraso.

c. Quae sãnãri pôtêrunt, quãcunquẽ* rãtiõnẽ sãnãbõ (Cic. in Cat. II. 5. 11), *what parts admit of being healed, I will heal in the best way I can.*

- 1147 Qui-qui-† is commonly a substantive, and is used chiefly in the sense of *no matter who*, &c. ; but at times as a relative in grammatical connection with the main clause :

Ago grãtias, quõquo ãnimõ faciẽs (Cic. Phil. II. 13. 33), *I thank you, no matter with what feeling you do it.*

Quicquid auctõritatẽ possum, id omnẽ tibi polliceõr (Cic. p. leg. Man. 24. 69), *whatever power I possess in my name, I promise you the whole of it.*

- 1148 The chief constructions of *ãlio-‡* *one, some, other*, are the following :

Aliud est mãlẽdicẽre, ãliud accussãrẽ (Cic. p. Cael. 3. 6), *it is one thing to abuse, one to accuse.*

Quae mĩnus tũta erant, ãliã fossis, ãliã uallis, ãliã turribus mũniẽbat (Liv. XXXII. 5), *the parts which were less protected, he was fortifying, some with ditches, some with palisades, some with towers.*

Ipsi inter se ãliis ãlii prõsunt (Cic. de Off. I. 7. 22), *they themselves mutually assist one another.*

Mẽ quõtdie ãliud ex ãlio impẽdit (Cic. ad Fam. IX. 19), *for myself, one thing after another hinders me every day.*

Equitẽs ãlii ãliã dilapsi sunt (Liv. XLIV. 43), *the cavalry slipped off, some by one route, some by another.*

Iussit ãlios ãlibi fõdẽrẽ (Liv. XLIV. 33), *he ordered them to dig, some in one place, some in another.*

Quõttannĩs ãlium atque ãlium dõmĩnum sortiuntũr (Liv. XXXI. 29), *they take the chance of the lot every year, first for one master, then for another.*

Tĩmeõ ne ãliud crẽdam atque ãliud§ nuntiẽs (Ter. Hec. V. 4. 4),

* *Potero* might have been inserted.

† The use of *qui-qui-* in the sense of *qui-que* is very rare, at any rate in the best writers.

‡ That *ãlio-* did not originally mean difference is shown by the fact that *ãliqui-* is connected with it, and that its other derivative *altero-* in itself never signifies difference.

§ This shows the way in which *atque* alone came to be used after *ãlio-*.

I am afraid that I am giving credit to one thing, and you asserting another.

Longe āliā nobīs ac tū scripsēras nuntiantūr (Cic. ad Att. xi. 10. 2), *the accounts brought to us differ widely from what you write.*

Nōn āliūs essem atquē nunc sum (Cic. ad Fam. i. 9. 21), *I should not have been a different person from what I now am.*

Lux longe āliast, sōlis et* lychnōrum (Cic. p. Cael. 28. 67), *there is a wide difference in the light of the sun and of a lamp.*

Lūtatiō quae āliā res quam cēlērītas uictōriam dēdit? (Liv. xxii. 14) *what else but rapidity gave Lutatius the victory?*

Quid ēnim āliud quam admōnendī essētis ut mōrem trādītum ā pātrībus seruārētis? (Liv. xxii. 60) *for what else would there have been to do but to remind you of the duty of maintaining a custom handed down by your fathers?*

Quid est dicēre āliud, Quia indignos uestrā uōluntātē creātūrī nōn estis, nēcēssitātem uōbis creandī quos non uoltis impōnam? (Liv. vi. 40) *what is this but to say: Since you will not willingly elect unworthy persons, I will impose on you the necessity of electing those whom you do not like?*

Rōgāuit, numquid āliud ferret praetēr arcam (Cic. de Or. ii. 69. 279), *he asked whether he was carrying any thing else besides a chest.*

1149 **Altēro-** is used in the following constructions, being always limited to *one of two*, or *the second of many*:

Quōrum altēr exercītum perdīdit, alter uendīdit (Cic. p. Planc. 35. 86), *of whom one has lost, the other has sold an army.*

Altēr† dimicant; altērī uictōrem timent (Cic. ad Fam. vi. 3. 4), *the one party stake all upon war, the other look with terror to the conqueror.*

Miluo est quoddam bellum quāsi nātūrālē cum coruo; ergo altēr altērīus ouā frangit (Cic. N. D. ii. 49. 125), *between the kite and the crow there is, as it were, a sort of natural war; consequently each breaks the other's eggs.*

Altērī† altērōs āliquantum attriuerant (Sal. Jug. 79), *each nation had considerably reduced the power of the other.*

* When *et* or *que* are used in these phrases, the things compared are brought together. A pause too should precede. *Atque* is not so limited.

† See the note to § 324.

Vterquē nūmērus plēnūs, altēr altērā dē causa hābētūr (Cic. Somn. Sc. 2), *both numbers are accounted full, the one for one reason, the other for another.*

Omnes quōrum in altērius mānū uītā pōsitast (Cic. p. Quinct. 2. 6), *all those whose lives are in the hands of another.*

Tū nunc ēris altēr āb illo (Virg. Buc. v. 49), *thou shalt now be next after him.*

Ad Brūtum nostrum hos librōs altēros quinquē mittēmūs (Cic. Tusc. v. 41. 121), *we shall send to our friend Brutus this second set of five books.*

Altērum tantum ēquitibus diuisit (Liv. x. 46), *he gave to each horse-soldier as much again.*

1149. 1 Nēmōn- *no man, no one*, though properly a substantive, is found with appellations of persons, as nēmo ciuīs *no citizen*, nēmo Rōmānūs *no Roman*, nēmo quisquam *no one whatever*, where however ciuīs, Rōmānūs, quisquam, may be regarded themselves as adjectives. In place of the genitive and dative nullūs and nulli are preferred.

PRONOMINAL ADVERBS.

- 1150 The pronominal adverbs,* especially by the old writers, were often used as adjectives in connection with nouns: as,

Tēque ibidem peruoluam in lūtō (Ter. And. iv. 4. 38), *and I will give you a good rolling in the same mud.*

Quid ēgō nunc āgam nīsi in angūlum āliquo ābeam? (Ter. Ad. v. 2. 9) *what am I to do now, but take myself off into some quiet corner?*

Venit meditātus ālicunde ex solō loco (Ter. And. II. 4. 3), *he is just come, after conning his lesson, from some solitary place.*

Modo quādam uidi uirginem hic uiciniae† (Ter. Ph. I. 2. 45), *I just now saw a maiden in this neighbourhood.*

Quō tenditis inquit; Qui gēnūs; undē dēmō? (Virg. A. VIII. 113) *whither haste ye, says he; who by race; from what home?*

Indidem ex Achaia ōriundi (Liv. xxv. 15), *sprung from the same Achaia.*

Indidemne ex Ameriā? (Cic. p. Rosc. Am. 27. 74) *what from the same Ameria?*

* Those forms of course being selected which accord with the relation of place expressed in the accompanying phrase.

† Hic uiciniae, both datives. See § 952. Nay in Plaut. Mil. II. 3. 2, hic proxumae uiciniae, for so the Palimpsest and Mss. C. D.

- 1151 The relative adverbs, like the relative itself, are often used without an expressed antecedent : as,

Pergam quō coepi hoc itēr (*Ter. Hec. i. 2. 119*), *I will continue this journey of mine to the place I started for.*

Si rēm seruassem, fūit ubi negōtiosus ēssem (*Plaut. Truc. i. 2. 38*), *if I had saved my money, I should have had something to employ myself upon.*

Est, dis gratia, unde haec fiant (*Ter. Ad. i. 2. 41*), *there is, thanks to the gods, the wherewithal to do this.*

Vāgārī quā uēlit (*Cic. de Or. i. 16. 70*), *to wander along whatever road he pleases.*

- 1151.1 The adverbs of all pronouns used logically, especially those connected with the relative, may refer to antecedents of any gender or number, so that undē, for example, stands for āb or ex quō, quā or quibūs, quō for In or ad quem &c., ūbi for in quō &c. : as,

Omniū undē pētītūr, hoc consilii dēdērim (*Cic. ad Fam. vii. 11. 1*), *to all defendants in a suit I would give this advice.*

Pōtest fieri, ut is undē te audissē dicis, irātus dixerit (*Cic. de Or. ii. 70. 285*), *it may be that the person from whom you say you heard it said so in anger.*

Nēquē praeter tē quisquam fuit, ūbi nostrum ius contra illōs obtinērēmūs (*Cic. p. Quinct. 9. 34*), *nor was there besides you any one before whom we could maintain our right against them.*

Hōmo apud eos quō sē contulit grātiosūs (*Cic. ii. Verr. iv. 18. 38*), *a man of influence among those to whom he betook himself.*

Omniā quā uisus erat constrāta armis (*Sal. Jug. 101*), *all the ground along which the eye could see was bestrewn with arms.*

VERB.

PERSONS, NUMBER, &c.

- 1152 The verb agrees in number and person with the agent (or nominative), and where it contains a participle, in gender also.

- 1152.1 Where there are two nominatives to a verb, the verb either, *a.* adapts itself to both, taking the plural form ; or, *b.* to the nearer nominative.

a. Haec nēque ēgo nēquē tū fēcimūs* (*Ter. Ad. i. 2. 23*), *true, neither I nor you ever acted thus.*

Castōr et Pollux ex ēquis pugnārē uisī sunt (*Cic. N. D. II. 2. 6*), *Castor and Pollux appeared fighting on horseback.*

b. Et tu ēt omnēs hōmīnes sciunt (*Cic. ad Fam. XIII. 8. 1*), *you and all men know.*

Sēnātus pōpūlusquē Rōmānūs intellēgīt (*Cic. ad Fam. v. 8. 2*), *the senate and people of Rome perceive.*

Emissae eō cohortes quattuōr et C. Annīus praefectūs (*Sal. Jug. 77*), *there were sent out to that place four battalions and C. Annius as governor.*

1152. 2 But of course when the compound sentence does not admit of being broken up into separate parts, a plural verb is required : as,
Iūs ēt iniūriā nātūrā dīiūdicantūr (*Cic. de Leg. i. 16. 44*), *right and wrong are naturally distinguished from each other.*

1152. 3 The second person, as in English, is often used indefinitely, where we might also say 'a man.' (See § 1224.)

1152. 4 The third person plural, as in English, is often used indefinitely, especially with the adverb uolgō *promiscuously*: as, aiunt *they say*, fērunt *they carry the news about, they report.*

1152. 5 The compound tenses formed with fu- are rarely used. When found beside those with ēs- they denote more forcibly precedence in point of time : as,

Lēges, quā quae lātae sunt, tum uērō quae prōmulgātae fuērunt (*Cic. p. Sest. 25. 55*), *both those laws which were passed, and above all those which (though never passed) were duly advertised.*

Armā quae fixa in pāriētibus fuērāt, ea hūmī sunt inuentā (*Cic. de Div. i. 34. 74*), *arms, which had previously been fixed up on the walls, were found on the ground.*

Nēque ālīter Carnūtēs interficiendī Tasgetiī constīlium fuissē captūros, nēque Eburōnēs ad castrā uentūrōs essē (*Caes. B. G. v. 29*), *but for this (he said) neither would the Carnutes have conspired (as they had done) to put Tasgetius to death,*

* It need scarcely be noticed that 'we' has a twofold meaning, including with the first person sometimes the second person—*ego et tu, ego et uos*; sometimes the third, *ego et hic*. So also 'you' may include several persons addressed together, *tu et tu*; or may denote 'you' and 'he,' 'you' and 'they,' &c.

nor would the Eburones have been marching (as they then were) to the camp.

1152.6 Förem &c. is used in compound tenses by many writers* precisely as *esse* is.

1152.7 The compound tenses made up of *fu-* with the participles in *tūro* and *endo* are used only in hypothetical phrases: see §§ 709 to 721, and 1214.

INDICATIVE MOOD.

1152.8 The indicative is employed in affirming, denying, and asking questions. The chief uses of this mood and its several tenses have been already stated.† Moreover, it is evidently sufficient to point out the cases where the other moods are required. Hence all further remark upon the indicative is nearly superfluous. However, it may still be useful to draw special attention to those cases where error is not uncommon.

1153 Conditional sentences may be divided into two general heads: 1. those which put an imaginary case, the non-existence of which is implied in the very terms, and which are here called hypothetical, such as, 'If he were here, he would tell us,' or 'If I had been ill, I should have consulted the physician;' in which cases it is clearly implied that 'the person spoken of is *not* present,' that 'I was *not* ill.' 2. Those suppositions which may be the fact or not, so far as the speaker professes to know, as, 'If I receive the letter, I will forward it.' This distinction being understood, it may be stated that conditional sentences of this second class have nearly always the indicative‡ in Latin in both clauses, although the English language may have the subjunctive: thus,

Erras si id crēdis (*Ter. Haut. i. 1. 53*), *you are mistaken if you believe that.*

Perficiētur bellum, si urgēmūs obsessōs (*Liv. v. 4*), *the war will be finished, if we at once press the besieged.*

Si quōd erat grandē uas, laeti adferebant; si minūs diuismōdi quippiam uenārī pōtuerant, illā quīdem certē prō lēpusculis cāpiēbantur, pātellae pātērae tūrībūlā (*Cic. ii. Verr. iv.*

* As Sallust, Livy, and the poets, but not Cicero.

† See §§ 451-478 and 575-591.

‡ But see below.

21.47), *if any great vessel fell in their way, they brought it to him with joy; but if they were unable to run down any thing of that sort, then at any rate they would catch him as a sort of leveret, a plate, a chalice, a censer.*

Apud mē siquid ērit eiusmodi, me imprudente ērit (Cic. ad Att. I. 19.10), *in my writings, if any thing of the kind exist, it will exist without my knowledge.*

Si qui aut priuātūs aut pōpulus eōrum dēcrētō non stētīt, sacrificiis interdīcunt (Caes. B. G. VI. 13), *if any party, whether an individual or a state, abide not by their decision, they forbid them the sacrifices.*

Sēt si tu negāris ducere, ibi culpam in te trānsferet (Ter. And. II. 3.5), *but if you refuse to marry, then he'll throw the blame on you.*

Grātissimum mihi fēcēris, si ad eum ultrō uēnērīs (Cic. ad Fam. VII. 21), *you will greatly oblige me if you will make the first move and call upon him.**

- 1154 Often the indicative mood is in the clause of condition, followed by an imperative, or a subjunctive used as an imperative : as,

Si mē diligis, postridīs kālendārum coena apud mē (Cic. ad Att. IV. 12), *as you love me, dine with me on the second.*

Si quicquam inuenies mē mentitum, occidito (Ter. And. V. 2.22), *if you find that I have told any falsehood, kill me.*

Si itāst, facturūs ut sit officiū suū, Fāciat; sin aliter de hāc re est eius sentētia, Respōdeāt mi (Ter. Ad. III. 5.4), *if the fact be that he will do his duty, why let him do it; but if his purpose in this matter be otherwise, then let him give me an answer.*

- 1155 The indicative mood may be used without *si* as a condition or supposition : thus,

Nēgat quis,† nēgo; aīt, aio (Ter. E. II. 2.21), *a man says no, I say no; he says yes, I say yes.*

* It will be here seen that the conjunction may be used with every tense of the indicative; yet it is a common assertion in Latin grammars that the subjunctive denotes doubt or contingency, and that *si* takes the subjunctive.

† A mark of interrogation is often inserted, but is unnecessary.

- 1156 So also an indicative mood at the beginning of a sentence often expresses a concession, as introductory to something opposed : as,
Triumphāuit Sullā dē Mithridatē, sēd itā triumphāuit, ut illē pulsus regnāret (Cic. p. leg. Man. 3. 8), *true, Sulla did triumph over Mithridates, but his triumph was of such a nature, that the other, though defeated, still held royal power.*†
- 1157 So also the double *stuſ stuſ* has the indicative mood : as,
Hōmīnes nōbiles, stuſ rectō seu perpēram faciēre coepērunt, in utrōque excellunt (Cic. p. Quinct. 8. 31), *men of family, whether they commence a course of good or bad conduct, in either career become distinguished.*
- 1158 The doubled forms of the relative,* and those which have *cumquē* attached to them, take the indicative : as,
Quidquid ērit, scribēs (Cic. ad Att. xiv. 1), *whatever it be, you will write.*
Tu quāntus-quantu's†, nīl nisi sapiētia's (Ter. Ad. iii. 3. 40), *you, every inch of you, are nothing but philosophy.*
Quamquāms scelestus, nōn committet hōdie unquam iterum ut uāpulet (Ter. Ad. ii. 1. 5), *be he ever so great a scoundrel, he will not run the risk of a second thrashing today.*
Vtut erat, mansūm tamen opōrtuit (Ter. Haut. i. 2. 26), *no matter how it was, he ought still to have staid.*
Hoc quōquo ibō mēcum ērit (Plaut. Aul. iii. 3. 1), *I will have this with me wherever I go.*
Quicunque is est, ei mē prōffiteōr inimicum (Cic. ad Fam. x. 31. 3), *whoever that man may be, I declare myself his enemy.*
Deiōtārī cōpias, quantaecunquē sunt, nostrās esse dūcō (Cic. ad Fam. xv. 1. 6), *the forces of Deiotarus, in their full extent, I look upon as ours.*
Qui ubicunquē terrārum sunt, ibi est omnē reipublicae prae-sidium (Cic. Phil. ii. 44. 113), *and wherever in the world they are, there is every thing that is to guard the country.*
- 1158.1 In relative propositions which limit something which is stated in general terms, the old writers, and even Cicero at times, used the indicative.

* See § 353-358.

† See *Addenda*.

† Printed in the editions so that the verb wholly disappears; a common error in the text of Terence.

Cātōnem uērō quis nostrōrum ōrātōrum, quī quīdem nunc sunt, lēgit ? (*Cic. Brut. 17. 65*), *but Cato—who of our orators, at least those now living, ever reads ?*

Ex ōrātōribūs Atticīs antiquissimī sunt, quōrum quīdem scriptā constant*, Pēriclēs ēt Alcibiādēs (*Cic. de Or. II. 22. 93*), *of Athenian orators the oldest, at least among those whose writings are authenticated, are Pericles and Alcibiades.*

Quae tibi mandāui, uelim cūres, quod[†] sinē tuā mōlestiā fācērē pōtēris (*Cic. ad Att. I. 5. 8*), *these commissions I would thank you to attend to, as far as you shall be able without inconvenience to yourself.*

Tū tāmen uelim ne intermittas, quod[†] ēius fācērē pōtēris, scribēre ad mē (*Cic. ad Att. XI. 12. 4*), *you however will I beg of you not cease, so far as you have it in your power, to write to me.*

Erus, quantum audio, uxōre excīdit (*Ter. And. II. 5. 12*), *master, from what I hear, has lost the chance of a wife.*

Nīl locist socōrdiae, Quantum intellexi mōdo senis sententiā (*Ter. And. I. 3. 1*), *there is no room for stupidity, to judge from what I saw just now of the old man's feelings.†*

1159 Sentences which express repeated action have the indicative in the secondary clause in the best authors : as,

Quum uēr essē coepērat, dābat sē lābōri (*Cic. II. Verr. v. 10. 27*), *at the beginning of every spring he gave himself up to business.*

Hostēs ūbi āliquos singulārīs ex nāui ēgrēdientīs conspexērāt, impēditōs ādōriēbantūr (*Caes. B. G. IV. 26*), *the enemy, whenever they saw any coming out of a ship by themselves, fell upon them before they could get clear.*

Si ā persēquendo hostis dētērrērē nēquiuērāt, disiectōs ā tergō circumuēniēbant (*Sal. Jug. 50*), *if they could not deter the enemy from pursuit, as soon as they were scattered, they kept enclosing them on the rear.*

* So the Mss., not *constant*.

† See § 922, last example.

† In such phrases as : *non ego te, quod sciam, unquam ante hunc diem uidi* (*Plaut. Men. III. 2. 35*), *sciam* is probably an old indicative corresponding to *inquam* ; as it must be in *haud sciam an ne opus sit quidem* (*Cic. de Am. 14. 51*), and in *haud sciam an iustissimo triumpho* (*Liv. IX. 15*). It seems not unlikely that an erroneous interpretation of this *sciam* led to the use of the subjunctive in the parenthetic phrases, *quod meminere*, &c. (See § 1195.)

Vt cuiusque sors exciderat, alacer arma capiebat (*Liv.** xxi. 42), *every time the lot of any one fell out of the urn, delighted he took his arms.*

EPISTOLARY TENSES.

- 1160 The use of the tenses in epistolary writing is occasionally very peculiar. The letters in ancient Italy being sent nearly always by private hand, and the roads with the facilities for travelling being very defective, a long time often elapsed between the writing and the receiving a letter. Hence it was not uncommon for the writer to make allowance for this interval, and to use those tenses which were suited to the time when the letter should be read: as,

Etsi nil sane habebam† noui, quod post accidisset quam dedissem ad te Philoſſeni litteras, tamen quum Philotimum Romam remitterem, scribendum aliquid ad te fuit, &c. (*Cic. ad Att. vi. 3. 1*), *although I have indeed nothing new that has occurred, at least since I put my last in the hands of Philogenes for you, yet as I am sending Philotimus back to Rome, I am bound to write something to you.*

Habebam acta urbana usque ad Nonas Martias, e quibus intellegēbam omnia potius actum iri quam de provinciis (*Cic. ad Att. vi. 2. 6*), *I have the proceedings in the city down to the 7th of March, from which I am disposed to infer that the question of the provinces will be postponed sine die.*

Litterarum exemplum quas ad Pompeium scripsi, misi tibi (*Cic. ad Att. iii. 8. 4*), *I enclose you a copy of a letter I have just written to Pompey.*

- 1161 Such terms as 'yesterday,' 'today,' 'tomorrow,' 'here,' are avoided for the same reason. Besides, it was far from the ordinary practice to affix a date of time and place, so that the words might have been unintelligible.

Puteolis magnus est‡ rumor Ptolemaeum esse in regno. . . .

* Livy is not consistent in this construction. Examples of a subjunctive in him are: *ubi dirisset* (i. 32), *quum uidissent* (ii. 27), *quemcumqueprehendisset* (iii. 11), *sicubi conserta navis esset* (xxi. 50), *ubi semel procubuissent* (xxii. 2), *ubi conuenissent* (xxii. 38).

† Otherwise the tenses should have been, *habeo, acciderit, dederim, remittam, est*.

‡ The epistolary tense would have been *erat*.

Pompeius in Cūmānum Pārīlibus uēnit. Misit ad mē stātim quī sālūtem nuntiāret. Ad eum postridiē mănē uādēbam quum haec scripsē (Cic. ad Att. iv. 10), *we have a strong report down here that Ptolemy has been restored to his throne. . . . Pompey arrived at his villa yesterday. He forthwith sent one of his people with his compliments to me. I am going to pay him a visit this morning.*

Puteoli, April 22.*

Trīgintā diēs ērant ipsī, quum has dābam littēras, per quos nullās ā uōbis accēpēram (Cic. ad Att. III. 21), *it is now exactly thirty days since I heard from you.*

- 1162 Such change of tenses occurs chiefly at the beginning and end of letters, where the writer has it more forcibly impressed upon him that he is not in conversation. It is also confined for the most part to those matters which are likely to be affected by the interval of time that must elapse before the letter is read.

IMPERATIVE.

- 1163 The chief distinction between the two tenses is seen in §§ 592, 593. The future is chiefly used in laws.

Diuis omnibus pontīfices, singūlis flāmīnes suntō (apud Cic. de Leg. II. 8. 20), *for the gods in general there shall be a college of pontiffes, each separate god shall have his flamen.*

- 1164 It is also used in the language of wills : as,
Titius filius meus mihi hērēs estō (Gaius, II. 179), *my son Titius shall be my heir.*

- 1165 It is also used generally in reference to future time, more particularly if that time be fixed by any condition or otherwise : as,
Vbi nōs lauērimus, si uoles lauāto (Ter. E. III. 5. 48), *when we have bathed, bathe if you will.*
Quoquo hīc spectabit, eō tu spectatō semul ;
Si quo hīc gradietur, pārīter tu progrēdiminō† (Pl. Ps. III. 2. 69),

* The Festival of Pales was on the 21st.

† So the Mss., not *progrēdiminor* ; and indeed the passage requires the singular. Moreover Madvig has proved, what Kvarup already maintained, that the form in *minor* does not exist. That in *mino* does exist, and belongs to the singular. See Madvig, Opusc. II. 239.

Where'er he looks, thither must you look with him ;

Where'er he marches, march you too forward by his side.

Cum ualētudinī tuae consūluēris, tum consūlitō nāuigātiōni
(Cic. ad Fam. xvi. 4. 3), *when you have taken measures for
your health, then and not till then take measures for your
voyage.*

- 1166 The present is used in a less authoritative manner, and is applied both to the immediate occasion and to general directions.

Iunō Lucina fēr opem (Ter. And. iii. 1. 15), *Juno Lucina, aid
me, I implore thee.*

Mihi crēdē (Cic. ad Fam. ix. 16. 8), *take my word for it.*

Iustitiam cōle et pietātem (Cic. Somn. Sc. 3), *cultivate justice
and affection.*

Vidē quam rem āgas (Ter. Ad. iii. 2. 45), *have a care what you
are after.*

Cāuē sis (Ter. E. iv. 7. 29), *be on your guard, if you please.*

- 1167 The present of the subjunctive mood is often used as an immediate imperative : as,

Ecfērant* quae sēcum hūc attūlērunt (Ter. Haut. iv. 4. 23),
let them bring out what they brought here with them.

Quod bōnī dātur, fruārē† dum licet (Ter. Haut. ii. 3. 102), *all
the good that offers, enjoy while you may.*

- 1168 The presents cūrē and fāc and the subjunctive uēlim are often prefixed to a subjunctive of a verb, with or without ūt, and so express more forcibly what might have been expressed by a simple imperative of the latter verb : as,

Quārē sī quod constitūtum cum pōdāgra hābes, fāc ūt in ālium
diem diffērās (Cic. ad Fam. vii. 4), *if then you have any
engagement with the gout, mind you put it off to another day.*

Fāc āput te ut siēs (Ter. And. ii. 4), *mind you have your wits
about you.*

* This subjunctive is due to an ellipsis of a verb which is occasionally supplied : as, *Treuiros uites censeo* (Cic. ad Fam. vii. 13. 2), 'I recommend you to fight shy of the Treviri.'

† Madvig would limit this use of the second person to the cases of a general nature, where 'you' means 'any one.' But he admits that there are some examples where 'you' is used in its definite sense, and himself quotes from Terence, *Si certum est facere, facias ; uerum ne post culpam conferas in me*, 'If you are resolved to do it, why do it ; but do not afterwards throw the blame on me.'

Cūra ut quam primum uēniās (Cic. ad Fam. iv. 10), *take care and come as soon as you can.*

Tū uelim animō sapiētī fortiquē sis (Cic. ad Fam. ix. 12), *do you meanwhile, I beg you, act with philosophy and firmness.*

- 1169 An affirmative in the future often expresses a direction with a confidence that it will be followed : as,

Tu intēreā non cessābīs ēt eā quae hābēs institūtā perpōliēs (Cic. ad Fam. v. 12. 10), *you meanwhile will lose no time in giving the last polish to what you have in hand.*

Siquid accidērit noui, faciēs ut sciam (Cic. ad Fam. xiv. 8), *if any thing new occurs, you will let me know.*

- 1170 The present imperative is used at times to express a condition : as,

Tolle hanc opīniōnem, luctum sustulēris (Cic. Tusc. i. 13. 30), *once put an end to this opinion, and you will have put an end to all mourning for the dead.*

- 1171 A question may be so asked as to amount to an order : as,

Etiam taces ?* Egō cāuēbo (Ter. Ad. iv. 2. 11), *hold your tongue ; Syrus will be on his guard.*

Quin conscendimūs† ēquos ? (Liv. i. 57) *come, come, let us mount our horses.*

Abin† hinc in malām rem cum suspīcione istāc, scelus ? (Ter. And. ii. 1. 17) *go and be hanged with your suspicions, you rascal.*

Non tu hinc abis ? (Ter. E. iv. 7. 29) *be off, sir.*

- 1172 Hence in some phrases, such as those just quoted, the present imperative takes the place of the indicative : as,

Etiam§ tu hoc respōde, quid istic tibi negotist ? Mihin ? Ita (Ter. And. v. 2. 8), *answer me this at once, what business have you in that cottage (which you have just left) ? What business have I ? Yes, you.*

* Literally 'Are you yet silent ?' with a hint that he will soon be made so.

† Literally 'Why do we not mount our horses ?'

‡ Literally 'Are you going ? &c. ; if not, I'll help you.' Pronounce *abin, ain.*

§ Pronounce *ētyam, qu'istic, ti and min.*

Quin* dīc, quid est (*Ter. And. II. 6. 18*), *come, come, sir, tell me what it is.*

Quin tu hoc audī (*Ter. And. II. 2. 9*), *come, come, listen to this.*

- 1173 Sentences of forbidding, &c. are variously formed. Nē with the future imperative is used in laws, and occasionally elsewhere :
as,

Nocturnā mūliērum sacrificiā nē suntō, praetēr ollā quae prō pōpūlō ritē fient; nēue īnitiāntō, nīsi ūt assōlet, Cērērī, Graecō sacro (apud Cic. de Leg. II. 9. 21), *sacrifices by women at night there shall be none, save those which are duly made for the state; nor shall they celebrate mysteries, except as is wont, to Ceres, according to the Greek rite.*

Bōrēā flantē, ne ārātō, sēmen nē iācītō (apud Plin. XVIII. 77), *when the north wind blows, plough not, sow not.*

- 1174 Nē with the present imperative is found for the most part only in the old writers and the poets : as,

Ah nē saeuī tantōpērē (*Ter. And. v. 2. 27*), *oh, be not in such a passion.*

Quaeso ānīmum nē despondē (*Plaut. Merc. III. 4. 29*), *I pritheē despond not.*

Nīmium nē crēdēs cōlōrī (*Virg. Buc. II. 17*), *trust not too much to the outside.*

- 1175 The subjunctive mood is used in forbidding, &c., but generally in the perfect tense. The use of the second person of the present subjunctive is rare, except when that person is used indefinitely.†

Nihil ignōuēris, nihil grātiaē causā fēcēris, mīserīcordiā com-mōtus nē sis (*Cic. p. Mur. 31. 65*), *forgive nothing (they say), do nothing to oblige a friend, be proof against pity.*

Nē transiēris Ibērum, nē quid rei tibi sit cum Sāguntīnis (*Liv. XXI. 44*), *cross not the Ebro (he says), have nought to do with the people of Saguntum.*

Ne me īstoc posthac nōmine appellāssis (*Ter. Ph. v. 1. 15*), *do not call me by that name for the future.*

* In this way these two particles, *etiam* and *quin*, practically acquire a new meaning, just as *quidni*, 'why not,' comes to signify 'of course.' Compare too the secondary meaning of *οὐκουν* arising from its use in questions.

† These qualifications are from Madvig.

Nē quaerās (*Ter. Haut. iv. 4.23*), *ask no questions.*

Istō bōno ūtārē dum adsit, quum absit nē rēquīrās (*Cic. de Sen. 10.33*), *enjoy that blessing while you have it; when gone, grieve not for it.*

- 1176 The verbs cāuē, nōlī, nōlim, are frequently used in negative requests: as,

Caueās, i. e. cāuē ne eās (ap. *Cic. de Div. ii. 40.84*), *do not go.*

Cāuē te essē tristem sentiat (*Ter. And. ii. 3.29*), *take care he does not perceive you are out of spirits.*

Cāuē dixēris (*Ter. Ad. iii. 4.12*), *say it not.*

Nōlite id uellē quod fieri non pōtest (*Cic. Phil. vii. 8.25*), *do not wish for what is impossible.*

Hoc nōlim mē iocārī pūtēs (*Cic. ad Fam. ix. 15.4*), *do not, I pray you, suppose that I am joking in this.*

- 1177 The poets have many other imperatives used in negative requests, as fugē, mittē, parcē, &c.

Quid sit fūtūrum cras, fugē quaerērē (*Hor. Od. i. 9.13*), *what shall be tomorrow, shun to ask.*

Mittē sectārī (*Hor. Od. i. 38.3*), *cease to search.*

SUBJUNCTIVE.*

- 1178 A secondary clause or subordinate proposition is attached to the main clause or proposition in four ways: *a.* by a relative, *b.* by an interrogative, *c.* by an accessory conjunction, or *d.* by the construction called accusative and infinitive.

- 1178.1 With this subordinate relation must not be confounded the relation between two coördinate clauses, united by such words as *et* or *quē* *and*, or else placed beside each other without any conjunction. Coördinate propositions are either both main propositions, or both subordinate clauses attached to the same main proposition.

- 1178.2 When a secondary clause beginning with a conjunction precedes the main clause, the secondary clause is called the *prōtāsīs* (putting forward), and the following main clause the *apōdōsīs* (payment of a debt).

* The chief uses of the subjunctive have already been briefly pointed out in §§ 487-505 and 594-624.

1178.3 The subjunctive is used where a proposition is put forward, not as a fact, but as a conception to be spoken of. Hence it is used in secondary clauses attached to the main clause of a sentence by a conjunction, or relative, or interrogative: 1st, where an object is expressed; 2d, where the assertions or thoughts of another than the speaker are stated; 3d, where that which does not exist is imagined, &c. But it will be practically more useful to deal with the separate cases.

1179 The *object** or purpose of an action may be expressed by an imperfect of the subjunctive and the conjunctions *ut*, *quod*, *qui*, and the relative; or if the object be prevention, by *ut* *nō*, *nē*, *quōmīnūs*, and *quīn*: as,

Aliis nocent, ut in alios libérales sint (*Cic. de Off. I. 14. 42*),
they injure some, that they may be generous to others.

Māgis mihi ut incommōdet quam ut obsequātur gnātō (*Ter. And. I. 1. 135*), *more to annoy me than to oblige my son.*

Sibi quisquē tendēbat ut pēriculō primū† eūādēret (*Liv. xxi. 33*), *every one for himself was striving to be the first to get out of the danger.*

Obducuntur corticē truncī quō sint ā frigōribus tūtiorēs (*Cic. N. D. II. 47. 120*), *the trunk of a tree is sheathed with bark, that it may be safer from the cold.*

Verbā rēpertā sunt quae indicārent uoluntātem (*Cic. p. Caec. 18. 53*), *words were invented to indicate the will.*

Gallinae pullos pennis fouent nē frigōrē laedantūr (*Cic. N. D. II. 52. 129*), *hens warm their chickens with their wings, that they may not be hurt by the cold.*

Vix mē contineo quīn inuolēm in Cāpillum (*Ter. E. v. 2. 20*), *I with difficulty restrain myself from flying at his hair.*

Elēfantōs in primam āciem inducī iussit, sī quem inicēre eā res tūmultum posset (*Liv. xxvii. 14*), *he ordered the elephants to be led into the first line, in hopes that this manœuvre might cause some confusion.*

1180 Hence also verbs of commanding, advising, begging, wishing, compelling, preventing, permitting, are followed by an imperfect of the subjunctive, and *ut*, or the negatives, *ut nō*, *nē*, *quōmīnūs*, *quīn*:

* See §§ 599, 607.

† *Prius* in the Mss., altered by some to *prior*.

Allōbrōgībūs impērauit ūt his frūmentī cōpiam faciērent (*Caes. B. G. 1. 28*), *he commanded the Allobroges to supply them with corn.*

Mōnet ūt in rēlicum tempūs omnis suspiciōnēs uitet (*Caes. B. G. 1. 20*), *he advises him for the future to avoid all suspicion.*

Per te ēgo deōs ōro ut me adiūuēs (*Ter. And. III. 3. 6*), *by the gods I beg you to assist me.*

Sinite ōrator ut sim* (*Ter. Hec. prol. II. 2*), *allow me to be an intercessor.*

- 1181 Not unfrequently the ūt is omitted before the subjunctive in short phrases: as,

Sinē me expurgem (*Ter. And. v. 3. 29*), *allow me to clear myself.*

Quō diē Rōmā te exitūrum pūtes uelim ad mē scribās (*Cic. ad Att. II. 5. 3*), *I would wish you to write me word what day you think you shall leave Rome.*

- 1181.1 But verbs of wishing, and also prohibē-, impēra-, sīn-, iūbe-, pāti-(r.), and uēta-, are also found with the accusative and infinitive, especially the passive infinitive; and indeed the last three of these six verbs are but rarely found with ūt.

- 1182 The *result*† is expressed by the subjunctive. This construction is common after verbs, &c. of accomplishing and happening: as,

Tempērantia efficit ūt appētitiōnes rectae rātiōnī pāreant (*Cic. Tusc. IV. 9. 22*), *self-restraint effects this, that the passions wait upon right reason.*

Accidit ut primus nuntiāret (*Cic. p. Rosc. Am. 34. 96*), *it happened that he was the first to bring word.*

Nunquam accēdo quā abs te ābeam doctior (*Ter. E. IV. 7. 21*), *I never go near you without leaving you the wiser.*

Non possunt multi rem āmittēre ut non† plūres sēcum in eandem cālāmītātem trahant (*Cic. p. leg. Man. 7. 19*), *it is impossible for many persons to lose their property without dragging a still larger number into the same calamity.*

* This has been altered to *exorator sim* by those who did not know that the last syllable of *orator* might be long in Terence.

† The form *faro* is used only parenthetically, and does not affect the mood of the verb which accompanies it, which is always the future of the indicative. *Faro scies*, 'you shall know, trust me for that.' This has been shown by Madvig in the second volume of his *Opuscula*.

‡ *Non* is required where the *result* is expressed; *ne* would be wrong.

Illud tibi affirmō, si rem istam ex sententiā gesseris, fore ut absens & multis, cum redieris ab omnibus collauderē (Cic. ad Fam. i. 7. 5), *of one thing I assure you, and that is this, that if you carry the matter out satisfactorily, the consequence will be that even in your absence you will be praised by many, and when you return you will be lauded to the skies by all.*

Tantum spes creuerant, ut mouere armā nec Mezentius, neque ulli alii accollae ausi sint (Liv. i. 3), *so greatly had their power increased, that neither Mezentius nor any other of their neighbours dared to draw the sword.*

- 1183 With phrases which denote hindrance, opposition, avoiding, omission, doubt, the subjunctive is preceded by *nē*, *quominus* or *quin*, but by the last, only in case there be with the main verb a negative to express the non-existence of the hindrance: as,

Impedior dolore animi nē plura dicam (Cic. p. Sulla, 33. 92), *I am prevented by indignation from saying more.*

Per me stetit* quo minus hae fierent nuptiae (Ter. And. iv. 2. 16), *it was my fault that this marriage did not take place.*

Nēque abest suspicio quin ipse sibi mortem conscuerit (Caes. B. G. i. 4), *nor is there wanting a suspicion that he was the author of his own death.*

Prorsus nihil abest quin sim miserrimus (Cic. ad Att. xi. 15. 3), *absolutely nothing is now wanting to complete my misery.*

Numquid† uis quin abeam? (Ter. Ad. ii. 2. 39) *is there any thing else I can do for you before I go?*

Facere non possum quin ad te mittam (Cic. ad Att. xii. 27. 3), *I cannot but send to you.*

Non dubito quin mirerē (Cic. ad Att. xvi. 21), *I do not doubt that you are surprised.*

Quid est causae quin coloniam in Ianiculum possint deducere? (Cic. in Bull. ii. 27. 74) *what reason is there to prevent them from founding a colony on the Janiculum itself?*

- 1184 Impersonal phrases that signify an addition, &c. are generally followed by *ut* and the subjunctive: as,

* Forcellini is inaccurate in making *per me stat* equivalent to *sum in causa*. The phrase can only be used of hindrances.

† A question is often equivalent to a negative. This, or a shorter form, *numquid uis?* was a civil mode of saying 'Good bye' (Plaut. Cap. i. 2. 88).

Rēlicumst ut de felicitatē paucā dicāmus (*Cic. p. leg. Man. 16. 47*), *it remains for us to say a few words on good fortune.*

Accessit* eo ut milītēs eius conclāmārint pācem sē uellē (*Cic. ad Fam. x. 21.4*), *there was added to all this that his soldiery cried out they wished for peace.*

- 1185 In the same way *ūt* and the subjunctive often follow the verb *est* with or without a substantive or neuter adjective : as,

Sed est mōs hōmīnum ut nōlint eundem plūribus rēbūs excellēre (*Cic. Brut. 21.84*), *but it is in fact a habit with the world not to allow that the same person excels in several things.*

Vērisimilē nōn est ut mōnūmentis māiōrum pēcūniā antēpōnēret (*Cic. II. Verr. iv. 6.11*), *it is not likely that he valued money above the monuments of his ancestors.*

Atque ei ne intēgrum† quīdem ērat ut ciuibz iūrā redderet (*Cic. Tusc. v. 21.62*), *but he had it not even in his power then to restore to his countrymen their rights.‡*

- 1186 Verbs &c. of *fearing* have the subjunctive, with *nē* if the object be not desired, with *ūt* if it be desired :§ as,

Vēreor ne hoc serpat longiūs (*Cic. ad Att. i. 13.3*), *I fear that this will creep further.*

Ornamenta mētuo ut possim rēcipere (*Plaut. Curc. iv. 1.3*), *the ornaments I am afraid I shall not be able to recover.*

Haud|| sāsē pēricūlumst nē non mortem aut optandam aut certē non tīmendam pūtet (*Cic. Tusc. v. 40.118*), *there is assuredly no risk of his escaping from the belief that death is an object to be desired, or at least not to be feared.*

* *Accedit* is often followed by *quod* and the indicative, particularly where the past or present is spoken of. So also *adde quod*.

† *Mihi non est integrum*, 'the thing is no longer entire; I have taken a step in it by which I am committed to a continuance in the same direction.'

‡ In such phrases as the preceding a notion of futurity is commonly implied, and hence it will generally, perhaps in good writers always, be found that an imperfect of the subjunctive is alone admissible. Even in the second sentence the idea is, 'It is not likely we shall find that &c.' It should be observed too, that the subjunctive phrase always follows.

§ Observe that the Latin inserts a negative where the English has none, and *vice versa*.

|| This is an example of a practice common in Cicero, the crowding negatives in a sentence.

- 1187 The quality or quantity is often expressed by the subjunctive with *ut*, or the relative, preceded by some word signifying *so* or *such*.

Non tam impēritust rērum ut non sciret (*Caes. B. G. i. 44*), *he is not so inexperienced in the world as not to know.*

Rēs cūsmōdi cūiūs exītus prōuidēri possit (*Cic. ad Fam. vi. 4*), *a matter of such a kind that the issue of it can be foreseen.*

Nōque enim tu is es qui quid sis nesciās (*Cic. ad Fam. v. 12. 6*), *nor indeed are you the sort of person not to know what is due to you.*

Tantā pūtābātūr utilitas percipi ex bōbūs, ut eōrum uisceribus uesci scēlūs hāberētūr (*Cic. N. D. ii. 64. 159*), *so highly valued were the advantages derived from the ox, that to eat his flesh was deemed an impiety.*

- 1188 Sometimes the pronominal noun or adverb is omitted in the Latin, but the subjunctive still retained : as,

Pināriūs erat uir ācēr et qui nihil in fidē Siculōrum rēpōnēret (*Liv. xxi. 37*), *Pinarius was a man of energy, and not one to rely at all on the honour of the Sicilians.*

- 1189 In *indefinite* expressions the relative preceded by a verb signifying existence is followed by a subjunctive* : as,

Sunt qui censeant (*Cic. Tusc. i. 9. 18*), *there are persons who think.*

Inuenti autem multi sunt qui etiam ultimā prōfundērē prō patriā parāti essent (*Cic. de Off. i. 24. 84*), *and there have been found many who were ready to pour out their very life-blood for their fatherland.*

Quis est quin cernat ? (*Cic. Acad. Pr. ii. 7. 20*) *who is there who does not see ?*

Fuit antē tempus quum Germānos Galli uirtūtē supērārent (*Caes. B. G. vi. 24*), *there was formerly a time when the Germans were surpassed in valour by the Galli.*

Est quātēnūs amicitiae dārī uēniā possit (*Cic. de Am. 17. 61*), *there is a line up to which friendship may be indulged.*

Est ubi id ualent (*Cic. Tusc. v. 8. 23*), *there are cases where this principle avails.*

* In these sentences the English language can always employ the word 'there.'

Nullă dōmūs in Siciliā lōcūples fuit, ūbi istē non tēxtrīnum instituērit (*Cic. II. Verr. IV. 26. 58*), *there was not a wealthy house in Sicily, but what that man set up in it a cloth manufactory.*

Inuentūs est scribā quidam quī cornīcum ōcūlos confixērit (*Cic. p. Mur. 11. 25*), *there turned up a certain clerk, who caught the weasels napping.**

- 1190 There are many phrases apparently similar to these where the indicative is found, but in most of these it will be seen that the relative clause is the subject, and what precedes it the predicate : as,

Quīs illic est qui cōtra me astat ? (*Plaut. Pers. I. 1. 13*) *who is the man yonder who stands facing me ?*

Here the person alluded to is altogether definite.

Sunt autem multī qui ēripiunt āliis quōd āliis largiantūr (*Cic. de Off. I. 14. 43*), *and indeed those who rob one set of men to lavish what they thus rob on another set, are a numerous class.*

- 1191 Sometimes est-qui, sunt-qui† are to be looked upon as nouns, equivalent to nonnēmo, nonnulli, and are then followed by the indicative : as,

Set ēst-quod suscensēt tibi (*Ter. And. II. 6. 17*), *but he is annoyed with you about a certain matter.*

Sunt-quos currīcūlō puluērem Olympīco

Collēgissē iūvat (*Hor. Od. I. 1. 3*),

To some on Olympic course to have swept up dust is maddening joy.

Sunt-qui Itā dīcunt impēriā Pīsōnis sūperbā barbāros nēquissē pāti (*Sal. Cat. 19*), *some do say that the barbarians could not bear the tyrannical commands of Piso.*

Est-ūbī peccat (*Hor. Ep. II. 1. 63*), *sometimes (the world) goes wrong.*

- 1192 After digno-, idōneo-, apto-, ūno-, sōlo-, prīmo-, &c., what is necessary to complete the predicate is expressed by the relative or ūt with the subjunctive :‡ as,

* Literally 'pierced the eyes of the crows.'

† Nay Propertius (*III. 7. 17*) has *est-qui*bus for a dative. Compare too the Greek *εστιν*.

‡ But an infinitive also in later writers, as *legi dignus* (*Quint. x. 1. 96*). See also § 1255.

Liviānae fābūlae non sātis dignae sunt quae Itērum lēgantūr
(*Cic. Brut.* 18.71), *the plays of Livius do not deserve a second reading.*

Idōneus nōn est qui impētret (*Cic. p. leg. Man.* 19.57), *he is not a fit person to obtain his request.*

Sōlūs es, Caesar, cūiūs in uictōriā cōcidērit nēmō nīsi armātūs
(*Cic. p. Deiot.* 12.34), *you are the only conqueror, Caesar, in whose victory no one fell unless armed.*

- 1193 After comparatives, *quam* *qui-* or *quam* *ūt* is followed by the subjunctive : *as*,

Māiōrēs arbōres caedēbant *quam* quas ferrē cum armis milēs
posset (*Liv. xxxiii.* 5), *they were cutting down trees too heavy for a soldier to carry in addition to his arms.*

Fērōciōr orātiō uīsa est *quam* quae hābenda āpud rēgem esset
(*Liv. xxxi.* 18), *the speech was looked upon as in too high a tone to be addressed to a king.*

Nīmīs laetā rēs est uīsa, māiorquē *quam* *ūt* eam stātīm cāpēre
ānimō posset (*Liv. xxii.* 51), *the suggestion seemed too delightful and too grand for him to grasp immediately.*

Sēnior iam ēt infirmior *quam* ut contentiōnem dīcendī sustī-
nēret, obmūtuit et concidit (*Liv. xxxiii.* 2), *being now advanced in years and too weak to support any violent effort in speaking, he suddenly lost his voice and fell to the ground.*

- 1194 A predicate is limited and explained by *qui-* and the subjunctive :^{*} *as*,

Peccassē mihi uīdeor *qui* ā tē discessērim (*Cic. ad Fam.* xvi.
1.1), *I did wrong, I think, in leaving you.*

Satin sānu's, mē *qui* id rōgites ? (*Ter. And.* iv. 4.10) *are you quite in your senses to ask me that ?*

- 1195 So also a relative clause with a subjunctive (but not to the exclusion of the indicative)[†] is used at times parenthetically : *as*,

* *Quippe qui-*, *utpote qui-*, *ut qui-*, are also used in this way, but with greater emphasis. The indicative is found in some writers in these phrases.

† See § 1158.1. Many passages are unduly put forward as examples under this head by both Madvig (§ 364, Anm. 2) and Zumpt (§ 559) : *as*, *quod sine molestia tua fiat* (*Cic. ad Fam.* xiii. 23), *qui modo tolerabili condicione sit* (*Cic. in Cat.* iv. 8.16), *quod suum dici uellet* (*Cic. ii. Verr.* iv. 16.36).

Rēfertae sunt ōrātiōnes centum quinquāgintā, quas quīdem adhūc inuēnērīm et lēgērīm, et uerbīs et rēbūs illustrībūs (Cic. Brut. 17. 65), *the hundred and fifty orations are replete, at least such of them as I have hitherto come across and read, with brilliant language and brilliant matter.*

Nēque erat in exercitū, quī quīdem pēdestriā stipendiā fecisset, uir factis nobiliōr (Liv. vii. 13), *nor was there a soldier in the army, at least of those who had served on foot, more distinguished for his deeds.*

- 1196 In *indirect questions*, i. e. where an interrogative pronoun or conjunction and verb are attached to some verb or phrase, the verb following the interrogative* is in the subjunctive: as,

Nātūrā dēclārat quid uelit (Cic. de Am. 24. 88), *Nature proclaims what she wishes.*

Tēneo quid erret, et quid āgam hābeo (Ter. And. iii. 2. 18), *I twig what his mistake is, and know what to do.*

Ex captiuis cognōuit quo in lōco hostium cōpiae cōsēdisent (Caes. B. G. v. 9), *he learnt from the prisoners where the enemy's forces were posted.*

Ignōrābat rex ūtēr cōrum esset Orestēs (Cic. de Am. 7. 24), *the king knew not which of the two was Orestes.*

Ex hoc quantum bōni sit in āmicitiā, iūdicārī pōtest (Cic. de Am. 7. 23), *from this a judgment may be formed, how much happiness there is in friendship.*

Existit quaestiō num quando āmicī nōui uētēribus sint antēpōnendī (Cic. de Am. 19. 67), *there rises the question, whether at any time new friends are to be preferred to old friends.*

Cum incertūs essem, ūbi essēs (Cic. ad Att. i. 9), *being uncertain where you were.*

Discent quemadmōdum haec fiant (Cic. de Am. 12. 41), *they will learn how these things are done.*

Dūbīto an Vēnūsiam tendam (Cic. ad Att. xvi. 5. 3), *I am at a loss whether to make for Venusia.*

Cōpiae suas, iūdicatiōnē non conduxērīt, ān ēquītum aduentū prohibētus, dūbiumst (Caes. B. G. vi. 31), *whether it was*

* Care must be taken not to confound the relative and interrogative. *Scio quid quaeras* means, 'I know the question you wish to put;' but *scio quod quaeris*, 'I know the answer to it.' Compare Ter. And. iii. 3. 4, *et quid te ego uelim, et quod tu quaeris scies.*

from design that he omitted to collect his forces, or because he was prevented by the arrival of our cavalry, is doubtful.

Dŏleam necnŏ dŏleam nihĭl intĕrest (Cic. Tusc. II. 12. 29), *whether I am hurt or not hurt, makes no difference.*

Id uisŏ, tŭn ŏn illi insāniant (Ter. And. III. 3. 3), *the object of my visit is to see whether it be you or they that are mad.*

Dŏ puĕris quĭd ŏgam, nŏn hŏbeŏ (Cic. ad Att. VII. 19), *what to do with the boys, I know not.*

Hanc (pŏlŭdem) sĭ nostri transĭrent, hostĕs expectābant (Caes. B. G. II. 9), *this (morass) the enemy were waiting to see whether our men would cross.**

- 1197 In the older writers, and occasionally in Horace and Virgil, an indicative is found in indirect questions: as,

Si nunc mĕmŏrŏrĕ uĕlim, quam fidĕli ŏnĭmo ĭn illam fui, uĕrĕ possum (Ter. Hec. III. 5. 21), *if at this very moment I wished to mention how faithful I have been towards her, I could do so with truth.*

Vide ut discĭdit lŏbrum (Ter. Ad. IV. 2. 20), *see how he has cut my lip open.*

Adspĭce ũt antrum

Siluestris rŏris sparsit lŏbruscŏ rŏcĕmis (Virg. Buc. v. 6),

See how the wild labruscat†

Has sprinkled the cave with scattered grapes.

- 1198 An interrogative clause sometimes accompanies the phrase quĭd ais, or the imperatives dĭc, cĕdŏ, or the indicative quŏesŏ, but without being dependent on them: as,

Quĭd ais‡, ubi intellĕxeras I'd consilium cŏpere, cur non dĭxti extemplo Pŏmphilo? (Ter. And. III. 2. 37) *just tell me this: When you saw that they were going to play that game, why did you not immediately tell Pamphilus?*

Dicŏ mihi, plŏcetnĕ tĭbi ĕdĕre ĭniussŭ mĕŏ? (Cic. ad Att. XIII.

* It has been already noticed (§ 495) that in these indirect questions there is often an ambiguity whether the existing time or future time be meant. Compare §§ 594 and 600.

† 'A wild vine.'

‡ The phrase *quid ais* is also used in expressing surprise at something heard: as, 'What do you say? surely I misunderstand you,' or 'You don't say so.'

§ This *dic mihi*, like the conjunction *cho*, is merely a mode of inviting a person's special attention to some coming question. The French in the same way use *dis-moi*.

21. 4) *be so good as to answer me this: Do you approve of your publishing the book without my authority?*

Cœdō, quid iurgābit tœcum? (*Ter. And. II. 3. 15*) *pray, what quarrel will he have with you?*

Quaesō, quōtiens dicendumst tibi? (*Plaut. Most. IV. 2. 32*) *how often must I tell you, prithee?*

- 1199 The phrase nesciō-qui- is to be looked upon as a trisyllabic word partaking of the nature of an adjective. Hence there is no irregularity in the construction with an indicative: as,

Alii nesciō-quō pacto obdūruērunt (*Cic. ad Fam. v. 15. 2*), *others somehow or other have become hardened.*

- 1200 A similar union accounts for the indicative in such phrases as, Sālēs in dicendō nīmium-quantum* ualent (*Cic. Or. 26. 87*), *jokes tell immensely in oratory.*
Id mirum-quantum* prōfuit ad concordiam ciuitātis (*Liv. II. 1*), *this conduced wonderfully to harmony among the citizens.*
Immānē-quantum ānīmi exarsērē (*Sal. ap. Non.*), *the men fired up beyond all measure.*

Reported Speech or Thoughts (OBLIQUA ORATIO).

- 1201 When the words or thoughts of another are reported and not in the first person, it is called the *obliqua oratio*, and all secondary clauses, that is, clauses dependent upon the relative or upon conjunctions, are in the subjunctive mood. Compare the following passages:

Sēnātū reiquē publicae egō non dēdō, si audacter sententias dicērē uultis; sin Caesārem respiciēs atque eius grātiā sequimīni, ut sup̄iōribus fecistis temporibūs, egō mihi consiliū cāpiam, nēquē sēnātūs auctoritātī olīmp̄rābō†, *I will not be wanting to the senate and the country, if you are willing to express your opinions boldly; but if you look to Caesar, and make his favour your object, as you have done on recent occasions, then I will take my measures for myself, and will not be guided by the authority of the senate.*

* Still the original phrases must have been, *nīmium est quantum ualeant, mirum est quantum profuerit*, &c. Compare the Greek phrase θαυμαστον ὄσον.

† See Caesar, B. C. I. 1.

Sēnātū reiūque publicae sē non defūtūrum pollicētur, si audacter sententias dicere uelint; sin Caesārem respiciant atque eius grātiā sēquantūr, ut sup̄iōribus fecerint temporibus, sē illi consiliū captūrum nequē sēnātūs auctoritāti obtemp̄rātūrum, he promises that he will not be wanting &c.

- 1202 Or the tenses might be thrown into past time (which is more commonly used) by writing *pollicēbātūr* or *pollicītūs est, uellent, respicērent, sēquērentūr, fecissent*.

- 1202.1 In the *obliqua oratio*, as compared with the *directa oratio*, the changes are as follows :

The main tenses, which are indicatives in the original speech, are changed to the accusative and infinitive.

Imperatives are changed to imperfects of the subjunctive.

Subjunctives remain subjunctives.

Direct interrogatives in the indicative are changed to the accusative and infinitive, provided the person was either the first or third; but if it was the second person, then the subjunctive is required.*

With regard to the tenses, imperfects remain imperfects, and perfects remain perfects; but which of the imperfects or perfects is to be preferred, depends upon the tense of the indicative verb to which the whole is subjoined.

The pronouns *ho-* (in its original sense) and *isto-* have no place in the *obliqua oratio*, any more than *egō, tū, nōs, uos, &c.* *Illo-* commonly supplies the place of the second person. See *Sal. Jug.* cc. 61, 62, 64, 65, 77.

All this however does not prevent the use of the indicative mood in the midst of the *obliqua oratio*, where the writer chooses to say something of his own.

- 1203 Sometimes the *obliqua oratio* is introduced by a verb of recommending &c. with the subjunctive mood, and this is followed by an infinitive; before which in the English some word signifying to say must be inserted : as,

Censēbant ut noctu iter facerent, posse priūs ad angustias ueniri quam sentirentūr (Caes. B. C. I. 67), they recommended that they should march by night, observing that they might make their way to the pass before they were perceived.

* See Madvig's *Opuscula*, vol. ii. p. 208.

- 1204 At other times the *obliqua oratio* is introduced by a verb of saying, &c. with the infinitive mood, and this is followed by a subjunctive; before which in the English some word signifying to *recommend* &c. must be inserted: as,

Dōcent sui iūdicī rem nōn essē; proinde hābeat rātiōnem posteritātis (Caes. B. C. i. 13), *they point out that it is not a matter for them to decide upon, and they recommend him therefore at once to consider the consequences.*

- 1205 Without a formal use of the *obliqua oratio*, a verb in a dependent clause may be in the subjunctive mood, when it expresses the thoughts or words or alleged reasons of another.

Aristides, nonne ob eam causam expulsus patriā, quod praeter modum iustus esset? (Cic. Tusc. v. 36. 105) *Aristides again, was he not driven from his country on the very ground that he was just beyond measure?*

Fabiō dictā diēs est, quod legātus in Gallos pugnasset (Liv. vi. 1), *notice of trial was given to Fabius, for having fought against the Galli when ambassador.*

Aedem deō Iovī uōuit, si eō diē hostes fūdisset (Liv. xxxi. 21), *he vowed a temple to the god Jupiter, if he routed the enemy that day.*

- 1206 In these cases the power of the subjunctive may be expressed by inserting such words as *they said* or *they thought*: for example, in the last sentence but one the English might have been, 'because he was just *they said* beyond measure.'

- 1207 Sometimes the verb *to say* or *think* is expressed in these phrases, and unnecessarily put into the subjunctive mood: as,

Illē pētērē contendit ut rēlinquērētur, partim quod mārē tīmōret, partim quod religiōnibūs impēdiri sēs dīcōret (Caes. B. G. v. 6), *the other zealously entreated to be left behind, partly because he was afraid of the sea, partly because he was prevented, he said, by religious scruples.*

* The subjunctive mood may be thus used, when the writer speaks of a feeling which moved himself at a former time: as, *Mihi Academiae consuetudo non ob eam causam solum placuit, quod . . . , sed etiam quod esset ea maxuma dicendi exercitatio* (Cic. Tusc. ii. 3. 9), 'For myself the practice of the Academy pleased me, not merely because . . . , but also because it afforded the best exercise in speaking.' (Madvig).—*Occurrebant (mihi) colles campique et Tiberis et hoc castrum, sub quo natus educatusque essem* (Liv. v. 54).

Here *impediretur* would have expressed the same, though less forcibly; on the other hand, *timeret* might have been translated, 'he was afraid, he said.'

Cum Hannibālis permissu exisset dē castris, rēdiit paulō post, quod se oblitum nesciō-quid dicēret (*Cic. de Off. i. 13. 40*), *after leaving the camp with Hannibal's permission, he returned shortly after, because he had forgotten something or other, he said.*

Lēgātōs suos multī dē prōuinciā dēcōdērē iussērunt, quōd illōrum culpā sē mīnus commōde audire arbitrārentūr (*Cic. ii. Verr. iii. 58. 134*), *many (governors) have directed their lieutenants to leave a province, because through the misconduct of these lieutenants they themselves, they thought, had got a bad name.*

Quem quī rēprendīt, in eō rēprendit, quod grātum prāter mōdum dicat essē (*Cic. p. Planc. 33. 82*), *and he who censures him, censures him for being, he says, grateful beyond measure.*

- 1208 It has been said above that the subjunctive is used in speaking of that which does not exist. Thus, what is denied is in the subjunctive after a conjunction: as,

Istos tantum ābest ūt ornem*, ūt effici non possit quin eōs odērim (*Cic. Phil. xi. 14. 36*), *so far from complimenting those persons you speak of, I cannot be prevented from hating them.*

Tantum āberat ut binos scribērent, uix singūlos confēcērunt (*Cic. ad Att. xiii. 21. 5*), *so far from copying two sets (of the work), they with difficulty completed one.*

Pūgilēs in iactandis caestibūs ingēmiscunt, non quod dōleant, sed quīā prōfundendā uōce omnē corpūs intenditūr (*Cic. Tusc. ii. 23. 56*), *the boxer in throwing out the caestus utters a groan, not because he is in pain, but because by sending out the voice every muscle in the body is strained.*

Nōn eō dicō quō mihi uēniat in dūbium tuā fidēs (*Cic. p. Quinct. 2. 5*), *I do not say this because your word is doubted by me.*

Maiōres nostri in dōminum dē seruō quaerī nōluerunt, non

* The rule applies of course to *ornem*, not to the other subjunctives in this sentence.

quā non posset uerum inueniri, sed quā uidēbātūr indignum esse (Cic. p. Mil. 22. 59), *our ancestors were unwilling that evidence should be drawn by torture from a slave against his master, not because the truth could not be got at, but because (in this case) there seemed to be something degrading.*

Non quin confidērem diligentiae tuae (Cic. ad Fam. xvi. 24. 1), *not that I in any way distrusted your carefulness.*

1209 Another example of the subjunctive employed in speaking of what does not exist, is seen in *hypothetical** sentences, both in the clause of condition and the clause of consequence. These sentences are conveniently divided into present and past.

a. Hoc nec sciō, nec si sciam, dicere ausim (Liv. praef.), *this in the first place I do not know, and secondly, if I did know, I should not venture to say.*

Tū si hic sis, aliter sentiās (Ter. And. II. 1. 10), *you yourself, if you were in my situation, would feel differently.*

b. Quid faciam, si furtum fecerit? (Hor. Sat. I. 3. 94) *what should I do, were he to commit a theft?*

c. Nonne sapiens, si fame ipse conficiatur, abstulerit cibum alteri? Minumē uerō (Cic. de Off. III. 6. 29), *would not a wise man, if he were himself on the point of being starved, rob some other of food? Assuredly not.*

d. Id si acciderit, simūs armātī (Cic. Tusc. I. 32. 78), *if that were to happen, we should be ready armed.*

e. Si frater esset, qui magis morem gereret? (Ter. Ad. IV. 5. 74) *if he had been a brother, how could he have been more obliging?*

f. Si quis hoc gnatio tuo Tuos seruos faxet†, qualem haberes

* See above, § 1153 and §§ 496, 497, 498.

† That *faxit* is inadmissible here, even Madvig would allow, although he denies the existence of the word *faxem*. Moreover the explanation of the form *fazo* given in § 566 is confirmed by a line in the same scene, *Pol si istuc faxis, haec sine poena feceris*; for the law of the Latin language requires that the two verbs should here be in the same tense (see Madvig's own Gr. § 340, obs. 2), and the difference of form is agreeable to a peculiarity of the iambic senarius, which, while it admits contracted forms in the middle, prefers the uncontracted at the close of the line, as *periculum* and *periculo*, Plaut. Cap. III. 5. 82; *norit* and *nouerit*, Ter. And. Prol. 10; *sit* and *sies* or *siet*, And. II. 5. 13, Haut. III. 1. 47; *fac* generally, but *face* at the end, And. IV. 1. 56, v. 1. 2; besides a large number of words which are commonly monosyllabic in pronunciation except in the last place, as *mihi*, And. IV. 4. 4, Haut. III. 1. 101. Madvig's

gratiam ? (*Plaut. Cap. III. 5. 54*) if any slave of yours had done the same for your son, what would your gratitude have been like ?

Si has inimicitias cūuērē pōtuisset, uiuēret (*Cic. p. Rosc. Am. 6. 17*), if he had been able to guard against the enmity of this party, he would have been now alive.

g. Absque eō esset, recte ēgo mihi uidissem (*Ter. Ph. 1. 4. 11*), if it had not been for him, I should have taken good care of myself.

Rēgnumne hīc tu pōssides ? Si pōssiderem, ornātus esses ēx tuis uirtūtibus (*Ter. Ad. II. 1. 21*), are you lord paramount here ? If I had been, you should have had a dressing such as your special merits deserve.*

h. Nēcassem tē uerbēribus, nīsi—Irātūs essem (*Cic. R. P. 1. 38. 59*), I should have flogged you to death, if I had not—put myself in a passion.

Dēlētūs exercītus fōret, nī fūgientīs siluæ texissent (*Liv. III. 22*), the army would have been annihilated, had not the woods covered them in their flight.

1210 It will be seen that in hypothetical sentences with the *present* tenses (whether imperfect or perfect), the condition, though not fulfilled at the present moment, is not an impossibility, for it may yet perhaps be fulfilled.

1211 The *past* tenses in hypothetical sentences (both imperfect and perfect) allude to past time, or at any rate to an obstacle in past time affecting the present state of things. In either case it is now too late to alter matters ; and therefore these tenses often imply not only the non-existence of a state of things, but also impossibility.

1212 The tenses in hypothetical sentences are determined in the usual way. If the imperfect be used in the conditional clause, the notion of the verb is not completed before that in the clause

view is, that *faxo* and such forms are the equivalents of the Greek *τυφω*, *πραφω*, and consequently simple, not perfect futures. See his *Opuscula*, vol. ii. p. 60, &c. This is clearly wrong.

* It should be remembered that in the *obliqua oratio* the subjunctive will be found after *si*, even when the construction is not that which we have called hypothetical, but the ordinary sentence of condition, which in the *directa oratio* would be in the indicative.

of the consequence. On the other hand, a perfect tense in the conditional clause generally* denotes an action completed before what is expressed in the clause of the consequence. As regards the past tenses of hypothetical sentences, in the clause of the consequence the past-imperfect is used to denote a continued state of things, or something not yet completed, whereas a single occurrence is expressed by the past-perfect.

1213 Thus the general construction of sentences containing the word *if*, is, that the hypothetical, *i. e.* those which put a case, the non-existence of which is implied, have the subjunctive in both clauses, while in other cases the indicative is required in both clauses.

1214 The apparent exceptions to this rule are for the most part to be explained by the sentences being elliptical. Thus in hypothetical sentences the participles in *tūro* and *endo* are often found in the clause of consequence; and, if so, always attended by an indicative: as,

Si mē triumphārē prohibērent, testis citātūrus† fui rērum ā mē gestārum (Liv. xxxviii. 47), if they had attempted to prevent my triumphing, I should have called up witnesses of my achievements.

Illi ipsi qui rēmansērant rēlictūri āgrōs ērant, nīsi littēras mississet (Cic. II. Verr. III. 52. 121), even those who had remained behind would have abandoned the lands, if he had not sent the letter.‡

Quid quod si Andrānōdōrō consiliā prōcessissent, Hēracleāe cum cētēris fuit seruiendum§, nay, if the plans of Andranodorus had succeeded, Heraclea must have become a slave with the rest of the people.

Si priuātus esset, tāmēn ad tantum bellum is erat dēligendū§

* This word is inserted with a view to such a sentence as, *Id si fecisses, per mihi gratum fecisses*, where however the real consequence is expressed in *pergratum*, 'I should have been greatly your debtor.'

† Literally 'I intended to call them,' for which our translation substitutes, by no very violent inference, 'I should have done so.' The latter literally translated would have been *citauissem*.

‡ That is, 'They were preparing to leave, and' (though the author omits expressly to say so) 'no doubt would have done so.'

§ This passage occurs in *Liv. xxiv. 26*, with the alterations required by the *obliqua oratio*, viz. *sibi* and *fuert* in place of *Heracleae* and *fuit*. Compare a similar change in the same chapter of the phrase, *Si effugium patuisset in publicum, impleturae urbem tumultu fuerunt*.

(*Cic. p. leg. Man. 17. 50*), *if he had been in a private station, still for so serious a war he was the man who ought to have been selected.*

1215 .A similar explanation accounts for the following phrases :—

NI mētuam pātre, hābeo quod mōneam prōbē (*Ter. And. v. 4. 15*), *if I were not afraid of my father, I could give him an excellent* hint.*

Id ēgō, sī tū nēgēs, certō sciō† (*Ter. Haut. iv. 1. 19*), *even if you were to deny this, I know it for certain (and consequently your denial of it would be fruitless).*

Admōnēbat mē rēs ūt intermissiōnem ēlōquentiae dēplōrārem, nī uērērer nō dē me ipsō uīdērer quērī (*Cic. de Off. ii. 19. 67*), *I was reminded by the matter before us that I ought to lament the disappearance of eloquence from among us; and should have yielded to the suggestion, had I not feared that I might be thought to be urging a merely personal complaint.*

SI per Mētellum licitum esset, mātres illōrum, uxōres, sōrōres uēniēbant (*Cic. ii. Verr. v. 49. 129*), *their mothers, wives, sisters were coming (and would actually have come), if Metellus had permitted.*

Multā mē dehortantūr ā uōbis, nī stūdiū reipublicae sūpēret (*Sal. Jug. 31*), *many considerations dissuade me from troubling you (and they would probably prevail), if my love for my country did not outweigh them.*

Pons iter pāene hostībūs dēdit, nī ūnus uir fuisset (*Liv. ii. 10*), *the bridge all but offered a passage to the enemy, (and would have done so completely,) had it not been for one brave man.*

Quod nī prōpērē pernōtuisset, haud multum āb exītiō lēgātī ābērant (*Tac. † Ann. i. 23*), *and if this had not speedily become generally known, (they would have put an end to the lieutenant-general, for even as it was), they were not far from so doing.*

* Literally 'I have an excellent hint to give, and but for the reason assigned I would give it.'

† Of course 'my knowledge' is in no way conditional upon 'your speaking the truth or not.'

‡ Tacitus abounds in this construction: see in the very same chapter, *ferrum parabant, nī . . . interiecisset.*

- 1216 Such sentences as the following are mere instances of ordinary exaggeration forthwith corrected* :—

Mō truncūs illapsus cērēbrō Sustūlērat, nīsi Faunūs ictum
Dextrā lēuasset (*Hor. Od. II. 17. 27*), *Horace a trunk down
gliding on his skull had carried off, (or at least would have
done so), had not Faunus with his hand lightened the blow.*

- 1217 The verbs of duty and power, already expressing in themselves what is less forcibly implied in the subjunctive mood, generally retain the terminations of the indicative in hypothetical sentences :

as,

Hunc pātris lōcō, si ulla in tō piētās esset, cōlērē dēbēbās (*Cic. Phil. II. 38. 99*), *this man you ought to have respected as a father, if you had had any affection in you.*

Consul essē quī pōtui, nīsi hunc uitae cursum tēnuissem ā puēritiā? (*Cic. R. P. I. 6. 10*) *how could I have been consul, if I had not kept strictly to this course of life from my boyhood?*

- 1218 In the same way the verb 'to be' in the indicative is accompanied by adjectives†, and occasionally substantives, when the hypothetical form of the sentence might have suggested the subjunctive : as,

Longumst sī tibi narrem quamōbre id faciā (*Ter. Haut. II. 3. 94*), *it would be tedious if I were to tell you why I do so.*

Aequiūs ērat id uoluntātē fieri (*Cic. de Off. I. 9. 28*), *it would have been better if it had been done willingly.*

Nonnē fuit sātius tristis Amāryllidis iras Atquē superbā pāti fastidiū? (*Virg. Buc. II. 14*) *had it not better been Amaryllis' bitter wrath and haughty whims to brook?*

Quantō melius fuērat‡ in hōc prōmissum pātris nōn essē seruātum? (*Cic. de Off. III. 25. 94*) *how much better would it have been, if in his case his father's promise had not been kept?*

- 1219 The conjunction in hypothetical sentences is sometimes omitted, as in English ; but in this case the verb is commonly placed first : as,

* It should be observed, that in sentences of this character the *nisi* or *si* commonly follows.

† Particularly adjectives of propriety.

‡ The past-perfect tense in place of a simple perfect is common in such phrases, and also with the verbs of duty and power.

Rōges mē, nihil fortassē respondeam (*Cic. N. D. i. 21.57*), *were you to ask me, I should perhaps make no answer.*

Dārēs hanc uim Crasso, in fōrō saltāret (*Cic. de Off. III. 19.75*), *had you offered this power to Crassus, he would have danced in the forum.*

- 1220 Very frequently the conditional clause is omitted: as,
Stārē pūtēs, ādēō prōcēdunt tempōrē tarde (*Qv. Trist. v. 10.5*),
you would think (if you were here) that time was standing still, so slowly does it advance..

Reos dicērēs (*Liv. II. 35*), *you would have said they were on their trial (had you been there).*

Hoc confirmāuērim, ēlōquentiam rem ūnam esse omnium difficillāmam (*Cic. Brut. 6.25*), *this I would maintain (if there were occasion), that eloquence is the one thing of all most difficult to attain.*

- 1221 Thus, mālim *I should prefer*, nōlim *I should be unwilling*, uēlim *I should wish*, are modest expressions, not partaking of the rudeness of mālo *I prefer*, nōlo *I won't*, uōlo *I insist*; while mallem, nollem, uellem, signify *I should have preferred &c.*, and refer either to past time, or to what is now impossible. Hence,

Nollem* factum (*Ter. Ad. II. 1.11*), *I wish it had never been done, i. e. I beg your pardon.*

- 1222 The consequence also is at times omitted: as,
O si Sub rastō crēpēt argenti mihī sēriā (*Pers. II. 10*), *oh, if neath the harrow a jar of silver were to crack for me.*

- 1223 The consequence† again is generally omitted in sentences containing quāsi *as if*, or equivalent words: as,

Quāsi uērō consili sit rēs (*Caes. B. G. VII. 38*), *as if forsooth it were matter for deliberation.*

Mē iūuat, uēlut si ipse in partē lābōris fuērim, ad finem belli peruēnissē (*Liv. XXXI. 1*), *I am delighted, as though I had myself shared the toil, to have arrived at the close of the war.*

* Literally 'I should have wished it not done.' The suppressed condition may have been, *Si optando potuissem quae facta sunt infecta redere.* *Nolim factum* would signify, 'I should be sorry to have it done.'

† Thus in the second sentence the fuller form would have been, 'I am as much delighted as I should have been if &c.'

Eius crudelitatem, uelut si coram adesset, horrēbant (*Caes. B. G. i. 32*), *they kept shuddering at this man's bloodthirstiness, as though he had been present.*

Sic quaestor est factus, quam si esset summō locō nātūs (*Cic. p. Planc. 25.60*), *he was made quaestor with the same facility, as if he had been born in the highest station.**

- 1224 When the second person† is used to denote generally *one, a man*, the subjunctive commonly enters into secondary clauses, whether preceded by a relative or conjunction : as,

In excitandō plūrimū uālet, si laudēs eum quem cohortērē (*Cic. ad Fam. xv. 21.5*), *in rousing to action, the greatest effect is produced, if one praises the person whom one is encouraging.*

Bōnus segnior fit, ubi negligās (*Sal. Jug. 31*), *the good man becomes less active, when you neglect him.*

Tantum rēmanet, quod rectē factis consēcūtus sis (*Cic. de Sen. 19.69*), *that only is left behind, which a man has obtained by good deeds.*

- 1225 Secondary clauses which are attached to clauses in the subjunctive or infinitive mood and form an essential part of the idea therein expressed, are themselves in the subjunctive mood : as,

Si lūcē quōquē cānes lātrent, quom Deos sālūtātum āliqui uēnērint, his crūrā suffringantur, quōd ācres sint quom suspiciō nullā sit (*Cic. p. Rosc. Am. 20.56*), *if even in the light dogs were to bark, when any persons come to a temple to offer their prayers, they would have their legs broken for being so watchful when there is no ground for suspicion.*

- 1226 Hence verbs of *promising* and *threatening*, inasmuch as they express in one word ‘the saying that something will be done’, take a subjunctive of the condition : as,

Praemium prōpōsuit qui‡ inuēnisset nōuam uoluptātem (*Cic.*

* See § 499. In the four examples here given the tenses in the indicative mood with a negative would have been respectively, *consili res non est, in parte laboris non fui, non aderat, non erat summo loco natus*. Thus it is only the mood that is here altered by the hypothetical form of the sentence.

† This remark is from Madvig.

‡ For the omission of the antecedent *ei* see § 1126.

Tusc. v. 7. 20), *he promised a reward to the man, who should find a new pleasure.**

1227 By the omission of the governing verb the subjunctive appears to carry with it a meaning which really belongs to that verb.

a. Possibility, *pōtest esse ūt* understood. This construction however is very rare unless some such word as *forsītān*, *forsān*,† accompany the subjunctive: as,

Vēlim dēs ōpēram, quod commōdō tuō fiat (Cic. ad Fam. XIII. 27. 3), *I would beg you to give your assistance, so far as may be done without inconvenience to you.*

Me mīseram, forsān hīc mihi parūam habēat fidem (Ter. E. i. 2. 117), *alas, maybe my friend here may have little faith in me.*

Nīmium forsītān haec illi mīrentūr (Cic. II. Verr. IV. 56. 124), *those people may perhaps admire these things overmuch.*

Nēque id faciō, ut forsītān quibuscumq̄ uidear, sīmūlātiōnē (Cic. ad Fam. I. 8. 2), *nor do I do this, as some perhaps may think, by way of make-believe.*

b. Permission and concession, such a verb as *sīn-* *permit*, or *cōd-* *grant*, being understood: as,

Fruātur‡ sāne hoc sōlāciō (Cic. de Prov. Con. 7. 16), *let him enjoy forsooth this consolation.*

Vt‡ dēsint uīres, tāmen est laudandā uōluntas (Ov. Pont. III. 4. 79), *though strength be wanting, praiseworthy still the will.*

Fuērit cūpīdus, fuērit irātus, fuērit pertinax, scēlēris uērō crīmīnē liceat mortuō cārērē (Cic. p. Lig. 6. 18), *he may have been ambitious, he may have been revengeful, he may have been obstinate; but the charge of impiety at any rate allow him, now that he is dead, to be clear of.*

Vt enim cōtērā pāriā Tubērōnī cum Vārō fuissent, hoc certō

* See § 503.

† The *an* at the close of these words is no doubt identical with the Greek *αν*; but as this takes the form *κεν* in Homer, we probably have in it only a variety of our verb *can*. Compare our *may-be* and the French *peut-être*. Moreover the root *can* was not a stranger to the Latin language, for it virtually occurs in the old form *ne-quin-ont* for *nequeunt*.

‡ Observe that the concessive tenses nearly always commence a clause, unless *modo* or *dum* accompany them.

§ ‘Even granting that.’

- praecipuom Tubērōnis fuit (Cic. p. Lig. 9. 27), *for even allowing that every thing else had been shared by Tubero with Varus, this at least was the peculiar qualification of Tubero.*
- Sit clārus Scīpio, ornētūr exīmīā laude Africānūs, hābeātūr uir ēgrēgius Paullus, sit aeternā glōriā Māriūs, antēpōnātūr omnībus Pompēiūs, ērit prōfecto intēr hōrum laudēs āli- quid lōcī nostrae glōriae (Cic. in Cat. iv. 10. 21), *let Scipio be renowned, let Africanus be covered with especial glory, let Paullus be accounted a great man, let Marius enjoy eternal fame, let Pompey take precedence of all, still there will assuredly be amid the glories of these men some room for our fame also.*
- Nē sit summum mālum dōlor, mālum certe est (Cic. Tusc. ii. 5. 14), *granting that pain is not the greatest evil, an evil it certainly is.*
- Mānent ingēniā sēnībus, mōdō permāneat stūdiū (Cic. de Sen. 7. 22), *the intellect remains with the aged, provided only there still remain energy.*
- Seruōs est nēmō, quī mōdō tōlērābīli condīciōnē sit seruitūtis, quī nōn audāciam cīuium pērhorrescat (Cic. in Cat. iv. 8. 16), *there is not a single slave even, if his position as a slave be but tolerable, that does not shudder at the audacity of men who call themselves citizens.*
- Id quoque possum fēre, mōdo si reddat (Ter. Ad. ii. 1. 51), *that also I can put up with, provided only he pay.*
- Tū fors quid me fiat parui pēdis, dum illi cōsulas (Ter. Haut. iv. 3. 37), *you perhaps care little what becomes of me, provided only you secure your master there.*
- Hōmīnes, quamvis* in turbīdis rēbus sint, tāmēn interdum ānīmīs rēlaxantūr (Cic. Phil. ii. 16. 39), *men, allowing that they are in circumstances as troubled as you please, still at times unbend.*

c. Indirect interrogative, rōgās understood : as,

A. Quid fēcit ? B. Quid illē fēcērit ? (Ter. Ad. i. 2. 4) A. *What has he done ?* B. *What has he done, ask you ?*

d. Wishing, uīs, prēcōr, &c. understood : as,

* The poets, together with Livy and later writers, use *quamvis* with an indicative, and vice versa *quanquam* with a subjunctive : as, *quamvis est rustica* (Virg. Buc. iii. 84), *quanquam moueretur* (Liv. xxxvi. 34).

Quid faciā? (*Ter. E. I. 1.1*) *what would you have me do?*

Quid faciērem? (*Ter. E. v. 1.15*) *what ought I to have done?*

Valeant qui intēr nos discidiūm uolunt (*Ter. And. iv. 2.13*),
farewell to those who insist upon tearing us asunder.

Nē uiuam si id tibi concēdō (*Cic. ad Fam. vii. 23.4*), *may I*
die if I grant you that.

Dispēream nī Submossēs omnis (*Hor. Sat. i. 9.47*), *may I be*
utterly destroyed, if thou wouldst not have made the whole of
them move off.

Atque itā me dī ament ut ego nunc non tām meapte caūsa
Laetōr quam illius (*Ter. Haut. iv. 3.8*), *and so may heaven*
love me, as I am delighted now not so much on my own account
as on his.

e. Demanding, postulant? &c. understood: as,

Tu ut unquam tē corrīgās! (*Cic. in Cat. i. 9.22*), *you ever cor-*
rect yourself!

Hīcine ut tibi respōdent! (*Ter. Ph. v. 8.3*), *this man answer*
*you!**

f. Duty, oportet &c. understood: as,

Vilicūs iniussū dōmīnī crēdat nēmīnī (*Cato. R. R. 5.3*), *a bailiff*
should lend to no one without his master's authority.

Pōtius dicēret nōn esse aecum (*Cic. de Off. iii. 22.88*), *he should*
rather have said, it was not fair.

Sūmeret Alicūnde (*Ter. Ph. ii. 1.69*), *he should have borrowed*
it from some one.

Frūmentum ne ēmissēs (*Cic. ii. Verr. iii. 84.195*), *you should*
not have bought the corn.

g. The object is often expressed elliptically, more particularly
in a parenthesis, which ought always to be brief: as,

Vēre ut dicam† (*Cic. ii. Verr. v. 69.177*), *to speak candidly.*

Sēnectūs est nātūrā lōquācior‡, ne āb omībūs eam uītiis
uīdear uīdicārē (*Cic. de Sen. 16.55*), *old age is naturally*
somewhat talkative, so you will not charge me with defending
it from every fault.

* See § 1247 and note.

† Perhaps in this example 'permission' is the notion understood, *dabis ueniam.*

‡ *Hoc dico* understood, 'I say this that I may not appear &c.'

Vix incedo inānis, ne ire posse cum onere existumes (*Plaut. Am. I. 1. 174*), *I can scarcely walk with nothing about me, so do not suppose that I can get on with a load.*

- 1228 For the sake of brevity, such a verb as existūmēs or dicam is often omitted in sentences like that just given. Thus Plautus might have said in the last example, Vix incēdo inānis, ne irē possim cum ōnērē : as,

Nōuam eam pōtestātem ēripuērē pātrībus nostris, nē nunc dulcēdinē sēmel capti fērant dēsīdērium (*Liv. III. 52*), *this power, when yet unknown to them, they wrested from our fathers ; much less now, having once tasted the sweets of it, will they tolerate the loss.*

Mortālīā factā pēribunt, Nēdum sermōnum stēt hōnōs (*Hor. Ep. II. 3. 68*), *deeds will perish, much less will the glory of words survive.*

Vix in ipsis tectis frigus uitātur, nēdum in mārī sit faciē ābesse āb iniuriā tempōris (*Cic. ad Fam. XVI. 8*), *even in a roofed building it is difficult to avoid the cold, much less is it easy at sea to escape being hurt by the weather.*

Erat enim multō dōmiciliū hūiūs urbīs aptiūs hūmānitāti tuae quam tōtā Pēlōponnēsus, nēdum Pātrāe (*Cic. ad Fam. VII. 28. 1*), *for in those days this city was better suited as a residence to one of your refined habits, than any part of the Peloponnesus, let alone Patrae.*

- 1229 Quum or cum in clauses signifying a reason for or against any thing is followed by a subjunctive : as,

Quum uitā sine āmicis mētūs plēnā sit, rātio ipsā mōnet āmicītiās compārārē (*Cic. de Fin. I. 20. 66*), *seeing that life without friends is full of danger, reason itself warns us to form friendships.*

Quae quum omniā factā sint, tāmēn ūnā sōla erat ciuitas Māmertīnā, quae lēgātos qui istum laudārent mīserint (*Cic. II. Verr. II. 5. 13*), *in spite of all these doings, Messana was the one sole city that sent an embassy to speak in favour of the accused.*

Sēd eā quum contemplārī cūpērem, uix adspiciendī pōtestas fuit (*Cic. de Or. I. 36. 161*), *but although I was eager to have a good stare at these things, I could scarcely get a look at them.*

Quae quum Itā sint (*Cic. in Cat. i. 5. 10*), *this being the case.*

- 1230 Quum as an adverb of time in the past tenses has the subjunctive mood, being translated with the imperfect by *while* or *as*, with the past-perfect by *after*: as,

Quum ācerrimē pugnārētur, sūbitō sunt Aedui uisi ab lātērē nostris āpertō (*Caes. B. G. vii. 50*), *as the battle was proceeding with the greatest spirit, there suddenly appeared a body of Aedui on the exposed* flank of our men.*

Quum dies complūres transissent, sūbitō pār explōrātōres certior factūs est (*Caes. B. G. iii. 2*), *after many days had already passed by, he was suddenly informed by his scouts.*

- 1231 Quum followed by tum, in the sense of *not only, but also*, has generally the indicative, occasionally the subjunctive: as,

Quum multae res in philōsōphiā nēquāquam sātis explicatae sint†, tum perdifficilis quaestio est dē nātūrā deōrum (*Cic. N. D. i. 1. 1*), *while there are many things in philosophy which have been by no means fully explained, one of the most difficult is the inquiry about the nature of the gods.*

- 1231.1 After antē-quam and prius-quam, a. a subjunctive is used, where the speaker would imply the non-occurrence of the act; b. an indicative, where he would imply the occurrence of the act, and therefore particularly where a negative precedes, and above all in past sentences. In other cases there seems to be some indifference as to the mood.

a. *Subj.* Numīdae, priusquam ex castris subuēnīrētūr, in proximōs collis discēdunt (*Sal. Jug. 54*), *the Numidians went off to the nearest hills, before assistance came from the camp.*

Antēquam hōmīnes nēfārii dē meo aduentu audīrē pōtuisent, in Mācēdōniā perrexi (*Cic. p. Planc. 41. 98*), *before the villains could hear of my approach, I went straight on into Macedonia.*

Antē lēues pascentūr in aethērē cerui, Quam nostro illius lābatur‡ pectōrē uolūtus (*Virg. Buc. i. 60*), *sooner aloft in air*

* i. e. the right, which had no shields to protect them.

† The examples of this construction are not numerous, and what there are seem open to doubt. In some perhaps, instead of *tum* we should read *tamen*, and translate the *quum* by 'although.'

‡ Yet in a similar passage (*A. iv. 27*) Virgil has *uiolo* and *resoluo*.

shall graze the hart, than from this breast his features pass away.

- b. *Ind.* Nēquē prius fūgērē destītērunt, quam ad flūmen peruenērunt (*Caes. B. G. i. 53*), *nor did they stop flying, before they reached the river.*

Nēque antē dīmīsīt eum, quam fidem dēdit (*Liv. xxxix. 10*), *nor did he let him go, till he gave his word.*

Non dēfātīgābōr, antēquam illōrum uias percēpērō (*Cic. de Or. iii. 36. 145*), *I will not give in, before I fully understand their ways.*

Ante ālīquantō quam tū nātūs ēs (*Cic. ad Fam. x. 3. 2*), *a considerable time before you were born.*

INFINITIVE.

- 1232 The infinitive* is an undeclined neuter substantive, which denotes in the most general way the action or state expressed by the verb. The use of it, as of other undeclined substantives (§ 149), is in strictness limited to the nominative and accusative, indeed almost exclusively to the latter. (Yet see § 1255.)

a. It seems to occupy the place of a nominative in such sentences as,

Docto hōmīnī ulūre est cōgītārē (*Cic. Tusc. v. 38. 111*), *with the educated man to live is to think.*

Non cādīt autem inuidēre in sapiētem (*Cic. Tusc. iii. 10. 21*), *but envy is incompatible with the character of the wise man, or the wise man is not susceptible of envy.*

- b. It occupies the place of an accusative in such sentences as, Stoīci irascī nesciunt (*Cic. de Or. iii. 18. 65*), *the Stoic knows not anger.*

Emōrī cūpio (*Ter. Haut. v. 2. 18*), *I long for death (that I may get out of my misery).*

- 1233 Hence the infinitive is occasionally, though very rarely, found after prepositions which govern the accusative : as,

Intēr optūmē uālre et grāuissūme aegrōtārē nihil dicēbant intēressē (*Cic. de Fin. ii. 13. 43*), *between the best health and the severest sickness there is no difference they said.*

* In the Greek language this is so completely the fact, that the article may be prefixed to it in all its cases. The English also treat their infinitive as a substantive, when they place before it the preposition 'to.'

Quod crimen dicis praeter amassem meum? (*Ov. Her. vii. 164*)
what charge dost allege against me, except the having loved?

- 1234 Hence also a neuter adjective occasionally accompanies the infinitive: as,

Vivere ipsum turpe est nobis (*Cic. ad Att. xiii. 28*), *life itself is disgraceful to us.*

Totum hoc displicet philosophari (*Cic. de Fin. i. 1. 1*), *all this acting the philosopher offends me.*

- 1235 The most common use of the infinitive is as the object of active verbs, particularly those which signify *wish, power, duty, habit, knowledge, intention, commencement, continuance, cessation*: as,

Arteriae micare non desinunt (*Cic. N. D. ii. 9. 24*), *the arteries never leave off throbbing.*

Intueri solem aduersum nequitias (*Cic. Somn. Sc. 5*), *you cannot gaze directly upon the sun.*

Et nescio-quid tibi sum oblitus hodie, ut uolui, dicere (*Ter. And. v. 1. 22*), *and somehow or other I forgot to tell you to-day, as I intended.*

Vincere scis, victoria uti nescis (*Liv. xxii. 51*), *you know how to gain a victory, you know not how to use a victory.*

- 1236 Some verbs besides an accusative of the person* take a second accusative of the *thing* expressed by an infinitive: as, doce-† *teach*, iube- *bid*, ueta- *forbid*, sin- *permit*, cog- *compel*, mone- *warn*,horta- (r.) *encourage*, impedi- *hinder*, prohibe- *prevent*, &c. Thus,

Docebo eum posthac tacere (*Cic. in Rull. iii. 2. 4*), *I will teach him to be silent for the future.*

Herus me iussit Pamphilum obseruare (*Ter. And. ii. 5. 1*), *master has ordered me to keep an eye upon Pamphilus.*

Ab opere legatos discedere uetuërat (*Caes. B. G. ii. 20*), *he had forbidden the lieutenants to leave the work.*

Me enim impedit pudor ab homine grauissimo haec exquirere (*Cic. de Or. i. 35. 163*), *for I cannot for shame urge this request on one of his dignity.*

- 1237 After the passive too of many of the verbs given in the preced-

* See Madvig, Gr. 390.

† All these verbs, except the first two or three, are also found with a subjunctive following. See §§ 1180, 1181

ing section the infinitive is used, the accusative of the preceding construction, which expressed the person, becoming now the nominative : as,

An sum ĕtiamnunc Graecē lōquī dōcendūs ? (*Cic. de Fin. II. 5.*

15) or am I at this time of life to be taught to speak Greek ?

Consūles iūbentur scribēre exercītum (*Liv. III. 30*), the consuls are directed to enrol an army.

Mūrōs ādirē uētīti sunt (*Liv. XXIII. 16*), they were forbidden to approach the walls.

Prohibīti estīs in prōuinciā pēdem pōnērē (*Cic. p. Lig. 8. 24*), you were prevented setting foot in the province.

- 1238 Verbs of *saying*, hearing, feeling, thinking, knowing*, are followed by an accusative and infinitive† : as,

Thālēs āquam dixit esse iūltium rērum (*Cic. N. D. I. 10. 25*), Thales said that water was the beginning of things.

Perlūbentēr audiui te essē Caesāri fāmiliārem (*Cic. ad Fam. VII. 14. 2*), I heard with very great pleasure that you were on intimate terms with Caesar.

Tē multum prōfēcissō sentiō (*Cic. ad Fam. V. 13. 2*), I feel that you have advanced matters greatly.

Spēro nostram āmicitiā nōn ĕgērē testibūs (*Cic. ad Fam. II. 2*), I hope that our friendship needs not witnesses.

Tibi eos scio obtempērātūros māgis (*Ter. Ad. IV. 5. 70*), I know that they will more readily comply with your wishes.

- 1239 An abstract substantive or a neuter pronoun which conveys the same meaning as the verbs of the last section, may be followed by the construction of the accusative and infinitive : as,

Illa ōpiniō tollētur, Crassum non doctissūmum fuissē (*Cic. de Or. II. 2. 7*), that opinion shall be put an end to, that Crassus was not a most learned man.

De hōc ipsō, nihl essē bōnum nīsi quōd hōnestum esset, dispūtāuit (*Cic. Tusc. II. 25. 61*), he held an argument on this very point, that there is nothing good except what is right.

- 1240 An impersonal passive of saying, thinking, &c. is sometimes

* See §§ 911, 912.1, also § 1202 with note, and § 1203.

† The same applies to phrases such as *fama est, auctor sum, certiorum te facio*, &c.

used with an accusative and infinitive, particularly with the perfect tense or the participle in *endo*: as,

Nuntiātum est ādessē Scipiōnem cum lēgiōnē (*Caes. B. C. III. 36*), *word was brought that Scipio was close at hand with a legion.*

Ibi dicendumst nullam esse rempublicam (*Cic. R. P. III. 31. 43*), *there we cannot but acknowledge there is no constitution.*

- 1241 Sometimes the same idea is expressed by the personal passive together with the nominative and infinitive: as,

Caesar ā Gergōiā discessisse audiēbātūr (*Caes. B. G. VII. 59*), *reports reached them from time to time that Caesar had left Gergovia.*

Voluntariā mortē intērisse crēdītus est (*Tac. Hist. IV. 67*), *he was believed to have perished by his own hand.*

Glādiōrum multitūdo dēprehendi posse indicābātūr (*Cic. p. Mil. 24. 64*), *secret information was given by more than one person, that a large number of swords might be seized.**

Perspectust ā mē dē tē cōgītārē (*Cic. ad Fam. I. 7. 3*), *I saw clearly that he was thinking of you.*

- 1242 Verbs of *wishing, permitting, bidding, hindering, &c.* are followed by the accusative and infinitive†: as,

Corpōrā iuuenum firmārī lābōrē uoluērunt (*Cic. Tusc. II. 15. 36*), *they wished the muscles of young men to be strengthened by labour.*

Dēlectum hābērī prohibēbo (*Liv. IV. 2*), *I will prevent the levy of troops from being held.*

Rem ād armā dēdūcī stūdēbat (*Caes. B. C. I. 4*), *he was eager that matters should be brought to a contest of arms.*

- 1243 The verbs, *iūbe- bid, uēta- forbid, prohibe- prevent, impēra- command*, may be used passively with a passive infinitive‡: as,

* See § 911 and note.

† The construction with the subjunctive with many of these verbs is more common. See § 1180.

‡ This construction is widely different from that noticed in § 1237. The *tu* which is the nominative to *iussu's* would be the accusative after *renuntiare* in the active construction; whereas in *consules iubentur scribere exercitum*, the word *consules* would be the accusative after *iubent* itself.

Iussu's rēnuntiārī consŭl (*Cic. Phil. II. 32. 79*), *directions were given that you should be returned as consul.*

In lautūmias dēdūci impērantŭr (*Cic. II. Verr. v. 27. 68*), *an order is given that they should be conducted down into the stone-quarries.*

- 1244 The perfect passives, coeptŭs est, dēsītŭs est*, are preferable to the active when a passive infinitive is used : as,

Mātēriā coepta erat comportārī (*Caes. B. G. IV. 18*), *they had begun carrying timber.*

Pāpisiŭs est uōcārī dēsītŭs (*Cic. ad Fam. IX. 21. 2*), *he ceased to be called Papisius.*

- 1245 The verbs which express the *emotions* of the mind† are followed by an accusative and infinitive to express the cause of the emotion‡ : as,

Haec perfecta essē gaudeo (*Cic. p. Rosc. Am. 47. 136*), *I am delighted that these matters are settled.*

Tantum se eiŭs ōpiniōnis dēperdidissē dōlēbant (*Caes. B. G. v. 54*), *they were hurt that they had lost so much of their reputation in this respect.*

- 1246 A predicate consisting of a neuter adjective, or a substantive, or an impersonal verb, is accompanied by the accusative and infinitive to express the subject : as,

Nōn est rectum mīnōrī pārērē mīiōrem (*Cic. Univ. 6*), *it is not fitting that the superior should obey the inferior.*

Fācīnŭs est uincīrī ciuem Rōmānum (*Cic. II. Verr. v. 66. 170*), *it is a serious matter for a Roman citizen to be bound.*

Omnibŭs bōnis expēdit saluam essē rempublicam (*Cic. Phil. XIII. 8. 16*), *it is for the interest of all good men that the country should be free from danger.*

* So in the old writers there occur such phrases as *nequitur comprimi* (*Plaut. Rud. IV. 4. 20*), *retrahi nequitur* (*Plaut. ap. Fest.*), *id fanum nequitur exaugurari* (*Cato ap. Fest.*), *suppleri queatur* (*Lucr. I. 1045*), and perhaps *ulcisci nequitur* (*Sal. Jug. 31*).

† This construction is similar to *horret tenebras*, *id gaudeo*, &c. See §§ 401, 893, 909.

‡ The construction with *quod* is more common, and in some cases that with *cum* is admissible. See § 1455 i.

Hos trucidāri oportēbat* (*Cic. in Cat. i. 4. 9*), *these men ought to have been butchered.*

Corpus mortāle aliquō tempore intērirē necessest* (*Cic. de Inv. ii. 57. 170*), *mortal flesh must some time or other perish.*

- 1247 Broken sentences consisting of an accusative† and infinitive are often used interrogatively to express any strong feeling, as indignation about the present or past, rarely about the future: as,

Ex-illan fāmiliā tam inlibērālē faciñs esse ortum ?† (*Ter. Ad. iii. 4. 2*) *to think that so ungentlemanly a proceeding should have originated with that family !*

Te istā uirtūte in tantās aerumnās incēdisse ? (*Cic. ad Fam. xiv. 1. 1*) *that you with your merit should have fallen into such troubles !*

Mēne inceptō dēsistērē uictam ? (*Virg. A. i. 41*) *Juno indeed desist from what she has begun, defeated !*

- 1248 The accusative that precedes the infinitive performs the same office as the nominative in the other moods, and it is for this reason often called the *subject-accusative*. There is this difference however between the infinitive and the other moods, that the latter have suffixes to denote the different persons, so that the nominative need not be expressed by a separate pronoun. With the infinitive the subject-accusative pronoun is nearly always expressed: as,

Scrībīs, *you write* ; but, dico tē scribērē, *I say that you write.*

- 1249 But even with the infinitive the subject-accusative pronoun is occasionally omitted if both the infinitive and the main verb have the same subject§ : as,

Confitēre hūc eā spē uēnissē (*Cic. p. Rosc. Am. 22. 61*), *confess that you came here with this hope.*

Id nescirē Māgō dixit (*Liv. xxiii. 13*), *Mago said that he did not know this.*

* *Oportet* and *necesse est* are also at times used with the subjunctive, but rarely with *ut*. *Necesse est* prefers a dative to an accusative if it be a person, as, *homini necesse est mori* (*Cic. de Fat. 9. 17*).

† The construction of *ut* with the subjunctive refers to the future. See § 1227 *c*.

‡ This infinitive is dependent upon some such phrase as *credendum est*.

§ See also § 879.

Rēfractūros carcērem minābantūr (*Liv. vi. 17*), *they kept threatening that they would break open the prison.*

- 1250 On the other hand, the reflective pronouns are sometimes used unnecessarily with verbs of wishing: as,

Grātum sē uīdēri stūdet (*Cic. de Off. ii. 20. 70*), *he is anxious to be thought grateful.*

Atticūm sē dici orātōrem uolēbat (*Cic. Brut. 82. 284*), *he insisted on being called an Attic orator.*

- 1251 When to the construction of the accusative and infinitive a short clause is attached by means of a relative or the conjunction *quam*, the same construction, by a species of attraction, is at times introduced into this clause also: as,

Affirmāui, quiduis mē pōtius peressūrum, quam ex Itālia exītūrum* (*Cic. ad Fam. ii. 16. 3*), *I solemnly declared that I would suffer any thing rather than leave Italy.*

Antōniūs aiebat sē tantīdem frūmentum aestūmassē, quanti Sacerdotem† (*Cic. ii. Verr. iii. 92. 215*), *Antony kept declaring that he had valued the corn at the same price as Sacerdos.*

Suspīcor te hisdem rēbus quībus me ipsum‡ commōuērī (*Cic. de Sen. i. 1*), *I suspect that you are moved by the same circumstances as myself.*

- 1252 There are constructions where the infinitive seems to supply the place of a genitive: as,

Nisī quem fortē lūbido tēnet pōtentiae paucōrum libertātem suam grātificārī (*Sal. Jug. 31*), *unless perchance a fancy possesses any one for sacrificing his liberty to gratify the power of a few.*

Tempūs est hinc ābrē mē (*Cic. Tusc. i. 41. 99*), *it is time for me to go away.*

Summa ēludendi occasiost mi nūc senes, Et Phaedriæ curam ādimere§ argentāriam (*Ter. Ph. v. 6. 2*), *I have a glorious opportunity now of dodging the old people, and relieving Phædria of his anxiety about money.*

* For *quam ex Italia exirem.*

† For *quanti Sacerdos aestumasset.*

‡ For *quibus ipse commoveor.*

§ For *adimendi.*

- 1253 In narrative the infinitive is at times used as the main verb* with the power of the past-imperfect of the indicative; and when so used, is called the *historic infinitive*: as,

Consulem anceps cūra agitārē; nollē desērērē sōcios, nollē mīnuērē exercītum (*Liv. xxxiv. 12*), *a twofold anxiety troubled the consul; he was unwilling to desert the allies, he was unwilling to diminish the army.*

Ego instāre ut mihi respondēret, quis esset (*Cic. II. Verr. II. 77. 188*), *I meanwhile kept pressing him to tell me who he was.*

Iste unumquodquē uās in mānūs sūmērē, laudārē, mirārī† (*Cic. II. Verr. IV. 27. 63*), *your worthy praetor kept taking into his hands and praising and admiring every separate vase.*

- 1254 After the words pārāto- *ready, prepared*, and insuēto- *unaccustomed*, an infinitive is at times used by good writers,‡ and in the poets and later writers after contento- *contented*, suēto- and assuēto- *accustomed*: as,

Omniā perpētī pārātī, maxīme ā rē frūmentāriā lābōrābant (*Caes. B. C. III. 9*), *prepared to endure the worst, they suffered most in the article of grain.*

Id quod pārātī sunt faciērē (*Cic. p. Quinct. 2. 8*), *the which they are prepared to do.*

Insuētus uēra audirē (*Liv. xxxi. 18*), *unaccustomed to hear the truth.*

- 1255 Some writers, especially the poets, use the infinitive in many constructions where good prose writers employ a different form of words: as,

Frūges consūmērē nāti§ (*Hor. Ep. I. 2. 27*), *born to consume grain.*

* In such a phrase as *iamque dies consumptus erat, quum tamen barbari nihil remittere*, &c. (*Sal. Jug. 98*), the verb *remittere* is still the main verb.

† For a copious use of the historic infinitive see *Caes. B. G. III. 4*, where there occur in succession, *decurrere, conicere, repugnare, mittere, occurrere, ferre, superari*.

‡ Cicero more commonly however uses *ad* with the gerund.

§ In this and the following sentences more legitimate phrases would have been: *ad fruges consumendas, ad pellendos inimicos, committendae pugnae, exeundi, qui cantaretur, ut adiret*, the supine *uisum, habenda* or *quae habeat, ad sequendum, persequendi*. The use of the adjective with an infinitive is very common in the lyric poetry of Horace.

Non mihi sunt vires inimicos pellere (*Ov. Her. i. 109*), *I have not strength to drive away my foes.*

Audus committere pugnam (*Ov. Met. v. 75*), *eager to join battle.*

Nulla hinc exire potestas (*Virg. A. ix. 739*), *no power of going out from hence.*

Puer ipse fuit cantari dignus (*Virg. Buc. v. 54*), *the boy himself was worthy to be sung of.*

Virum tot adire labores impulit (*Virg. A. i. 14*), *she urged the hero to encounter so many toils.*

Pecus egit altos visere montis (*Hor. Od. i. 2. 7*), *he drove his cattle to visit the lofty mountains.*

Ille suo moriens dat habere nepoti (*Virg. A. ix. 362*), *he again dying gives them to his grandchild to keep.*

Celerem sequi Aiacem (*Hor. Od. i. 15. 18*), *Ajax swift to follow.*

Necessitudo persequi (*Sal. Jug. 92*), *the necessity for pursuing.*

- 1256 The Latin language often admits the perfect infinitive where the English language uses the simple infinitive; but it will be seen in such cases that the completion or consequences of the action are regarded more than the action itself. This distinction applies especially to phrases of regret or satisfaction in the future tenses, also to phrases of wishing and prohibition, &c.: as,

Contenti simus id unum dixisse (*Vell. ii. 103*), *let us be satisfied with this one observation.*

Quiesce erit melius (*Liv. iii. 48*), *you had better be quiet.*

Bacchas ne quis adire uelit (*Inscr. S. C. de Bacc.*), *let no one wish to approach the priestesses of Bacchus.*

Magnam si pectore possit excussisse deum (*Virg. A. vi. 78*), *in hopes she may have power to shake from her breast the mighty god.*

Sociis maxime lex consultum esse uult (*Cic. in Caecil. 6. 21*), *the law wishes to provide for the interests of the allies above all.*

- 1257 On the other hand, while the English express past time by the perfect infinitive after the auxiliary verbs *could*, *might*, *ought*, the Latin writers generally consider it sufficient to express the past time in the main verb, and to use with it the simple infinitive: as,

Lacuit in Hispaniam ire (*Liv. xxi. 41*), *I might have gone to Spain.*

Hoc egō cūrārē non dēbui (*Cic. ad Fam. v. 2. 9*), *this I ought not to have cared for.*

- 1258 Still not unfrequently both the main verb of duty and the infinitive are in the perfect tense : as,

Tunc dēcuit flessē (*Liv. xxx. 44*), *then was the time for weeping.*

Quod iampridem factum esse oportuit (*Cic. in Cat. i. 2. 5*), *what ought to have been done long ago.*

Adulescenti mōrem gestum opōrtuit (*Ter. Ad. ii. 2. 6*), *you ought to have humoured the youngster.*

- 1259 In the compound tenses of the infinitive, both active and passive, the verb *essē* is often omitted : as,

Dēnēgārat sē commissūrum mihi gnātam suam uxōrem (*Ter. And. i. 5. 6*), *he had declared that he would not trust his daughter in marriage to me.*

Omnis uōs ōrātos uōlo (*Ter. Haut. prol. 26*), *I must entreat you all.*

Nēque tu hoc dices, tibi non praedictūm. Caue (*Ter. And. i. 2. 34*), *nor shall you say that no previous notice was given you. So be on your guard.*

- 1260 The future infinitive, both active and passive, is often expressed by the circumlocation of *fōrē* with *ūt* and an imperfect subjunctive* (called the *periphrastic future*) : as,

Spēro fōre ut contingat id nobis (*Cic. Tusc. i. 34. 82*), *I trust that we are destined to have this happiness.*

Pompēius dixērat fōre ūti exercitus Caesāris pellērētūr (*Caes. B. C. iii. 86*), *Pompey had foretold that Caesar's army would be routed.*

- 1261 The participle in *tūro* with *fuissē* is exclusively used as a hypothetical tense : as,

An Pompēium censes tribus suis consūlātibus laetātūrum fuissē, sī sciret se in sōlītūdīne Aegyptiōrum trucidātum iri ? (*Cic. de Div. ii. 9. 22*) *or do you think that Pompey would have gloried in his three consulships, if he had known that he was to be butchered in a desert of Egypt ?*

* This construction is the only one where the verb has no participle in *turo*. Observe however that the periphrastic future differs from the simple future by being unlimited in point of time.

Nisi nuntii de victoriâ per equitês essent allati existimâbant, futurum fuisse uti oppidum amitteretur (*Caes. B. C. III. 101*), *they were of opinion that if the news of the victory had not been brought by men on horseback, the town would have been lost.*

- 1262 A future passive may be expressed by the impersonal passive infinitive of *i-go* and the accusative supine : as,

Arbitrantur se benificos visum iri (*Cic. de Off. I. 14. 43*), *they think they shall be considered kind.**

- 1263 A future-perfect passive is at times expressed by the infinitive *fôrë* and the perfect passive participle : as,

Debellatum mox fôrë rebantur (*Liv. XXIII. 13*), *they thought that the war would be shortly brought to a close.†*

PARTICIPLES AND VERBAL SUBSTANTIVES.

- 1264 Participles are partly like adjectives, partly like verbs. Like adjectives they agree with some noun in case, gender and number. On the other hand they are derived from verbs, denote an act, and govern the same case as the verb from which they are derived. The tense or time of a participle depends upon the verb which it accompanies.

- 1265 The participle in *enti* is an imperfect, and corresponds to the English participle in *ing* : as,

Gubernator clauom tenens sedet in puppi (*Cic. de Sen. 6. 17*), *the pilot holding the tiller sits on the stern ;—i. e. the pilot holds the tiller and sits at the stern. Here tenens refers to present time, because sedet is present.*

Aranti Cincinnatô nuntiâto eum dictatorem esse factum (*Cic. de Sen. 16. 56*), *word was brought to Cincinnatus ploughing, that he had been made dictator ;—i. e. as Cincinnatus was ploughing, word was brought to him that he had been made dictator. Here aranti refers to past time, because nuntiâto is past.*

* More literally, 'that people are going to look upon them as kind.' The beginner should take care not to confound this supine with the perfect passive participle.

† For the significations of the tenses see also §§ 509, 511, 512, 513.

Croesus Hályu pēnētrans magnām peruortēt ōpām uim (quoted by Cic. de Div. II. 56. 115), *Croesus penetrating to the Halys will overturn a mighty power*;—i. e. when Croesus shall penetrate to the Halys, he will overturn a mighty power. Here pēnētrans refers to future time, because peruortet is future.

The participle in *enti* is often best translated by the conjunctions *as, whilst, &c.*, with the proper tense of the indicative mood.

- 1266 The participle in *enti* is sometimes used where the act is completed, but only just completed: as,

Rōmam uēniens cōmītia ēdixit (*Liv. XXIV. 7*), *immediately upon his arrival at Rome he proclaimed the day for the election.*

- 1267 Similarly the participle in *enti* is sometimes used when the act has not yet begun, but will commence forthwith: as,

Discēdens in Itāliam lēgātis impērat ūti nāuis rēficiendas cūrārent (*Caes. B. G. v. 1*), *immediately before setting out for Italy he gives orders to the lieutenants to have the ships repaired.*

- 1268 The participle in *tūro** is used by the best writers rarely except in connection with the verbs *ēs- be* and *fu- be*; with the former to denote *intention* or *destiny*, with the latter to denote *what would have happened under a certain hypothesis*.

- 1269 In Livy and the later writers it is often used at the end of the main clause of a sentence with the same significations: as,

Dilābuntūr in oppidā, moenibus sē dēfensūrī (*Liv. VIII. 29*), *they slip away into different towns, intending to defend themselves by means of fortifications.*

Dēdit mihi quantum pōtuit, dātūrūs amplius si pōtuisset (*Plin. Ep. III. 21*), *he gave me as much as he was able; and would have given me more, if he had been able.*

- 1270 The perfect participle in *to* had probably at first only an active signification. It still retains this power in those verbs which are called reflectives or deponents, and traces of it also appear in the poetical construction: *Membrā sub arbūto Strātūs* (§ 892).

- 1271 Still in the ordinary language the participle in *to* is nearly al-

* See §§ 517 and 702-711.

ways used as a passive, unless the verb whence it is formed be employed exclusively as a reflective or a deponent.* Thus, with *scrib-ērē* to *write*, we have *scripto-* *written, being written, having been written*; but with *sēqu-I* to *follow*, *sēcūto-* *having followed*.

- 1272 At the same time there are not a few perfect participles from reflective or deponent verbs which are at times used passively: as,
Sēnectūtem ūt ādīpiscantūr omnēs optant, eandem accusant
ādeptam (*Cic. de Sen. 2. 4*), *old age all pray that they may attain to, yet abuse when it is attained*.
Virtūs experta atquē perspectā (*Cic. p. Corn. 6. 16*), *merit that has been tried and proved*.
Partitō† exercitū (*Caes. B. G. vi. 33*), *having divided his army*.
Euersio exsēcratæ cōlumnæ (*Cic. Phil. i. 2. 5*), *the overthrow of the accursed pillar*. †

- 1272.1 Although, when the simple verb is not transitive, the passive is commonly used only as an impersonal, still the poets take liberties in this respect, especially in the perfect participle: as,

Triumphatæ‡ gentēs (*Virg. G. iii. 33*), *nations that have been triumphed over*.

- 1273 A few participles in *to* from deponents appear at times to be used as imperfects: as, *ōpērāto-*, *fēriāto-*, *ūso-*, *sēcūto-*, *uecto-*, *sōlūto-*, &c. Thus,

Vidit se ōpērātum (*Tac. Ann. ii. 14*), *he saw himself sacrificing (in a dream)*.

Conclāmant sōciī laetum paeānā sēcūti (*Virg. A. x. 738*), *his comrades following pour forth the happy paean*.

- 1274 The participle in *to* is at times used with the verb *hābe-* *have*, by which circumlocution a sort of perfect indicative of the active voice is produced: as,

Hābes iam stātūtum quid tibi āgendum pūtēs (*Cic. ad Fam. iv.*

* Still there are exceptions. *Cenato-* is equivalent to *quum cenauisset*, and has nothing of the passive signification. Other exceptions are *pranso-*, *poto-*, *nupta-*, *exoso-*, *iurato-*, *coniurato-*, *adulto-*, &c. See also §§ 392, 393.

† Literally 'his army having been divided.'

‡ Others are *comitato-*, *confesso-*, *emenso-*, *emerito-*, *pacto-*, *perfuncto-*, *populato-*, &c.

§ But for the simple verb, *triumphare de gentibus*.

2. 4), *you have at last determined what course you deem it right to pursue.*

Rōmāni in Asiā pecūnias magnas collōcātās hābent (*Cic. p. leg. Man. 7. 18*), *Romans have invested large sums of money in Asia.**

- 1275 The participle in *to* is used with the futures of the verbs *da-give* and *redd-give back*, so as to form a future perfect; but the phrase further denotes that the act is done for another person: as,
 Sic strātas lēgiōnes Lātīnōrum dābō, quemadmōdum lēgātum iacentem uidētis (*Liv. viii. 6*), *I will lay the legions of the Latins low for you, just as you see their ambassador lying on the ground.*
 Hoc ego tibi effectum reddam (*Ter. And. iv. 2. 20*), *this I will effect for you.*

- 1276 The participle in *to* in agreement with a substantive is largely used, where the English language commonly prefers an abstract noun. Thus,
 Barbārūs eum ob iram interfecti dōmīni obruncāuit (*Liv. xxi. 2*), *a barbarian cut him down out of revenge for the murder of his master.*
 Māior ex ciuibūs āmissis dōlor quam laetitiā fūsis hostībus fuit (*Liv. iv. 17*), *there was more sorrow for the loss of their fellow-countrymen than delight at the rout of the enemy.*
 Ab condita urbe ad libērātā (*Liv. i. 60*), *from the foundation of the city to its liberation.*
 Post nātōs hōmīnēs (*Cic. Brut. 62. 224*), *since the creation of man.*

- 1277 The neuter nominative of the participle in *to* is occasionally used (by Livy for example) as the subject of a verb. Thus,
 Auditum omnem exercitum proficisci laetitiam ingentem fecit (*Liv. xxviii. 26*), *the hearing that the whole army was setting out caused unbounded joy.*
 Degenerātum in aliis artibus huic quōquē dēcori offecit (*Liv. i. 53*), *his degeneracy in other qualities stood in the way of his credit in this respect also.*

* More literally 'they have large sums invested.' From this construction arose the formation of the perfect in the languages derived from the Latin.

Diū non perlitātum tēnuērat dictātōrem ne antē mērtidiem signum dārē posset (*Liv. vii. 8*), *a long delay in obtaining a successful issue to the sacrifices had prevented the dictator from giving the signal before noon.*

- 1278 The ablative of the participle in *to* is used at times as an ablative absolute with a whole sentence for its substantive : as,

Expōsītō quid Iniquitas lōcī posset (*Caes. B. G. vii. 52*), *having explained to them what consequences unfavourable ground could produce.*

Edicto ut quicunque ad uallum tendēret pro hoste hābērētūr (*Liv. x. 36*), *having proclaimed that whoever made for the entrenchment would be dealt with as an enemy.*

Permissō seu dicērē prius seu audirē mallet, itā coepit (*Liv. xxxiv. 31*), *permission having been given him to speak first or to listen, as he preferred, he began thus.*

Auditō Marcium in Ciliciam tendērē (*Sal. Fragm. v.*), *having heard that Marcius was hastening into Cilicia.*

- 1279 The ablative of the participle in *to** is occasionally used absolutely even without a noun : as,

Nōn est peccātō mi ignosci aecum (*Ter. Hec. v. 1. 10*), *I am not entitled to be forgiven if I offend (more literally, an offence having been committed).*

- 1280 An ablative of the participle in *to*, with or without a noun in agreement, is used with *ōpūs est†* : as,

Nihil ērat cur prōpērātō ōpūs esset (*Cic. p. Mil. 19. 49*), *there was no reason why they need make haste.*

Prius quam incipias, consulto ; ēt ūbi consūluēris, mātūrē facto ōpūs est (*Sal. Cat. 1*), *before you commence, you must deliberate ; and when you have deliberated, you must act with due haste.*

- 1281 As the Latin language is for the most part without a participle for the perfect active, the following circumlocutions are in use.

a. The ablative absolute : as,

* Some ablatives of this kind have virtually become adverbs : as, *auspicato, litato*, &c.

† *Vsus est* is found with the ablative of the participle in *to* in the older writers. The construction is consistent with the use of the same phrases in connection with other ablatives. See § 999.

Hac partē cōpiarum aucta Itērum cum Sābinis configitūr (*Liv.* I. 37), *having increased this part of his forces, he engages again with the Sabines.*

b. Quum with the past-perfect subjunctive, or ūbi with the simple perfect indicative : as,

Quum ab sedē suā prōsiliisset amōuerique āb altāribus iuvenem iussisset (*Liv.* II. 12), *having leapt down from his seat and ordered the young man to be moved away from the altars.*

Vbi eō uēnit, prōpē tribūnal constitit (*Liv.* II. 12), *having arrived there, he at once posted himself near the tribunal.*

c. An accusative of the perfect passive participle dependent upon the main verb : as,

Gallum caesum* torquē spōliāuit (*Liv.* VI. 42), *having slain the Gaul, he stripped him of his collar.*

1282 The participle in *to* is a perfect, and its tense or time depends upon the verb which it accompanies. Thus,

a. Omniā quae dīco dē Planciō, dīco expertūs in nobīs (*Cic.* p. Planc. 9. 22), *all that I say about Plancius, I say having made trial of him in my own person.* Here expertūs is a present-perfect, because dīco is a present—I have had experience of his great worth, and therefore speak with certainty.

b. Consēcūtūs id quōd animō prōpōsuērat, rēceptū cāni iussit (*Caes.* B. G. VII. 47), *having obtained what he had proposed to himself, he ordered the signal for retreat to be sounded.* Here consēcūtūs is a past-perfect, because iussit is a past—He had obtained what he wished, and so he sounded a retreat.

c. Nōn admissī, Karthāgīnem prōtīnūs ibunt (*Liv.* XXI. 9), *if not admitted, they will proceed straightway to Carthage.* Here admissī is a future-perfect, because ibunt is a future; and indeed if the conjunction si be used, the phrase will at once become: si admissī nōn ērunt. Thus the perfect participle which accompanies a future tense is far from expressing a fact.

1283 The gerund is a neuter substantive in *endo* which denotes the

* Often a better translation is effected by two verbs: as, 'he slew him and stripped him &c.'

action or state expressed by the verb. It differs from the infinitive, in that it is declinable, and that through all the cases (including, what is commonly omitted, the nominative). Also like an ordinary substantive it may be governed by some few prepositions (In, āb, dē, ex, rarely prō, with the ablative; and with the accusative by ād, ōb, intēr, rarely In, circā, antē).

Nom. Iūuēni pārāndum, sēni ūtendumst (*Sen. Ep.* 36), *earning belongs to the young, using to the old man.*

Acc. Hōmo ād intellēgendum nātust (*Cic. de Fin.* II. 13. 40), *man is born to understand.*

Gen. Dicendī difficultātem pertimescīt (*Cic. de Or.* I. 26. 120), *he dreads the difficulty of speaking.*

Deus būem ārandī caussā fēcīt (*Cic. N. D.* II. 14. 37), *God made the ox for the purpose of ploughing.*

Dat. Tēlum fōdiendo ācūmīnātum (*Plin.* XI. 2), *a weapon pointed for digging.*

Ab. Virtūtes cernuntūr In āgendō (*Cic. Part. Or.* 23. 78), *the manly virtues are seen in action.*

- 1284 The simple ablative of the gerund is used at times in such a manner that the nominative of the ordinary imperfect participle might be substituted for it: as,

Miscendō* consilium prēcēsquē, nunc ōrābant nē se exulārē pātērētur, nunc mōnēbant nē mōrem pellendī rēgēs Inultum sinēret (*Liv.* II. 9), *mixing advice and entreaties together, they one moment begged him not to suffer them to remain in exile, another warned him not to leave the practice of expelling kings unpunished.*

- 1285 The gerund is followed by the same case as the verb to which it belongs: as,

Viam quam nōbis quōque ingrēdiundumst (*Cic. de Sen.* 2. 6), *the road which we also have to travel.*

Suō quoiquē iudiciost ūtendum (*Cic. N. D.* III. 1. 1), *each must use his own judgment.*

Diālectīcast ars uēra ac falsā dīiudīcandī (*Cic. de Or.* II. 38. 157), *logic is the art of judging between truth and falsehood.*

* Equivalent to *miscentes*. It is probably to this use of the gerund that the Italian and Spanish languages are indebted for their imperfect participle in *ndo*. So also *reportando* (*Liv.* XXV. 8. 10), *omnia temptando* (*Sal. Jug.* 70).

Tribuendō suōm quōiquē (*Cic. de Off. i. 5. 14*), *by allotting to every man what belongs to him.*

Mōri māluit falsūm fātendō (*Cic. Part. Or. 14. 50*), *he preferred to die through confessing a falsehood.*

- 1286 The gerund being a substantive may also have a genitive after it (but this usage seems limited to the genitive of the gerund): as,
Rēiciundī trium iūdicūm lēges Cornēliae faciunt pōtestātem (*Cic. II. Verr. II. 31. 77*), *the Cornelian laws give the power of challenging* three jurymen.*
Ego eius uidendī cupidūs (*Ter. Hec. 3. 3. 12*), *I desirous of seeing* her.*
Sui purgandī† causā (*Caes. B. G. IV. 13*), *for the sake of clearing* themselves.*

- 1287 *Gerundive*.—When a noun in the accusative‡ would accompany the gerund, the construction is commonly altered so that this noun takes the case of the gerund, and the gerund, now called a gerundive, takes the number and gender of the noun: as,
Diligentiā colendast nobis (*Cic. Or. II. 35. 148*), *we must cultivate a habit of precision.*
Coniungo mē cum hōminē māgis ad uastandam§ Itāliam quam ad uincendūm pārātō (*Cic. ad Att. VIII. 16*), *I am uniting myself with a man who is better prepared for devastating Italy than for concluding the war victoriously.*
Nēquē rēs ullā quae ad placandos§ deos pertinēret praetermisast (*Cic. in Cat. III. 8. 20*), *nor was any thing omitted which was thought likely to appease the gods.*

* The insertion of the preposition 'of' after these participles would make the phrases vulgar; but a vulgar phrase is generally an old one. In fact the formation of the Latin participle in *endo* from an abstract substantive called the gerund is exactly parallel to the origin of our own participle in *ing* from a substantive in *ing*. With us the substantive was the older form; and the use of the participle originated in such a phrase as, 'the house was a-building' (i. e. 'in building'), 'I was a-hunting of a hare.'

† The pronominal genitives in *i*, even when they refer to a plural noun, require that the gerund should be a genitive singular.

‡ The same construction is also admissible with the four reflexive verbs, *ut*- 'use,' *fru*- 'enjoy,' *fung*- 'discharge,' and *poti*- 'make oneself master.'

§ All the best Mss. have *uastandam* and *placandos*, as Madvig has pointed out; not, as our editions, *uastandum*, *placandum*.

InItā sunt consilia urbis delendae, civium trucidandorum, nominis Romani extinguendi (*Cic. p. Mur. 37.80*), *plans were formed for destroying the city, butchering the citizens, extinguishing the Roman nation.*

- 1288 The two constructions of the neuter gerund with a noun dependent upon it, and the gerundive in agreement with the noun, are not to be used indifferently. The construction with the gerund was the earlier one, and so belonged to the older writers*, but still maintained its ground in certain phrases†. In those which are commonly considered the best writers, the construction with the gerundive was for the most part preferred‡. Indeed, when the phrase is attached to a preposition governing the accusative, the gerundive construction is adopted almost without exception.

- 1289 The use of the gerundive with the accusative is very common after the verbs *lōca-*, *condūc-*, *cūra-*, *rōdīm-*, *da-*, *suscip-*, &c. : as,

Mōnūmentum ei marmōreum faciundum lōcārunt (*Cic. ad Fam. iv. 12.3*), *they placed the making a marble monument in his hands, i. e. they contracted with him that he should build the monument.*

Cōlumnā conduxerat faciundam (*Cic. de Div. II. 21.47*), *he had undertaken the erection of a pillar, or he had contracted to erect.*

Pontem In Arārī faciendum cūrat (*Caes. B. G. I. 13*), *he has a bridge built over the Arar.*

- 1290 The gerundive is often omitted in these phrases for the sake of brevity : as,

Si Rhōdiis turpē nōn est portōrium lōcārē§, ne Hermacreonti quidem turpest condūcērē (i. e. exīgendum understood) (*Cic. de Inv. I. 30.47*), *if it is not disgraceful in the Rho-*

* *Mihi hac noctu agitandumst uigilias* (*Plaut. Trin. IV. 2.27*), 'I have to keep watch to-night'; *aeternas poenas in morte timendumst* (*Lucr. I. 112*), 'they have to dread eternal punishment when dead.'

† See §§ 1285, 1286.

‡ Madvig has carefully examined this question in his *Opuscula*, i. 380, &c. He there points out that in the phrase *ad occupandum Vesontionem* (*Caes. B. G. I. 38*) there is no violation of the rule, *Vesontionem* being masculine, like *Narbo Martius* in the same country.

§ Hence the connection between the two significations of *locare*, to place and 'to let,' the latter alone surviving in the French *louer*.

dians to let the port dues, neither is it disgraceful in Herma-creon to farm them.

Ansēribus cibāriā lōcantūr (i. e. praebeundā understood) (Cic. p. Rosc. Am. 20. 56), the providing food for the (sacred) geese is farmed out.

- 1291 This construction is used with *impēra- impose**, the gerundive being always omitted : *as*,

Equitēs impērat ciuitātībūs (i. e. cōgendōs understood) (Caes. B. G. vi. 4), he imposes upon the states the providing horse-soldiers, or he commands them to provide him with cavalry.

- 1292 The genitive of the gerundive is used† to denote a tendency, fitness or purpose, more particularly in connection with the verb *ēs- be* : *as*,

Quae diūtinae obsidiōnis tōlerandae sunt (Liv. xxx. 9), whatever is of use for supporting a long blockade.

Quae tēmēre āgitāuerant, eā prōdendi impēri Rōmāni, trā-dendae Hannibālī uictōriae ērant (Liv. xxvii. 9), the hasty measures they had taken, tended to sacrifice the Roman empire, to betray the victory into the hands of Hannibal.

Cētera in duōdēcim tēbūlis mīnuendī sunt sumptūs (Cic. de Leg. ii. 23. 59), the other regulations in the twelve tables have for their object a diminution of expense.

Armā cōpit, non prō sua iniuriā, sed lēgum ac libertātis sub-uertendae‡ (Sul. Fragm. Or. Philippi c. Lep.), he has taken up arms, not to avenge any wrong done to himself, but to upset our laws and our liberties.

- 1293 The dative§ also of the gerundive is used to denote fitness or purpose : *as*,

Quāsi firmandae uālētūdini in Campāniam concessit (Tac. Ann. iii. 31), he retired into Campania as if to improve his health.

* That this is the literal translation of *impera-* is consistent with the translation of *separa-*, *dispara-*, *compara-*, *appara-*, 'put apart, in different places, together, before a person.'

† Particularly by Livy.

‡ This construction is commonly explained, but whether rightly is doubtful, by an ellipsis of *caussa*. It often occurs in Tacitus.

§ Tacitus has even the ablative in this sense : *explenda simulatione*, Ann. xiv. 4.

Qui ōnēri fērendo ērant (Liv. II. 9), *such as were capable of bearing the burden.*

Nec soluendo aeri āliēnō respublīca ērat (Liv. XXXI. 13), *nor was the state in a condition to pay its debts.*

Dēcemuīrōs āgrō Samnītī mētiendō dīuidendōquē creat (Liv. XXXI. 4), *he appoints ten commissioners for the purpose of measuring and dividing the Samnite territory.**

- 1295 The construction of the gerundive with the verb *ēs- be*, in the sense of duty, is only a particular case of what has been already noticed in § 966, and the dative of the person in fact belongs to the verb *ēs* rather than to the gerundive.† Thus,

Vt tibi ambulandum, ungendum, sic mihi dormiendum (est)‡
(Cic. ad Att. IX. 7. 7), *as you must walk, must anoint yourself, so I must sleep;—which would be more literally translated, as walking, as anointing belongs to you, so does sleeping to me.*

- 1296 The frequent use of the gerund and gerundive with *ēs- be*, in the sense of duty or fitness,§ led the mind at last to attach the notion of duty to the gerundive itself, so that the latter is at times used as an equivalent of an adjective in *blīi*. Thus,

Nec tē, iūuenis mēmōrandē, sīlēbo (Virg. A. x. 793), *nor thee, ever-memorable youth, will I pass by in silence.*

* The last three phrases are common. See § 984.

† So in such a phrase as *legionem in Morinos ducendam Fabio dedit* (Caes. B. G. v. 24), the dative *Fabio* is dependent not upon *ducendam*, but upon *dedit*; and again, the accusative after *dedit* is not *legionem*, but *legionem ducendam*, ‘the duty of conducting the legion.’ But although the dative case commonly accompanies the gerund and gerundive, yet there are occasional examples even in Cicero where *ab* and the ablative occur, especially when the verb takes a dative of its own, and a second dative in the sense of the agent would cause ambiguity. Thus, *quibus est a vobis consulendum* (Cic. p. leg. Man. 2.6), ‘whose interests you must consult.’

‡ *Est mihi* admits the translation, ‘I have;’ and precisely in the same way, *est mihi ambulandum* may be well translated by ‘I have to walk.’ Thus the origin of the dative in this phrase is without difficulty.

§ The notion of possibility is sometimes expressed by the participle in *endo*, but it occurs in the best writers only with a negative or *uix*: as, *mahum uix ferendum* (Cic. de Fin. IV. 19.53), ‘an evil scarcely to be endured.’ For the use of this participle with *fu-* ‘be’ in hypothetical sentences, see §§ 715-721.

- 1297 The phrases denoting duty at the same time refer commonly to the future time for the performance of the act; and indeed generally, as the gerund or gerundive is strictly an imperfect, the completion of the act must belong to future time. Hence the idea of futurity gradually attached itself to this form, and grammarians have given it, though inaccurately, the name of a future participle. That it is truly an imperfect* is well seen in such phrases as :

Intēr āgendum (*Virg. Buc. ix. 24*), *while driving.*

In pātriā dēlenda occūpāti et sunt et fuērunt (*Cic. de Off. i. 17. 57*), *they both are and have been for some time occupied in blotting out their fatherland from the face of the world.*

- 1298 The so-called verbal adjective in *bundo* is really a participle, and so sometimes found with an accusative : as,

Vitābundus castra hostium (*Liv. xxv. 13*), *carefully avoiding the enemy's camp.*

- 1299 The verbal substantive in *tu* is used in the accusative† after verbs of motion to denote the object : as,

Ad Caesārem grātūlātum conuēnērunt (*Caes. B. G. i. 30*), *they came from different quarters to Caesar to congratulate him.*

Quinquē cohortis frūmentātum mīsīt (*Caes. B. G. vi. 36*), *he sent five cohorts to get corn.*

Id rescitum iri crēdit (*Ter. Ad. i. 1. 45*), *he believes that people are going to find it out, or he believes that it will be found out.*

- 1300 It governs the same case as the verb from which it is derived : as,

Pācem pētītum ōrātōres mittunt (*Liv. i. 15*), *they send ambassadors to seek peace.*

Lēgātōs mittunt rōgātum auxiliū (*Caes. B. G. i. 11*), *they send ambassadors to ask aid.*

- 1301 The verbal substantive in *tu* is used in the ablative with certain adjectives : as,

* Something like an imperfect participle is seen in the so-called adjective *secundo-* (i. e. *sequendo-*) 'following, second.'

† This accusative of the verbal in *tu* is often called the supine active, and the ablative of the same the supine passive; but there is nothing passive in the latter, and therefore the distinction is inappropriate. A similar error exists in our own language in the foolish practice now beginning to prevail of saying, 'a house to be let,' instead of 'a house to let.'

Difficilē dictu est (*Cic. de Off. II. 14. 48*), *it is difficult to say*
(literally, *in the saying*).

Optimum factu est (*Cic. ad Fam. VII. 3. 1*), *it is the best thing*
to do.

- 1302 The verbal in *tion* sometimes governs the same case as the verb from which it is derived : as,

Iustitia est obtempēratio scriptis lēgibus (*Cic. de Leg. I. 15. 42*),
justice is obedience to written laws.

Dōmum rēditionis spēs sublātā (*Caes. B. G. I. 5*), *the hope of*
returning home having been taken away.

1303

PREPOSITIONS.

Ab (or ā before some consonants) seems to have signified originally *proximity*; and hence it was well suited to denote the quarter from which an action commenced, and therefore the source and origin of things. Thus it signifies :

a. The *quarter at or near which*, expressed by *at, in, on, &c.* : as,
A fronte ēt ab sinistrā partē nūdātis castris (*Caes. B. G. II. 23*),
the camp being laid bare in front and on the left.

Gallia ab Sēquānis et Heluētīs adtingit Rhēnum (*Caes. B. G. I. 1*), *Gallia reaches to the Rhine at the parts occupied by the*
Sequani and Helvetii.

Isthmus duō mēria āb occāsu ēt ortū sōlis finitīmā dirimit (*Liv. XLV. 28*), *the isthmus divides two adjoining seas on the*
west and the east.

A matrē Pompēium arcissimō contingēbat gradū (*Suet. Aug. 4*), *he was very nearly related to Pompey on the mother's side*.

Apud socrum tuam prōpe ā meis aedibus sēdēbās (*Cic. in Pis. 11. 26*), *you were sitting at your mother-in-law's near my*
house.

b. With the verb *sta- stand, &c.*, *by, on the side of, in favour of* : as,

Nemo ā sēnātu et bōnōrum causā stētit constantiūs (*Cic. Brut. 79. 273*), *no one stood more firmly by the senate and the cause*
of good men.

Hōc nihilō māgis āb aduersāriis quam ā nobis faciūt (*Cic. de Inv. I. 48. 90*), *this tells no more for our opponents than for*
us.

Vide ne hoc tötum sit ä mä (Cic. de Or. i. 13. 55), *have a care lest the whole of this argument be in my favour.*

c. In, in respect of, in point of, as regards : as,

Sümüs enim impärätī, cum ä militibus tum ä pécuniä (Cic. ad Att. vii. 15. 3), *for we are indeed unprepared, not merely in point of troops, but even of money.*

Antöniüs äb äquitätü firmüs essë dicëbätür (Cic. ad Fam. x. 15. 2), *Antony was said to be strong in cavalry.*

d. The department in which the services of an officer or servant are called for, and thus arises a name for the office : as,

Höminēs häbet quös äb äpistölis et libellis et rätionibüs appellat (Tac. Ann. xv. 35), *he has persons whom he calls secretaries, registrars, accountants.*

Philëmönem, ä mänü seruum, simplicī mortë püniit (Suet. Jul. 74), *his amanuensis Philemon he punished by simply putting to death.*

Antiöchus Ti. Claudī Caesäris ä bibliöthëcä (Inscr. ap. Grut. 584. 6), *Antiochus, librarian to Tiberius Claudius Caesar.*

e. At, in reference to time : as,

Summissüs ä primö, post exsultäuit audäciüs (Cic. Or. 8. 26), *subdued at first, he afterwards burst out in a bolder style.*

f. From, the point of departurë : as,

Mätürat äb urbë präficisci (Caes. B. G. i. 7), *he hastens to set out from the city.*

Ab Römä lëgätī uënērunt (Liv. xxi. 9), *ambassadors came from Rome.*

g. With, after verbs signifying commencement : as,

Caedis inīitium fëcisset ä mä (Cic. Phil. v. 7. 20), *he would have made a beginning of the massacre with me.*

Ab his sermo örītur, respondet Laeliüs (Cic. de Am. i. 5), *with these the conversation commences, Laelius replies.*

h. From, the commencement of time : as,

Ab hörä septīma ad uespërum pugnätum est (Caes. B. G. i. 26), *the battle continued from one o'clock until evening.*

Tuäs äpistöläs ä primö lëgo (Cic. ad Att. ix. 6. 5), *I am reading your letters from the beginning.*

Quibŭs a puëris dediti fuimŭs (*Cic. de Or. i. 1. 2*), *to which we have been devoted from our boyhood.**

i. From, the commencement of a series : as,

Carneādēs est quartŭs āb Arcēsīlā (*Cic. Acad. II. 6. 16*), *Carneades is fourth in the line from Arcesilas.*

j. Immediate succession of time, translated by *with, after* : as,
Ab his praeceptis contiōnem dimisit (*Liv. XLIV. 34*), *with these injunctions he dismissed the assembly.*

Ab hoc sermōnē pŕfectŭs est (*Liv. XXII. 40*), *immediately after this conversation he set out.*

k. With verbs signifying *to pay*, the source whence the money proceeds : as,

Tibi quod dēbet, āb Egnātiō soluet (*Cic. ad Att. VII. 18. 4*), *what he owes you, he will pay by a draft on Egnatius.*

Rēliquam pecūniam a Fābēriō rēpresentābimŭs (*Cic. ad Att. XII. 25*), *the rest of the money we will pay at once by drawing on Faberius.*

l. With personal pronouns and the names of persons, *from their house* : as,

A. Unde est ? B. A nobis (*Ter. And. IV. 4. 15*), *A. Where did it come from ? B. From our house.*

Ab Andriast ancilla haec (*Ter. And. III. 1. 3*), *this maid-servant is from the Andrian woman's house.*

Hāec cistella, nūmnam hinc ab nobis domost ? (*Plaut. Cist. IV. 1. 6*) *this casket, pray did it come from our house here ?*

m. A motive, *from, out of, in consequence of* : as,

Tanto ardōrē milītum est ūsŭs āb ira inter condiōnes pacis interfectae stātiōnis (*Liv. XXIV. 30*), *he was so warmly supported by his soldiers, from their anger at the troops on guard having been killed during a negotiation.*

Nōn a cūpiditātē solum ulciscendi āgrum nostrum inuādent (*Liv. V. 5*), *not merely from the desire of revenge will they invade our territory.*

n. The *agent* with passive verbs, expressed by the preposition *by* : as,

* Literally 'from boys,' an idiom which agrees with our own.

Ab sociis unice diligebatur (Cic. p. Planc. 9. 24), *he was most highly esteemed by his colleagues.*

A me tu coactus es confiteri (Cic. II. Verr. v. 30. 76), *you were compelled by me to confess.*

o. What is considered as an agent, with intransitive verbs: as, Mare a sole collucet (Cic. Acad. Pr. II. 33. 105), *the sea is made a mass of light by the sun.*

Nihil est uolentius, a quo intreat (Cic. Acad. Post. I. 7. 29), *there is nothing stronger (than itself) by which it may be destroyed.*

p. Removal, separation, distance, expressed commonly by *from*: as,

Ab delectatione omni negotiis impedimur (Cic. p. Mur. 19. 39), *we are prevented from taking any amusement by business.*

Proximus a tectis ignis defenditur acgre (Ov. Rem. Am. 625), *an adjoining fire is ward off from buildings with difficulty.*

Ab inimicorum audacia telisque uitam defendere (Cic. p. Mil. 2. 6), *to defend our lives against the audacity and weapons of our enemies.*

Ipsae ab horum turpitudine abhorrebat (Cic. p. Sest. 52. 112), *he himself turned away in horror from the baseness of these men.*

Milia passuum tria ab eorum castris castra ponit (Caes. B. G. I. 22), *he pitches his camp three miles from their camp.*

Obs. In many of these constructions a mere ablative is sufficient (see § 1023), but before persons the preposition *ab* is required.

q. *Ab* is sometimes placed before the measure of the distance, instead of the place measured from: as,

Ab milibus passuum octo uento tenebantur (Caes. B. G. IV. 22), *they were detained by the wind eight miles off.*

Praeterea castris a milibus passuum quindecim auxilia expectare constituunt (Caes. B. G. VI. 7), *having encamped at a distance of fifteen miles, they resolve to wait for the allied troops.**

1304 In composition with verbs *ab* denotes, *a. removal, absence*: as, auferre - carry away, abesse - be absent; hence abire - (r.) use up. *b. down*:

* See Matthiae's Greek Grammar, Transl. II. 878, ἀπο σταδίων τετρακοντα της θαλαττης.

as, *ābīc-* or *ābīci-* (*abīci-*) *throw down*, *absorbe-* *suck down*, *abstrūd-** *thrust down*, *afflig-** *dash down*, *appōs-* or *āpōs-** *set down*.†

In composition with adjectives *āb* denotes *absence*, *difference*: *as*, *āmenti-* or *āment-* *without mind*, *mad*, *absōno-* *out of tune* or *time*.

- 1305 *Ad* signifies—*a. Motion to* (i. e. *up to*, not *into*): *as*,
Exercitum ad Cāsīlinum dūcīt (*Liv. xxiii. 17*), *he leads his army to (the walls of) Casilinum*.
Mūnitiōnem ad flūmen perduxerat (*Caes. B. C. iii. 66*), *he had carried the fortification to the (bank of the) river*.
b. To what time: *as*,
Ad id dūbios seruārant ānīmōs (*Liv. xxi. 52*), *up to that time they had kept their minds in a state of doubt*.
c. To what extent: *as*,
Omnēs ād ūnum idem sentiunt (*Cic. de Am. 23. 86*), *they have all to a man the same feeling*.
Seruī ad quattuor milia hōmīnum Cāpitōlium occūpauerē (*Liv. iii. 15*), *the slaves to the number of 4000 men seized the Capitol*.
Incautōs ad sātietātem trucidābitis (*Liv. xxiv. 38*), *unprepared as they will be, you will butcher them till you are tired*.
Ad† uiginti mātṛōnis per uisītōrem acētis (*Liv. viii. 18*), *as many as twenty ladies having been summoned by the messenger*.
d. Direction, to, towards: *as*,
Via ad Cāsīlinum obsessā (*Liv. xxii. 16*), *the road to Casilinum being occupied by the enemy*.
Vergit ad septemtriōnēs (*Caes. B. G. i. 1*), *it inclines to the north*.
e. Purpose, for: *as*,
Multā sunt ānimaduorsa herbārum gēnēra ad morsūs bestiārum (*Cic. de Div. i. 7. 13*), *many kinds of herbs have been discovered for the bites of beasts*.

* See § 451. 1.

† Compare the German *ab-gehen* 'go down,' and Sansk. *ava* 'down.'

‡ In this usage the numeral alone depends upon the preposition, the substantive adapting its case to the rest of the sentence. See § 1055. 1.

Ad lūdōs pēcūniae dēcernuntūr (Cic. ad Q. F. I. 1. 9. 26), *money is voted for the games.*

Ad āgrum instruendum uīres nōn ērant (Liv. VI. 5), *they were too weak (in purse) to stock a farm.*

Pālus Rōmānōs ād insēquendum tardābat (Caes. B. G. VII. 26), *the marsh made the Romans slow to pursue.*

f. *To, in reply: as,*

Ad illā quae mē māgis mōuērunt responsēbō (Cic. p. Cael. 11. 27), *I will reply to those other points which moved me more.*

g. *In respect of, looking to: as,*

Vīr ād ūsum pēritūs, ad fortūnam fēlix (Cic. p. Font. 15. 43), *a man of experience as regards the world, and favoured in respect to fortune.*

h. *In addition to: as,*

Si ad cētērā uolnēra hanc quōquē plāgam inflixissēs (Cic. in Vat. 8. 20), *if in addition to the other wounds you had inflicted this blow also.*

Ad hoc prōmissā barba et cāpilli effrāuērunt spēcīem ōrīs (Liv. II. 23), *in addition to this a long beard and long hair had given a savage character to his face.*

i. *By, of future time: as,*

Nōs hic te ad mensem Iānuārium expectāmūs (Cic. ad Att. I. 3. 2), *we expect to see you here by the month of January.*

Nescio quid intersit ūtrum nunc uēniam, ān ad dēcem annōs (Cic. ad Att. XII. 46), *I know not what it matters, whether I come now or ten years hence.*

j. *Near, before, off, to, over (all in the sense of nearness): as,*

Ad Geronium constītērat bellum (Liv. XXII. 32), *before Geronium the war had come to a standstill.*

Classis quae ad Siciliā ērat (Liv. XXVII. 22), *the fleet which was lying off Sicily.*

Cānunt ad tībiam clārōrum uīrōrum laudēs (Cic. Tusc. IV. 2. 3), *they sing the praises of great men to the flute.*

Nonnunquam ad uīnum dīsertī sunt (Cic. p. Cael. 28. 67), *they are sometimes eloquent over their wine.*

k. *In comparison to, by the side of: as,*

Nihil ad nostram hanc (*Ter. E. II. 3. 69*), *nothing to this one of ours.*

Terra ad uniuersū caeli complexum quāsi puncti instār obtinet (*Cic. Tusc. I. 17. 40*), *the earth, compared to what the whole heavens embrace, is as it were but a point.*

l. In accordance with, after : as,

Cātō uitam ad certam ratiōnis normam dirigit (*Cic. p. Mur. 2. 3*), *Cato shapes his life by the strict square of reason.*

Vixit ad aliorum arbitrium, nōn ad suum (*Cic. p. Mur. 9. 19*), *he has lived according to the pleasure of others, not his own.*

m. Among, before (in the same sense as āpūd) : as,

Mīnus clādis, ceterum non plūs animōrum ad hostis erat (*Liv. x. 35*), *there was less loss, but not more confidence among the enemy.*

Sēnātorum sūperbiam ad plēbem criminantūr (*Liv. III. 9*), *they attack the tyranny of the senators before the commonalty.*

n. Immediately upon, in consequence of, at : as,

Ad fāmam obsidiōnis dēlectūs hābērī coeptūs est (*Liv. IX. 7*), *at the report of a siege, a levy of troops was commenced.*

Nēc ad dūcis cāsum percussā māgis quam irritāta est multitūdo (*Liv. IX. 22*), *and the great mass of the men were not so much panic-struck as roused to fury at the accident to their chief.*

o. Before a word denoting a person, to the house of that person :

as,

Magnī dōmum concursūs ad Afrānium* frēbant (*Caes. B. C. I. 53*), *great crowds kept flocking to the house of Afranius.*

Nēquē dōmum unquam ad mē littēras mittam quān adjunctam eas quas tibi reddi uelim (*Cic. ad Fam. III. 8. 10*), *nor shall I ever send letters to my own house, without adding to the packet a letter for you.*

Dēuertit Clōdiūs ad sē (*Cic. p. Mil. 19. 51*), *Clodius turned out of the road to his own house.*

p. With a noun denoting the department in which a servant's offices are looked for, whence arises a name for the office (see āb, § 1303 d.) : as,

* And this phrase is used although Afranius himself was in Spain at the time. See § 1303 d.

Licĭnum seruom sibi hābuit ad mānum (Cic. de Or. III. 60. 225), *he had a slave Licinus for his amanuensis.*

Puēr quīs ex aulā cāpillis Ad cyāthūm stātūstūr unctis? (Hor. Od. I. 29. 7) *shall some page from the palace with perfumed locks be stationed beside the wine-ladle?**

- 1306 Ad in composition with verbs denotes—*a. motion to*: as, ād-i-go to, approach, acced- *step up to.* *b. addition*: as, acced- *be added*, ascrib-† *enroll with.* *c. nearness*: as, asside- *sit near*, adiāce- *lie near*, assurg- (alicui) *rise to (a person).* *d. assent, favour*: as, annu-nod *assent*, arride- *smile on*, acclāma- *express assent by acclamation, cheer.* But see § 1308. 1, &c.

- 1307 Aduersūs or -um (old form aduersūs or -um) is literally translated by our *to-wards*. It denotes:

a. Motion towards: as,

Quis haec est, quae me aduorsum incedit? (Plaut. Per. II. 2. 18) *who is this woman, that is coming towards me?*

Impetum aduersus montem in cohortis faciunt (Caes. B. C. I. 46), *they make a charge up the mountain upon the cohorts.*

b. Opposite, facing, before (without motion): as,

Lēro et Lērīna aduersūs Antīpōlim (Plin. III. 11), *Lero and Lerina opposite Antipolis.*

Egōne ut te aduorsum mēntiar, mātēr mea! (Plaut. Aul. IV. 7. 9), *I tell a falsehood before you, mother!*

c. Conduct towards (good or bad, friendly or unfriendly): as,

Quōnammodo mē gēram aduersus Caesārem? (Cic. ad Fam. XI. 27. 5) *how in the world am I to bear myself towards Caesar?*

Id grātum fuisse aduorsum te, habeo grātiā (Ter. And. I. 1. 15), *that this was pleasing to you, I feel grateful.*

d. To counteract, against: as,

Sunt tāmen quaedam rēmēdiā prōpria aduersus quaedam uē-

* In very late writers, as Vegetius, *ad* was used to denote the means: as, *ad spongiā detergere* (III. 4. 2), *ad acutā cannā exsecare* (III. 3. 12), *ad siphonem paulatim infundes* (I. 10. 2), *ad acū pars auriculæ signatur* (III. 2. 27), *perforare ad acū* (ibid. 28).

† See § 451. 1.

‡ He who goes up a mountain goes *facing* it. Compare the use of the ablative absolute, *aduerso monte ire*, and § 1320 *b.*

nēnā (*Cels.* v. 27. 12), *there are however certain specific remedies against certain poisons.*

e. *At variance with, in opposition to :* as,

Pēcūniae conciliātae aduorsum lēgēs, aduorsum rempublicam (*Cic.* II. *Verr.* III. 84. 194), *money quietly obtained in opposition to the law, in opposition to the interests of the country.*

f. *Aduorsum* is used adverbially with *i-go* &c. and a dative of the person : as,

Cesso hērō meo ire aduorsum ? (*Plaut.* *Cas.* III. 6. 5) *why do I not at once go to meet my master ?*

1308 *Am*, rarely if ever used except in composition, when it signifies, a. with verbs, *round :* as, *anquīr-* look round for, *amplect-* (r.) embrace, *ām-īc-* or *ām-īci-* throw round. b. in adjectives, on both sides : as, *ancīp-* or *ancīpt-* two-headed.

1308. 1 *Ana* (= *ava*), used in its full form only as an adverb, and only in medical* prescriptions, signifies *distribution* or *each :* as,

Saccāri, erui pollīnīs, āna unciam ūnam (*Veg. Art. Vet.* III. 65. 6), *sugar, and the flour of black vetches, one ounce of each.*

Fōliū cappāris, fōliū mirtī siluestris, fōliū cūpressi āna uncias tres diligētiſſimē dētērēs (*ibid.* III. 2. 6), *take of caper-leaves, wild-myrtle-leaves, cypress-leaves, three ounces each, and pound them as fine as possible.*

1308. 2 *An† up* (= *ava*) is found only in composition. The form in which it appears greatly varies. a. In *ān-hēla-* it retains its correct form. b. Frequently it has the consonant assimilated to that which follows, as in *accūmūla-*, *addormisc-*, *allēua-*, *ammōne-*, *apprehend-*, *acquiesc-*, *arrīg-*, *assicca-*, *attēr-*. c. Sometimes the consonant is altogether lost, as in *a-gnosc-*, *a-scend-*. d. More commonly it is attracted into the form of the familiar preposition *ād*, thus changing the dental liquid for a dental mute, as in *ādāresc-*, *ādēd-*, *ādīm-*, *ādōlesc-*, *ādūr-*. e. Not less frequently it is attracted into the form of the familiar preposition *īn*, by an easy change of the vowel‡, as in *īncīp-* or *īncīpi-*, *īnhorre-*, *īntūnesc-*, *īmbu-*, *īgnosc-*.§

* As the medical art at Rome was in the hands of Greeks, Greek words obtained admission into this part of the language.

† See § 834 b. and note.

‡ So *in*, the negative prefix, corresponds to the privative *av*.

§ Even *ōm-ūt-* (*ōmitt-*) represents the c.f. of *av-ιημι*.

1308. 3 An *up*, like its equivalent *ava*, has the following meanings: *a.* *up*, as *anhēla- send up (a blast of air), make a violent expiration; ascend- climb up, accūmūla- heap up, adiūua- lift up* and so *aid, allēua- raise up, apprehend- take up, arrīg- erect, adaequa- raise to a level with, inhorre- bristle up, intūmesc- swell up, institu- set up. b. back*, as *inhībe- hold up or back, inclina- bend back, inflect- bend back, infring- refract. c. again*, as *agnosc- recognise, ammōne- or admōne- remind, adsurg-^{*} rise up again, instaura- (=restaura-) celebrate anew, ingēmīna- redouble. d. reversal of a preceding act*, as *ignosc- forget, acquiesc- repose after labour. e. loosening, opening*, as *adāpēri- open up, ināra- plough up, infind- cleave open, plough up. f. commencement*, as *ādāma- fall in love, addormisc- fall asleep, aduespērasc- begin to be dusk, ambūr- begin to burn, singe, imbu- wet for the first time, informa- give a first shape to, immīnu- impair (what was entire), incīp- or incīpi- take up, begin. g. separation, removal, disappearance*, as *ādīm-† take up and so take away, ampūta- cut off, assicca- dry up, ādāresc- dry up (intr.), infring- break off, incīd- cut off, intābesc- melt away. h. through*, as *ādīg- drive through, transfix, admisce- mix up or thoroughly. i. intensity*, as *accīd- cut deep into, ādēd- eat deep into, attonde- cut (the hair) close, ādūr- burn a deep hole in, attēr- rub a deep hole in, affīc- or affīci- produce a deep impression on, seriously affect.*

1308. 4 An signifies *up* in the adjective *acclui- uphill*.

1309 Antē. *a. Before in place: as,*

Inmōlābat antē praetōrium (Cic. de Div. i. 33. 72), he was sacrificing before his tent.

Antē tribūnal tuum M. Fanni, antē pēdes uostros iūdīces, cādēs ērunt (Cic. p. Rosc. Am. 5. 12), before your tribunal, Marcus Fannius, before your feet, gentlemen of the jury, will murders be committed.

b. The same without a case: as,

Flūviūš ab tergo, antē circāquē uēlut rīpā praeceps, ōram tāmūli omnem cingēbat (Liv. xxvii. 18), a river in the rear, in front and on the sides something like a precipitous bank shut in the whole circuit of the eminence.

* See *Liv. xxi. 36. 7, xxii. 2. 6, and ad-insurg- xxii. 4. 2.*

† Compare *av-aŭpe-*.

c. *Before a person (rare) : as,*

Dicēre caussam antē iūdicoem (Cic. I. Verr. 3. 9), *to make a defence before a judge.*

d. *Motion forward (without a noun) : as,*

Vt si aut manibūs ingrediātūr quīs, aut nōn antē sed retrō (Cic. de Fin. v. 12. 35), *as if a person were to walk upon his hands, or to walk, not forwards, but backwards.*

e. *Before in order : as,*

Quem antē mē diligo (Balb. ap. Cic. ad Att. VIII. 15 A.), *whom I esteem above myself.*

f. *Before in time (which is the ordinary meaning of the word) :*

as,

Multo antē noctem cōpias rēduxit (Liv. XXVII. 42), *long before night he led the forces back.*

g. *Before in time without a noun : as,*

Et fēci ante et fācio nunc (Cic. ad Fam. xv. 14. 3), *I have done so before, and I do so now.*

Paucis antē diēbūs oppidum obpugnārant (Liv. xli. 11), *a few days before (this) they had assaulted the town.*

Anno antē quam mortuost (Cic. de Am. 3. 11), *the year before he died.*

h. This preposition, as well as post, often causes this ablative to be changed for an accusative by attraction, as if it depended upon the preposition. Thus,

Chalcīdem diēs antē paucos prōdidērat (Liv. xxxi. 24), *he had betrayed Chalcis a few days before.*

Sulci ante annum fiunt quam vinētā consēruntūr (Col. v. 5), *the furrows are made a year before the vineyards are planted.*

Lātīnae fēriae fuēre antē diem tertium nōnas Maiās (Liv. xli. 16), *the Latin festival was two days before the nones of May, i. e. the 5th of May.*

i. Hence another preposition may be placed before antē : as,

Caedem contūlisti in antē diem quintum kālendas Nōvembris (Cic. in Cat. i. 3. 7), *the massacre you fixed for the fourth day before the kalends of November, i. e. October the 28th.*

Supplicatio indicta est ex antē diem quintum Idūs Octōbris cum eō die in quinquē diēs (Liv. xlv. 2), *a thanksgiving*

was proclaimed to continue from the fourth day before the ides of October inclusive for five days, i. e. from the 11th to the 15th of October.

- 1310 Antē in composition with verbs signifies *before in place, time and excellence*: as, ante-i- walk before, live before, surpass; antē-ōd-^{*} precede in place, in time, in quality.

- 1311 Apūd (āpūt) is for the most part limited to persons. It denotes:

a. *Near, with places (rarely)*: as,

Apūd oppīdum Cybistrā castrā feci (Cic. ad Fam. xv. 4. 4), *I encamped near the town Cybistra.*

Apud forum modo e Dāuo audiui (Ter. And. II. 1. 2), *I heard it just now from Davus near the forum.*

Cluīcam cōrōnam apud Britanniam mēritūs ērat (Tac. † Ann. xvi. 15), *he had earned a civic crown among the Britons.*

b. *Near, with persons*: as,

In lectō Crassūs ērat, ēt apūd eum Sulpīcius sēdēbat (Cic. de Or. II. 3. 12), *Crassus was on the couch, and near him Sulpicius was sitting.*

Apūd exercītum est (Cic. II. Verr. iv. 22. 49), *he is with the army.*

Auet ānīmūs apūd illud consiliū dicēre (Cic. Phil. v. 5. 13), *my soul longs to speak before that bench of judges.*

c. *At the house of a person*‡, even though he be away: as,

Brūtum apūd mē fuissē gaudeo (Cic. ad Att. xv. 3. 2), *I rejoice (to hear) that Brutus has been at my house.*

Dōmī esse apud sēse archīpirātas dixit duōs (Cic. II. Verr. v. 29. 73), *there were at his house, he said, two of the chief pirates.*

d. *Metaphorically in one's senses*: as,

Non sum apūt me (Ter. Haut. v. 1. 48), *I am all abroad, am lost, am out of my senses.*

Proīn tu fāc apud tē ut sies (Ter. And. II. 4. 5), *do you then at once take care you have all your wits about you.*

* See § 451.1.

† This use of *apud* with the names of countries is almost peculiar to Tacitus.

‡ See §§ 1303 I, 1305 a.

e. *In the time of* : as,

Apud pātres nostrōs (Cic. p. Mur. 36.75), *among our fathers,*
i. e. *in the times of our fathers.*

Apud saeculum priūs (Ter. E. II. 2.15), *in the preceding generation.*

f. *In the mind* : as,

Praemia āpūd mē mīnūmum ualent (Cic. ad Fam. I. 9.11),
rewards with me have very little weight.

Apud uīros bōnos grātiā consēcūtī sūmūs (Cic. ad Att. IV. 1.3), *we have obtained influence with good men.*

g. *In authors* : as,

Vt ille āpūd Tērentium (Cic. de Fin. V. 10.28), *like that old man in Terence.*

Dē sēpulcris nihīl est āpūd Sōlōnem amplius quam (Cic. de Leg. II. 26.64), *on the subject of sepulchres there is nothing in the laws of Solon more than*

- 1312 Ar (of the same meaning as ād), rarely if ever used except in composition*, and then it signifies—*a. to* : as, *arcess- and arci-call to (you), send for*; *aruōca- call to (you), aruōla- fly to, aruēna- one lately arrived, a stranger.* *b. presence* : as, *arbītēro- a person present, a witness, umpire, judge*; *arfu- be present (whence arfuit).*

- 1313 Circā. *a. About, round*, in reference to place : as,
Custōdes circa omnis portas missi nē quis urbe āgrōdērētūr (Liv. XXVIII. 26), *guards were sent round to all the gates to prevent any one from leaving the city.*
Cānes circā se hābēbat (Cic. II. Verr. I. 48.126), *he had dogs about him.*

b. The same without a noun : as,

Lūpā sītians ex montibus quī circā sunt ad puērilem uāgitum cursum flexit (Liv. I. 4), *a thirsty wolf out of the mountains which lie around, upon hearing the crying of a child turned its course thither.*

c. About, as to time : as,

Postēro diē circa eandem hōram cōpiās admōuit (Liv. XLII. 57), *the next day about the same hour he moved up his troops.*

* But see Plaut. Truc. II. 2.17.

d. *About*, as to number : as,

Deindē pār insequētis dies circā singulās hēminās emittendum (Cels. vii. 15), *then during the following days about an hēmina is to be drawn off each day.*

e. *About, upon, concerning, in reference to* (chiefly in the later writers) : as,

Hi circā consilium eligendī successoris in duas factiones scindēbantūr (Tac. Hist. i. 13), *these were dividing themselves into two parties upon the question of electing a successor.*

1314 Circitēr. a. *About*, as regards place (rare) : as,

Vt ōpinor, lōca haec circitēr excīdit mihi (Plaut. Cist. iv. 2.7), *I fancy it was hereabouts I dropt it.*

b. *About*, as to time : as,

Circitēr idūs Sextilis pūto me ād Iōnium fōrē (Cic. ad Fam. iii. 5.4), *about the ides of Sextilis, i. e. August 13th, I calculate I shall be in the neighbourhood of Iconium.*

c. *About*, as to number (the chief use of the word) : as,

Dies circitēr quindēcim iter fecērunt (Caes. B. G. i. 15), *they marched for about fifteen days.*

1315 Circum, *round*, whether in rest, or circular or other similar motion : as,

Terrā circum axem sē conuortit (Cic. Acad. Pr. ii. 39. 123), *the earth turns round its axis.*

Ex eā turri quae circum essent ōpērā tuērī sē possē confisi sunt (Caes. B. C. ii. 10), *from this tower they felt confident that they should be able to defend the works which lay around.*

Puēros circum amicos dimittit (Cic. p. Quinct. 6.25), *he sends the servants round to his friends.*

Paucae, quae circum illam essent, mānent (Ter. E. iii. 5.33), *a few women remain to wait upon that lady.*

1316 Cis. a. *On this side of, within*, as regards place : as,

Saepe āb his cis Pādum ultrāquē lēgiōnes fūsae ērant (Liv. v. 35), *the legions had been often routed by them on this side of the Padus and beyond it.*

b. *Within*, in regard to time (only in Plautus) : as,

Nūlla, faxim, cis dies paucos siet (Plaut. Truc. ii. 3.27), *I would make it wholly disappear within a few days.*

- 1317 **Cis** in the composition of adjectives signifies *on this side of*: as, *cisalpino-*, *cisrhēnāno-*, *cispādāno-*, *on this side the Alps, the Rhine, the Po.*
- 1318 **Citrā.** *a. On this side of, within*, as regards place: as,
Erat enim cum suis nāvibus citrā Vēliam milia passuum tria
(Cic. ad Att. xvi. 7. 5), for he was in fact with his fleet three
miles on this side Velia.
b. The same without a noun: as,
Tela hostium citrā cādēbant (Tac. Hist. iii. 23), the missiles of
the enemy kept falling short.
c. Within, as to time: as,
Lōcis uliginōsis citrā kālendās Octōbris sēmīnārē conuēnit (Col.
ii. 8), on wet lands it is right to sow before the 1st of October.
d. Short of, in degree: as,
Peccāui citrā scēlūs (Ov. Tr. v. 8. 23), my guilt is short of im-
piety.
- 1319 **Clam** and the diminutive *clancūlum* are used only before persons, in the sense of *without their knowledge*:
a. As prepositions: as,
Sibi nūc uterque cōtra legiōēs parat
Patēque filiūque clam alter ālterum (Plaut. Cas. pr. 50),
Against each other now are they preparing armies,
Both sire and son, each unknown to each.
Emptast clam ūxōrem et clam filium (Plaut. Merc. iii. 2. 2),*
she has been purchased unknown to my wife and unknown to
my son.
Alii clancūlum pātres quae faciunt (Ter. Ad. i. 1. 27), what
others do without their fathers' knowledge.
b. They are often used adverbially without a substantive.
- 1320 **Contrā.** *a. Overagainst, facing: as,*
Quinctius trans Tiberim contra eum locum ubi nunc nāualiā
sunt, quattuor iūgērum colēbat āgrum (Liv. iii. 26), Quinc-
tius was cultivating a farm of but four jugers on the other
side of the Tiber, opposite where the dockyard now is.

* So Ritschl from the palimpsest; but otherwise the best Mss. have *uxore* and *filio*.

Aspicē-dum contrā mē (*Plaut. Most. v. 1. 56*), *just look me in the face.*

b. *Up**: as,

Ducēnāriā duō contrā scālas fērebāt (*Plin. v. 20*), *he would carry two two-hundred weights up stairs.*

c. Metaphorically, *opposition, against*: as,

Res Rōmānā contrā spem uōtāque dīus rēsurgēbat (*Liv. xxiv. 45*), *the power of Rome was rising again contrary to his hope and his prayers.*

d. *Towards*, of the feelings or behaviour: as,

Elēphantī tantā narrātūr clēmētiā contrā mīnus uālidōs ūt &c. (*Plin. viii. 7*), *the kindness of the elephant towards the weak is said to be so great that &c.*

e. *The reverse* (with or without a case): as,

In stultitiā contrast (*Cic. p. Clu. 31. 84*), *in folly it is just the reverse.*

Quod contrā fit ā plērisquē (*Cic. de Off. i. 15. 49*), *whereas the contrary of this is done by most people.*

f. *Weighed against* (and with a dative case apparently): as,

Non cārust auro cōtra (*Plaut. Ep. iii. 3. 30*), *he is not dear at his weight in gold.*

1321 Cōram. a. *In the presence of*, only before persons: as,
Mihi ipsī, cōram gēnērō meō, quae dicere ausu's? (*Cic. in Pis. 6. 12*) *even to me, in the presence of my son-in-law, what language did you dare to use?*

Prēcēs ad uos conuerto, disque et pātriā cōram obtestōr (*Tac. Ann. iv. 8*), *I turn my prayers to you, and before the gods and my country implore you.*

b. Frequently without a substantive: as,

Quāsi tēcum cōram lōquērer (*Cic. ad Fam. ii. 9. 2*), *as if I had been talking with you face to face.*

1322 Cum. a. *With*, chiefly in the case of persons: as,
Vāgāmūr ēgentes cum coniūgībūs et libēris (*Cic. ad Att. viii. 2. 3*), *we wander about in poverty with our wives and children.*

* Because he who moves facing the stairs ascends them. See *aduersum*, § 1307 a.

Tēcum esse uehementer uelim (*Cic. ad Fam. v. 21. 1*), *I should be infinitely delighted to be with you.*

b. A relation between two parties is expressed by the dative of the chief party, and cum with the other : as,

Tēcum mihi rēs est (*Cic. p. Rosc. Am. 30. 84*), *my dealings are with you.*

Intercēdunt mihi inīmicītiæ cum istius mūliēris uīrō (*Cic. p. Cael. 13. 32*), *there is a disagreement existing between me and the husband of that woman.*

c. *With* or *in*, in the sense of *wearing* : as,

Nolo me in uia Cum hac uēste uideat (*Ter. E. v. 2. 67*), *I must not have him see me in the street in this dress.*

Cēnāuit cum tōgā pullā (*Cic. in Vat. 13. 31*), *he dined in a black toga.*

Ipse esse cum tēlō (*Sal. Cat. 27*), *he himself went about armed.*

d. Two nouns are at times united by cum, so as to have a common predicate or adjective or genitive attached to them : as,

Ipsē dux cum āliquot principibus cāpiuntūr (*Liv. xxi. 60*), *the general himself with a considerable number of the leading men are taken.*

A'bin hinc in malām rem cum suspiciōne istāc scelus? (*Ter. And. ii. 1. 17*) *go and be hanged, you and your suspicions, you scoundrel.*

Pēdem cum uocē rēpressit (*Virg. A. ii. 378*), *he checked his foot, and checked his voice.*

Induit albos cum uittā crīnīs (*Virg. A. vii. 417*), *she puts on locks and fillet white alike.*

Cīmīni cum montē lēcum (*Virg. A. vii. 697*), *the lake and mountain of Ciminus.*

e. *With*, denoting coincidence of time : as,

Summī puērōrum amōres sæpe unā cum prætextā pōnuntūr (*Cic. de Am. 10. 33*), *the strongest attachments of boys are often laid aside together with (at the same time as) the prætexta.*

Pārīter cum ortū sōlis castrā mētābātūr (*Sal. Jug. 106*), *precisely as the sun was rising he was measuring out a camp.*

f. *With*, *in*, &c., to express accompanying feelings, circumstances : as,

Athēnienses cum silentio auditī sunt (*Liv. xxxviii. 10*), *the Athenians were heard in silence.*

Flāminī corpus magnā cum cūra inq̄isitum nōn inuēnit (*Liv. xxii. 7*), *the body of Flaminius he made search after with the greatest care, but did not find it.*

g. The immediate consequences, expressed by *to* : as,

Vēnit Lampsācum cum magnā cālāmītate et prōpē pernīciē ciuitātis (*Cic. ii. Verr. i. 24. 63*), *he came to Lampsacum* to the great damage and all but utter ruin of the citizens.*

h. With, in comparisons : as,

Conferto hanc pacem cum illō bellō (*Cic. ii. Verr. iv. 52. 115*), *compare this peace with that war.*

Cum meum factum cum tuō compāro (*Cic. ad Fam. iii. 6. 1*), *when I compare my conduct with yours.*

i. With, in the sense of *against*, with verbs denoting contest : as,

Cum omnībus salūtis meae dēfensōribus bellā gērunť (*Cic. p. Sest. 2. 4*), *they wage war with all who defend my life and fortunes.*

Hannibal de impēriō cum pōpūlō Rōmānō certāuit (*Cic. de Or. ii. 18. 76*), *Hannibal contended for empire with the Roman people.*

j. Cum eō, followed by *ut* and a subjunctive, is employed to express an addition or qualification : as,

Lānūuinis sacrā suā reddītā, cum eo *ut* aedes Iūnōnis cōmūnis Lānūuinis cum pōpūlō Rōmāno esset (*Liv. viii. 14*), *to the people of Lanuvium their sacred property was restored, on the condition that the temple of Juno should be in common between the burgesses of Lanuvium and the people of Rome.*

Vnum gaudium affulsērat, cum eo *ut* appāreret haud prōcūl exītiō fuissē classem (*Liv. xxx. 10*), *one joy had shone upon them, together with the certainty that the fleet had been at one time on the verge of destruction.†*

1323 Cum or cōn in composition with verbs signifies—*a. union* : as, concūr-† *run together*, cō-i- *meet*, consūl- [*sit together*], *deliberate.*

* *Lampsacum*, not *Lampsacus*, is the nominative in Cicero. See ii. Verr. i. 24. 63.

† See also § 1065. 1, examples 2, 3, 4.

‡ See § 451. 1.

b. completeness (in the way of destruction): as, comēd- *eat up*, com-būr-* *burn up*, contūd-* *hammer to pieces*, confic- or confici- *dispatch*, concid- *cut to pieces*. *c. completeness (in the way of success):* as, confic- or confici- *make up*, consēqu- (r.) *overtake, obtain*, consecta- (r.) *hunt down*. *d. with a great effort:* as, cōnlo- or cōnlici- *hurl*, conclāma- *cry out loudly*, collōca- *place with care, place for a permanence*, concūt- or concūti- *shake violently*, comprehend- *seize firmly*. *e. in harmony:* as, concīn- and consōna- *accord, harmonise*, consenti- *agree (in feeling)*. *f. the same as be in English, at once changing the construction of the verb and adding completeness:* as, constēr-* *bestrew or pave*, collin- *besmear*. (See § 905.)

1324 Cum or cōn in adjectives denotes *union*: as, conscio- *sharing knowledge*, commūni- *shared in common*, commōdo- *having the same measure, fitting*, coniūg- *yoked together, yokemate*.

1325 Cum or cōn with substantives denotes *fellow*: as, conservuo- *fellow-slave*, commilitōn- *fellow-soldier*, consōcēro- *one of two fathers-in-law*.

1326 Dē. *a. Down, down from:* as,
Ruunt dē montibūs amnēs (*Virg. A. iv. 164*), *adown the mountains rush the rivers*.
Clipeā dē cōlumnis dempsit (*Liv. xl. 51*), *he took the shields down from the pillars*.
Atque haec āgēbantūr in conuentū pālam dē sellā† (*Cic. II. Verr. iv. 40. 85*), *and what is more, these remarks were made in court openly from the chair*.

b. The source from which: as,
Hoc audiui dē patrē meō (*Cic. de Or. III. 33. 133*), *this I heard from my father*.
Millē iūgērum dē Pilio ēmit (*Cic. ad Att. XIII. 31. 4*), *he bought a thousand jugers (of land) of Pilius*.
Pēcūniam nūmērāuit dē suō (*Cic. ad Att. XVI. 16 A. 3*), *he paid the money down out of his own pocket*.
Virtūs, quam tū nē dē faciē quīdem nostri (*Cic. in Pis. 32. 81*), *Virtue, whom you know not even by sight*.

c. Part of, one or more of: as,

* See § 451. 1.

† Which was on elevated ground.

Dē tuis innūmērābīlībūs in me officiis, ērit hoc grātissimūm (Cic. ad Fam. xvi. 1. 2), *of your innumerable kindnesses to me, this will indeed be the most welcome.*

Hābeātur sāne orātor sed dē mīnorībūs (Cic. Opt. gen. Or. 4. 9), *let him be accounted indeed an orator, but one of an inferior class.*

d. The material of which any thing is made : as,

Prīmum sibi fecit pōcūlā dē lūtō (Tibul. i. 1. 31), *he first made him cups of dirt.*

Dē frātrē quid fiet* ? (Ter. Ad. v. 9. 39) *what will become of my brother ?*

e. Motives, causes, suggestions, variously translated, as by *under, for, on, &c.* : as,

Iustis dē causis rātiōnes dēferre prōpēriū (Cic. ad Fam. v. 20. 2), *for good reasons I made haste to give in my accounts.*

Quōrūm dē sententiā tōtā res gestast (Cic. p. Sull. 19. 55), *under whose advice the whole matter was conducted.*

f. Down upon, on : as,

Dē grādū cōnāri (Liv. xxxiv. 39), *to fight their best on foot.*

Etiam si ceciderit, dē gēnū pūgnat (Sen. de Prov. 2), *even if he fall, he fights on his knee.*

Non possum, inquit, tibi dicere, nescio enim quid dē grādū faciāt—tanquam de essēdārio interrōgārētūr (Sen. Ep. 29), *I cannot tell you, says he, for I know not what he could do fighting on foot—as though the question had been about a chariot-soldier.*

g. On (a topic), over, about, of, concerning : as,

Nihil dico dē meo ingēniō (Cic. in Caecil. 11. 36), *I say nothing of my own abilities.*

Rēgūlus dē captivis commūtandis Rōmā missus est (Cic. de Off. i. 13. 39), *Regulus was sent to Rome about an exchange of prisoners.*

Dē me autem suscipē paulisper meas partis (Cic. ad Fam. iii. 12. 2), *on the other hand, as regards myself, put yourself in my position for a moment.*

Africānus dē Nūmantinis triumphāuerat (Cic. Phil. xi. 8. 18), *Africanus had triumphed over the people of Numantia.*

* Literally 'will be made.' See § 1003.

h. With words of time the meaning is somewhat doubtful. It would seem however that here also the notion of a part (see subdivision c.) prevails, and that the determination as to what part is only to be inferred from the context. Thus the best translation perhaps is our preposition *by* or *in the course of*: as,

Vt iūgulent hōmīnem, surgunt dē noctē lātrōnes (*Hor. Ep. i. 2. 32*), *to murder man, rises by night the robber.*

Coeperunt ēpūlārī dē diē (*Liv. xxiii. 8*), *they began banqueting by daylight.*

Dē tertiā uigilia exercitum rēducit (*Caes. B. C. ii. 35*), *in the course of the third watch he leads back the army.*

i. At times dē is used with a noun to denote immediate succession of time, *directly after*: as,

Non bōnus sompnūs est dē prandiō (*Plaut. Most. iii. 2. 8*), *sleep directly after breakfast is not good.*

Iamque āderit multō Priāmī dē sanguinē Pyrrhus (*Virg. A. ii. 662*), *and soon will Pyrrhus be here, fresh from the streaming blood of Priam.*

- 1327 Dē in composition with verbs denotes—*a. down*: as, dēm- (for de-īm-) *take down*, dēmīt-* *let down*. *b. removal*: as, dētonde- *shear*, dēcortica- *strip off the bark*. *c. absence*: as, dēs- or rather dēs- *be wanting*, dēbe- (for dehībe-) *owe*, dēfic- or dēfici- *fail*. *d. prevention*: as, dehorta- (r.) *dissuade*, dēprēca- (r.) *pray a thing may not be*. *e. unfriendly feeling*: as, dēspīc- or dēspīci- *despise*, dēride- *laugh at*. *f. partially*: as, dēperd- *lose in part*, dēpēri- *perish in part*, dērōga- *take part away (by a rogation)*. *g. intensity (?)*: as, dēpōpūla- (r.) *lay thoroughly waste*, deāma- *love to distraction*†.

- 1328 Dē with adjectives denotes—*a. down*: as, dēclui- *sloping downwards*. *b. absence*: as, dēmenti- or dēment- *without mind, idiotic*.

- 1329 Dī or dīs (dīr) is used only in composition. With verbs it denotes—*a. division*: as, diuid- *divide*, dīd- *distribute*, discrib-* *distribute by writing*, dilāb-* *slip away in different directions*. *b. difference*: as, discrēpa- *sound a different note*, dissenti- *feel differently*. *c. the reverse of the simple notion*: as, displice- *displease*, diffid-*

* See § 451.1.

† In this last sense the prefix was perhaps originally the preposition dī or dīs. See § 1329 d.

distrust, discing- ungird. d. intensity: as, dilauda- bepraise, discüp- or discüpi- desire to distraction.

- 1330 Dis in the composition of adjectives denotes—*a. difference: as, discölor- of different colour or colours, discordi- or discord- (from corda- a musical string) sounding a different note. b. negation: as, dissimli- unlike, dispäri- or dispär- unequal.*

- 1331 [Ec], e, ex may be looked upon as the opposite to in, just as äb in its ordinary senses is to äd; and an attention to this distinction is often a useful guide in the translation of the English preposition *from*. It denotes—*a. out of (with motion): as,*

Telum ē corpore extraxit (Cic. p. Rosc. Am. 7.19), he drew the weapon out of the flesh.

Eum exturbasti ex aedibus (Plaut. Trin. 1. 2.100), this man you bundled out of the house.

b. Off, i.e. from on (and it may be observed that in signified on as well as in): as,

Ex equis desiliunt et pedibus proeliantur (Caes. B. G. 1. 2), they leap off their horses and fight on foot.

Nisi ē campo in cauum hanc uiam demittimus equos (Liv. xxiii. 47), unless we ride down from the plain into this hollow road.

c. On, from, when a person is in or on a place and directs his efforts thence: as,

Castor et Pollux ex equis pugnare uisi sunt (Cic. N. D. 11. 2. 6), Castor and Pollux were seen fighting on horseback.

Contionari ex turri alta solebat (Cic. Tusc. v. 20. 59), he was wont to harangue the people from a high tower.

d. The material of which any thing is made, of: as,

Exponit multum argentum, non paucula pocula ex auro (Cic. 11. Verr. iv. 27. 62), he displays much silver, and not a few cups of gold.

Statua ex aere facta est (Cic. 11. Verr. 11. 21. 50), a statue was made of bronze.

Qui erat totus ex fraude et mendacio factus (Cic. p. Clu. 26. 72), who was made up entirely of roguery and lying.

e. A change from one character to another, from: as,

Quaero ex te sisne ex pauperrimo diues factus (Cic. in Vat.

12. 29), *I ask you whether or no from being very poor you have become rich.*

Sic homines saepe ex fucōsis firmi suffragatōrēs euādunt (*Cic. de Pet. 27*), *in this way men often turn out firm from having been deceitful supporters.*

f. The preceding construction is also used to denote an intermediate condition : as,

Pallidum ē uiridi et mollē fōlium hābet (*Plin. xxi. 90*), *it has a palish green and soft leaf.*

g. Of, signifying part of, preceding the whole : as,

Nēmō ē dēcem sālā mente est (*Cic. de Leg. iii. 10. 24*), *not a man of the ten is of sound mind.*

Fūfius, unūs ex meis intīmīs (*Cic. ad Fam. xiii. 3*), *Fufius, one of my most intimate friends.*

h. The commencing point of time whence measurement proceeds, expressed by *from* : as,

Ex kalendis Ianuāriis ad hanc hōram inuigilāui reipublicae (*Cic. Phil. xiv. 7. 19*), *from the first of January to the present hour I have kept a close watch upon the interests of the country.*

Ex eā diē septentriones uenti fuērē (*Cic. ad Att. ix. 6. 3*), *from that day the wind continued in the north.*

i. Immediate succession of time, *after* : as,

Ex consūlātū est prōfectūs in Galliam (*Cic. Brut. 92. 318*), *immediately after his consulship he set out for Gallia.*

Oppidum ex itinēre expugnārē (*Caes. B. G. ii. 12*), *to storm the town immediately on his arrival.*

Diem ex die expectābam (*Cic. ad Att. vii. 26. 3*), *I was waiting day after day.*

j. Source of information with verbs of asking, hearing, &c. : as, Sēd aliquid ex Pompeiō sciam (*Cic. ad Att. v. 2. 3*), *but I shall learn something from Pompey.*

Hoc te ex aliis audirē mālō (*Cic. ad Att. v. 17. 2*), *this I prefer your hearing from others.*

Quaestui ex Phaniā, quam in partem prouinciae pūtāret tē uelle ut uenīrem (*Cic. ad Fam. iii. 6. 1*), *I asked Phania into what part of the province he supposed you to wish me to come.*

k. Cause : as,

Grāufter claudicābat ex uolnēre ob rempublicam acceptō (Cic. de Or. II. 61. 249), *he was very lame from a wound received in his country's service.*

Arctiūs ex lassitūdīnē dormiēbant (Cic. de Inv. II. 4. 14), *they were sleeping somewhat soundly from fatigue.*

l. That on which any thing depends physically or morally : as,
Vidētis pendēre āliōs ex* arbōrē, pulsāri autem āliōs et uerbē-
rārī (Cic. II. Verr. III. 26. 66), *you see some hanging from a tree, others again beaten and flogged.*

Ex quō uerbō tōta illā causā pendēbat (Cic. de Or. II. 25. 107),
on which word the whole of that cause depended.

m. The authority upon which a person acts : as,

Ex sēnātus consultō Manlius uincūlis libērātūr (Liv. VI. 17),
under a decree of the senate Manlius is released from prison.

Rēs ex foedērē rēpētunt (Liv. XXI. 10), *they demand redress under the treaty.*

n. The standard by which any thing is measured : as,

Nōn est ex fortūnā fides pondērāndā (Cic. Part. Or. 34. 117), *it is not by success that fidelity is to be measured.*†

Ex ēuentu hōmīnes dē tuō consilio existimābunt (Cic. ad Fam. I. 7. 5), *the world will judge of your prudence by the result.*

o. As suggested by, in accordance with : as,

Stātūēs ūt ex fidē fāmā rēquē meā uidēbītūr (Cic. ad Att. v. 8. 3), *you will decide as shall appear to be in accordance with my honour, character and interest.*

Te ex sententiā nāuigassē gaudeō (Cic. ad Att. v. 21. 1), *I am delighted that your voyage has been satisfactory.*‡

Piscis ex sententiā Nactūs sum (Ter. Ad. III. 3. 66), *I have fallen in with a dish of fish to my heart's content.*§

* Very frequently *ab* is used with this verb.

† Literally 'weighed.'

‡ Literally 'that you have sailed according to your wishes or feeling.'

§ The phrase *ex mei animi sententia* is ambiguous, meaning either 'to my heart's content,' or 'on my word of honour' (literally 'according to the feeling of my heart'). Hence the pun in Cicero (de Or. II. 64. 260), *Nasica censori, quum ille—Ex tui animi sententia tu uxorem habes? —Non hercule, inquit, ex mei animi sententia.*

p. In proportion : as,

Fācīt haerōdem ex deuncō Caecīnam (*Cic. p. Caec. 6. 17*), *he makes Caecina heir to eleven-twelfths of his property.*

Ex partē magnā tibi assentiōr (*Cic. ad Att. VII. 3. 3*), *I agree with you in a great measure.*

q. The quarter on or at which : as,

Vna ex partē Rhēnō continentūr (*Caes. B. G. I. 2*), *on one side they are shut in by the Rhine.*

r. The liquid in which any thing more solid is dissolved, is preceded by ex : as,

Resīnam ex melle Aegīptiam* uorāto, saluom fēceris (*Plaut. Merc. I. 2. 28*), *take a bolus of Egyptian gum mixed in honey, and you will make it right.*

Cūcūmēris silvestris pars intēriōr ex lactē . . diluītūr (*Cels. v. 21. 1*), *the inner part of a wild cucumber is dissolved in milk.*

- 1332 [Ec], ē, ex in composition with verbs denotes—*a. out* : as, exīm-*take out*, exi-*go out*, ēgrēd- or ēgrēdi- (r.) *march out*, ecfēr- or effēr-*carry out*, expōs-† *set forth*. *b. removal by the act expressed in the simple verb* : as, excanta- *remove by charms*, ēdormi- *sleep off*, ex-*terre- frighten away*. *c. escaping by means of the act expressed in the simple verb* : as, ēuita- *escape by moving on one side*, elucta- (r.) *get away by wrestling*, ecfūg- or ecfūgi- *escape by flight*. *d. obtaining an end by the act of the simple verb* : as, extūd-† *hammer out*, ēuestīga- *trace out*, ēlābōra- *work out*, exsēqu- *follow out, attain*. *e. publicity* : as, ēdic-† *proclaim*, ēnuntia- *divulge*. *f. ascent* : as, ēmerg- *emerge*, ēueh- *carry up or raise*, exsist- *stand up*. *g. completeness* : as, ēdisc- *learn by heart*, exūr- *burn up*, ēmēre- (r.) *complete one's service*. *h. change of character with verbs formed from adjectives and substantives* : as, expia- *make clean, atone for*, ecfēra- *make savage*, ecfēmīna- *convert into a woman*. *i. removal of what is expressed by the noun whence the verb is formed* : as, exossa-† *bone (as a fish)*, ēnōda-† *make smooth by removal of knots*. *j. the reverse* : as, explīca- *unfold*, exaugūra- *deprive of a religious character*, exauctōra- *discharge (i. e. relieve a soldier of the obliga-*

* So Ms. B, not *Aegyptiam*.

† See § 451. 1.

‡ Perhaps immediately from the adjectives *exossi-* 'boneless,' *enodi-* 'without knots.'

tion expressed by the Latin *auctōrāmento*-). *k. distance*: *as*, *ex-audi*- *hear in the distance or on the outside*.

- 1333 In adjectives formed from substantives this preposition denotes *absence*: *as*, *ēnerui*- *without muscle*, *exsompni*- *sleepless*, *extorri*- (*for exteri*-) *banished*.
- 1334 *Ergā* with an accusative. *a. Facing* (very rare): *as*,
Tonstricēm Suram Nouisti nostram, quae hās nunc erga aedīs
*habet** (*Plaut. Truc. II. 4. 51*), *you know our coiffeuse Sura,*
who lives now facing this house.
- b. Towards* (of friendly feeling): *as*,
Eodem mōdo erga āmicōs affecti sūmus quo ergā nosmēt ipsōs
(Cic. de Am. 16. 56), *we are disposed in the same way towards*
friends as towards ourselves.
- c. Against* (of unfriendly feeling, rare): *as*,
Quasi quid filius Meus deliquisset mē erga (*Plaut. Ep. III. 3. 8*),
as if my son had committed any offence against me.
- 1335 *Extrā*.† *a. Without* (no motion): *as*,
Hi sunt extrā prōuinciam trans Rhōdānum primī (*Caes. B. G.*
I. 10), *these are the first people without the province on the*
other side of the Rhone.
- b. The same without a noun*: *as*,
Extra et intūs hostem hābebant (*Caes. B. C. III. 69*), *they had*
an enemy without and within.
- c. Metaphorically*: *as*,
Extrā causam id est (*Cic. p. Caec. 32. 94*), *that is foreign to the*
question before us.
Dico omnis extrā culpam fuissē (*Cic. II. Verr. v. 51. 134*), *I*
affirm that all were blameless.
Sed meherculēs extrā iocum hōmo bellūs est (*Cic. ad Fam. VII.*
16. 2), *but really without joking he is a pleasant fellow*.
- d. Except*: *as*,
Extrā dūcem paucosquē praetōrēā, reliqui in bellō rāpācēs, in
orātione crudelēs (*Cic. ad Fam. VII. 3. 2*), *except the chief*

* This reading is partly conjectural.

† For the preposition *ex*, *e*, see § 1331.

and a few besides, the rest were rapacious in the field, blood-thirsty in language.

Nēuē nāuigātō citrā Calicadnum extrā quam sī quā nāuis lēgātōs portābīt (*Liv. xxxviii. 38*), *neither shall he navigate the sea on this side of Calicadnus, always excepting the case of a ship carrying ambassadors.*

- 1336 In is used with the ablative and accusative ; with the former when there is no motion,* with the accusative when there is motion.

In with the ablative denotes—*a. In*, in reference to place : as,
In eō conclāui eī cūbandum fuit (*Cic. de Div. II. 8. 20*), *in that chamber he would have had to sleep.*

Attūlit in cūeā pullōs (*Cic. de Div. II. 34. 72*), *he brought the chickens in a cage.*

In hortis cum uicinō suo ambulābat (*Cic. Acad. Pr. II. 16. 51*), *he was walking in the park with his neighbour.*

b. On or over : as,

Nemo eum unquam in equō sēdentem uidit (*Cic. II. Verr. v. 10. 27*), *no one ever saw him on horseback.*

Equitare in ārundinē longa (*Hor. Sat. II. 3. 248*), *to ride on a long reed.*

Pons in Ibērō prōpe effectūs erat (*Caes. B. C. I. 62*), *the bridge over the Ebro was nearly finished.*

c. Among : as,

Caesāris in barbāris erat nōmēn obscuriūs (*Caes. B. C. I. 61*), *Cæsar's name was not well known among the barbarians.*

Exercitum in Aulercis collocāuit (*Caes. B. G. III. 29*), *he quartered the army in the country of the Auleri.*

d. Included in, part of : as,

Nihil præter uirtutem in bōnis dūcērē (*Cic. de Fin. III. 3. 10*), *to look upon nothing but manliness as entitled to a place among blessings.*

Cāpito in dēcem lēgātīs erat (*Cic. p. Rosc. Am. 9. 26*), *Capito was one of the ten deputies.*

e. In, in the sense of *within the range of*, but only in certain phrases : as,

* That is, no motion in relation to the noun ; or rather, no motion from the *exterior* of it to its *interior*.

Cum in sōle ambūlo, cōlōrōr (Cic. de Or. II. 14. 60), *when I walk in the sun, I get browned.*

Istā mōdērātio ānīmi īn ōcūlis clārissūmae prōuīnciae atque īn aurbūs omnium gentium est pōsitā (Cic. ad Q. F. I. 1. 2. 9), *that power of self-control you possess lies under the eyes of a most distinguished province, and within the hearing of all nations.*

f. In, denoting the position in which a person is, as regards the feelings of others: as,

Difficile est dictū, quanto īn ōdiō simūs āpūd extēras nātiōnēs (Cic. p. Leg. Man. 22. 65), *it is difficult to say in what detestation we are held among foreign nations.*

Eā ciuitas tibi ūna īn āmōrē fuit (Cic. II. Verr. IV. 1. 3), *that state was the special object of your affection.*

Apūd eum sunt īn hōnōre ēt īn prētiō (Cic. p. Rosc. Am. 28. 77), *they are respected and valued by him.*

g. In, before persons, signifying in the case of, in what concerns them: as,

Respondit se id quōd īn Neruii fēcisset factūrum (Caes. B. G. II. 32), *he replied that he would do the same as he had done in the case of the Nervii.*

Idem īn bōnō seruō dicti sōlet (Cic. de Or. II. 61. 248), *the same is commonly said of a good slave.*

h. Dressed in, wearing, armed with: as,

Pātibūlo adfixūs, īn isdem ānūlis quos gestābat (Tac. Hist. IV. 3), *fixed to the gallows with the same rings on, which he wore (when alive).*

Trifidā Neptūnūs īn hastā (Val. Fl. I. 641), *Neptune armed with a three-fanged spear.*

i. In respect of, in reference to: as,

Vexātūr āb omnībūs īn eō librō quem scripsit dē uitā beātā (Cic. Tusc. V. 9. 24), *he is attacked by all in reference to the book which he wrote on a happy life.*

j. A period of time in the course of which a thing happens is often preceded by In: as,

Vix tēr īn anno audīrē nuntium possunt (Cic. p. Rosc. Am. 46. 132), *they can receive news scarcely three times in the year.*

Hae res contrā nos faciunt in hōc tempore (*Cic. p. Quinct. i. 1*),
these things make against us under present circumstances.

Fere in diebus paucis quibus haec acta sunt Chrysis uicina
 haec moritur (*Ter. And. i. 1. 77*), *within a few days or so*
after this occurred, my neighbour here Chrysis dies.

k. The simple verbs of placing, such as pōs- put, lōca- place,
 stātu- set up (even though motion be implied in them), take in
 with an ablative in the best writers, and that whether used in
 their simple sense or metaphorically : as, *

Tābulae testamēti Rōmā adlatae, ūt in aerariō pōnē-
 rentur (*Caes. B. C. III. 108*), *his will had been carried to*
Rome, that it might be deposited in the treasury.

Omnem cūram in sidērum cognitiōnē pōsuērunt (*Cic. de Div.*
i. 42. 93), *they employed all their thoughts in the study of the*
stars.

Apud Pātrōnem te in maxīmā grātiā pōsui (*Cic. ad Att. v.*
11. 6), *I have caused you to be in very high favour with Patro.*

1337

In with an accusative denotes—*a. Into* : as,

Glādiū hosti in pectūs infixit (*Cic. Tusc. iv. 22. 50*), *he drove*
the sword into the enemy's breast.

Paene in fōueam dēcidī (*Plaut. Per. iv. 4. 46*), *I all but fell into*
a ditch.

Inde erat brēuissimūs in Brītanniam trāiectūs (*Caes. B. G. iv.*
21), *from thence was the shortest passage to Britain.*

b. *On to* : as,

Filiū in hūmēros suōs extūlit (*Cic. de Or. i. 53. 228*), *he lifted*
his son on to his shoulders.

Deiōtārū in ēcum sustūlērunt (*Cic. p. Deiot. 10. 28*), *they*
lifted (the aged) Deiotarus on to his horse.

c. *Among* (with motion) : as,

Cohortis quinque in Ebūrōnes mīsit (*Caes. B. G. v. 24*), *he sent*
five cohorts into the country of the Eburones.

d. The new form or character into which any thing is changed
 has in before it : as,

Ex hōmīnē sē conuertit in bēluam (*Cic. de Off. III. 20. 82*), *he*
changes himself from a man into a beast.

Aquā mārīna in dimīdiam partem dēcōquenda est (*Col. XII. 24*),
the sea-water must be boiled down to one-half.

e. The object *on* which any thing is spent or employed : as,
Nullus tērenciūs insūmītūr* in quemquam (Cic. ad Att. v.
17. 2), *not a farthing is spent on any one.*

Maiōrem sumptum in prandium fecērunt (Cic. II. Verr. iv.
10. 22), *they spent a larger sum on a breakfast.*

f. Direction of sight or thoughts *on* or *to* an object : as,
In quōdiu fortunās nōn ōcūlos defīgīt ? (Cic. Phil. xi. 5. 10)
on whose property does he not fix his eye ?

In te unum sē tōtā conuortet ciuitās (Cic. Somn. Sc. 2), *the
whole body of citizens will turn their thoughts to you alone.*

g. Direction of power *towards* or *over* an object : as,
Viri in uxōres uitae nēcisque hābent pōtestātem (Caes. B. G.
vi. 19), *the husband has power of life and death over the wife.*
Nō tamdiū quīdem dōmīnūs ērit in suīs ? (Cic. p. Rosc. Am.
28. 78) *shall he not even for this little time be master over his
own people ?*

h. Feeling *towards*, whether friendly or hostile (though more
frequently the latter) : as,

Ad impietātem in deōs, in hōmīnēs adiunxit iniūriam (Cic.
N. D. III. 34. 84), *to impiety towards the gods he added out-
rage to man.*

Si fērae partiūs suos dīlīgunt, quā nōs in libēros nostrōs indul-
gentia essē debēmūs ? (Cic. de Or. II. 40. 168) *if wild beasts
love their offspring, what ought to be our kindness towards
our children ?*

i. Purpose† (even though not attained), *for*, *to* : as,
Nullā pēcūniā nisi in rem milītāremst dātā (Cic. p. Rab. Post.
12. 34), *no money was given except for military purposes.*

In hanc rem testem Siciliam citābo (Cic. II. Verr. II. 59. 146),
I will call Sicily itself as a witness to prove this fact.

j. Tendency, sense of words, &c., *for*, *to*, *as* : as,

* Yet with *pos-* and *consum-* the best writers prefer *in* with the abla-
tive.

† This usage was carried to a great extent by the later writers, but is
more limited in Cicero, who instead of such a phrase as *in honorem ali-
cuius*, would have said *honoris alicuius causa*. (See Madvig, Opusc.
I. p. 167.)

Ego quæ in rem tuam sint, eâ uelim faciâs (*Ter. Ph. II. 4. 9*),
as for me, whatever course may be for your interest, that I
should wish you to adopt.

In eam sententiam multâ dixit (*Cic. ad Att. II. 22. 2*), he said
much to this effect.

Haec in suam contumeliâ uertit (*Caes. B. C. I. 8*), all this he
interpreted as an insult to himself.

k. Resemblance (resulting from an act), manner, form, after: as,
Peditum agmen in modum fugientium agébâtur (*Liv. XXI. 41*),
the infantry was hurrying along so as to look like a body of
runaways.

l. In distributions the unit is expressed by *in* and an accusative
plural with or without the adjective *singûlo*-, while the English is
expressed by *every, each, the, &c.*: as,

Iam ad denârios quinquâginta in singûlos mōdiôs annōnâ per-
uēnērât (*Caes. B. C. I. 52*), the price of corn had now reached
to fifty denaries the bushel.

Quingēnos denârios prētium in câplâ stâtuērât (*Liv. XXXIV.*
50), they had fixed 500 denaries as the price per head.

Tempōra in hōras commūtârî uîdēs (*Cic. ad Att. XIV. 20. 4*),
the state of things changes you see every hour.

Vitium in dies crescît (*Cic. Top. 16. 62*), vice increases every
day.

m. The future in phrases of time expressed by *for, until, &c.*:
as,

Ad cēnam hōmīnem inuitāuit in postērum diem (*Cic. de Off.*
III. 14. 58), he asked the man to dinner for the next day.

Sermōnem in multam noctem prōduximûs (*Cic. Somn. Sc. 1*),
we kept up the conversation until late at night.

n. In some phrases denoting the position of a party, the verb
es- be is used with *in* and an accusative, although no motion or
change is expressed*: as,

Pulcerrimum dūcēbant âb extēris nātiōnībus quæ in âmic-
tiam pōpūli Rōmāni dīciōnemque essent, iniūrias prōpul-
sârē (*Cic. in Caecil. 20. 66*), they deemed it a most glorious

* This originated, says Madvig (*Lat. Gr. § 230, obs. 2, note*), in an
inaccuracy of the pronunciation, where the distinction between the accu-
sative and ablative rested on the single letter *m*.

duty to ward off outrage from foreign nations who stood in the relation of friends and vassals to the Roman people.

Quum uostros portūs in praedōnum fuissē pōtēstātem sciātis (Cic. p. leg. Man. 12. 33), *when your own harbours have been, you are aware, in the possession of pirates.*

- 1338 In when compounded with verbs* denotes—*a. into*: as, *ini- enter*, *indūc-† lead in*. *b. upon*: as, *iniūg-† place* (as a yoke) *upon*, *indu- put on*, *indūc-† draw on*, *impēra- impose*. *c. against*: as, *infēr- carry against*, *illīd- dash against*, *inuide- look with envy at*. *d. at, over*: as, *ingēm- groan at*, *illācrūma- weep over*. *e. privacy*: as, *inaudi- or indaudi- hear as a secret*. But see §§ 1308. 2, 1308. 3.

- 1339 *Infrā* denotes *below*. *a. In regard to place*, with or without a noun: as,

Argentum ad mārē *infra* oppīdum expectābat (Cic. II. Verr. IV. 23. 51), *he was waiting for the silver by the sea-side below the town.*

Infrā nihīl est nīlī mortālē; sūprā lūnam sunt aeterna omniā (Cic. Somn. Sc. 4), *below there is nothing but what is mortal; above the moon every thing is eternal.*

b. Of time: as,

Hōmērus nōn *infra* sūpēriōrem Lŷcūrgum fuit (Cic. Brut. 10. 40), *Homer was not of a later date than the elder Lycurgus.*

c. Of number: as,

Hīēmē pauciōra ōuā sūbiciōtō, nōn tāmēn *infra* nōuēnā (Plin. XVIII. 26), *in winter you must place fewer eggs under them, not a smaller number however than nine at a time.*

d. Of magnitude: as,

Vrī sunt magnitūdīnē paulo *infra* ēlēfantōs (Caes. B. G. VI. 28), *the urus in size is a little below the elephant.*

e. Of worth: as,

* *In* in the composition of adjectives signifies *not*, but has no connection with the preposition. On the other hand, verbs are never compounded with the negative *in*. *Ignora-* 'be ignorant' seems to be an exception, but only seems, for it is formed from the adjective *ignaro-*, which as an adjective was entitled to the negative prefix before the simple adjective *gnaro-*. Substantives compounded with *in* 'not' are at times found, but only in the ablative, as *iniussu* 'without permission.'

† See § 451. 1.

Infrā se omnia hūmānā dūcet (*Cic. de Fin. III. 8. 29*), *he will deem every thing human below him, i. e. unworthy his attention.*

- 1340 Intēr denotes *between* or *among*. *a. Of place* : as,
Mons Iura est inter Sēquānōs ēt Heluētīōs (*Caes. B. G. I. 2*),
Mount Jura lies between the Sequani and the Helvetii.
Inter sōbrios bacchārī uīdētūr (*Cic. Or. 28. 99*), *he seems to be acting Bacchus among sober people.*

b. Of time, between, during : as,
Dies quādrāgintā quinque inter bīnos lūdōs tollentūr (*Cic. II. Verr. II. 52. 130*), *forty-five days between the two festivals shall be struck out.*

Hoc inter cēnam dictāui (*Cic. ad Q. F. III. 1. 6. 19*), *I have dictated this during dinner.*

c. Mutuality : as,

Inter se aspiciēbant (*Cic. in Cat. III. 5. 13*), *they kept looking at one another.*

Cicērōnes puēri āmant inter sē (*Cic. ad Att. VI. 1. 12*), *the young Ciceros are great friends.*

- 1341 Intēr in composition with verbs denotes *between* : as, *interpōs-place between.* But see § 1342. 1.

- 1342 Intēr is compounded with nouns forming both substantives and adjectives—*a. with the sense between* : as, *interuallo-* (n.) *the space between two stakes in a palisade, an interval*, *intertignio-* (n.) *the space between two beams*, *internuntio-* *a messenger who goes backwards and forwards between two people.* *b. within* : as, *inter-cūti-* or *-cūt-* *within the skin.* *c. between, as regards time* : as, *interlūnio-* *the interval when no moon is visible.*

1342. 1 Inter—from *in* or *an* up = *ava* (see § 834, and compare § 308. 1) —denotes *a. up* : as, *intellēg-* *pick or gather up* (information), *perceive*, *interturba-* *stir up*, *intermisce-* *mix up.* *b. again* : as, *interpōla-* *full (cloth) again, vamp up anew.* *c. reversal of a preceding act* : as, *interiūg-* *unyoke*, *interquiesc-* *repose after labour.* *d. separation, removal, disappearance* : as, *interrūp-* *break off*, *intermitt-* *leave off or let out* (the fire), *interclūd-* *shut off*, *intercīd-* *fall away, escape*, *interfrīg-* *break off*, *intērāresc-* *dry up*, *interbīb-* *drink up*, *interdic-* *forbid*, *intermīna-* (r.) *warn off with threats.* *e. especially of*

disappearance by death, as *inter-fic- or -fici- make away with, kill, intērim- take off, kill, intēri- pass away, die, inter-mōr- or -mōri- die off, internēca- kill off, interfrigesco- die of cold* (hence *be neglected and so become obsolete*). *f. through*: as, *inter-fōd- or -fōdi- dig through, interspīra- breathe through, inter-fūg- or -fūgi- fly through, interlūce- and interfulge- shine through.**

- 1343 *Intrā* denotes *within*. *a. Of place without motion*: as,
Intrā pāriētes meos dē meā pernīciē consilia īneuntūr (*Cic. ad Att. III. 10. 2*), *plans are entered into within the walls of my house for my own destruction.*
Antiōchum intrā montem Taurum regnārē iussērunt (*Cic. p. Sest. 27. 58*), *they decreed that Antiochus should rule within Mount Taurus.*
b. Of place with motion: as,
Intrā portas compelluntūr (*Liv. VII. 11*), *they are driven within the gates.*
c. Metaphorically: as,
Epulāmūr unā nō mōdō nō contrā lēgem sēd etiam intrā lēgem (*Cic. ad Fam. IX. 26. 4*), *we feast together not only not against the law, but even within it.*
Quidam phrēnētici intrā uerbā dēsipiunt (*Cels. III. 18*), *some lunatics show the disease only in words.*
d. Of number (particularly in regard to time), within, during: as,
Intrā annos quattuordēcim tectum nō sūbiērunt (*Caes. B. G. 1. 34*), *for fourteen years they had not passed under a roof.*
Intrā paucos diēs oppidum cāpītūr (*Liv. II. 25*), *within a few days the town is taken.*
- 1344 *Intrō in* is used in composition with verbs of motion or direction: as, *introi- enter, intrōdūc- lead in, intro-spīc- or -spīci- look in.*
- 1345 *Iuxtā†* (root *iūg-* *yoke, join*) denotes—*a. Proximity of place, close by*: as,

* This *inter* became soon in a great measure obsolete, so that many of the words belong exclusively to the older writers, Cato, Plautus, Lucretius. It may be useful to compare the meanings of this *inter* with those of *an* and its representatives, § 1308. 2.

† This word is scarcely to be met with in Cicero. In Tacitus it is very common.

Iuxtā mūrum castrā pōsuit (*Caes. B. C. i. 16*), *he pitched his camp near a wall.*

b. The same with motion, *nearly to* : as,

Iuxtā sēditionem uentum (*Tac. Ann. vi. 13*), *matters came nearly to a sedition.*

c. Proximity of time, *immediately after* : as,

Nēque enim conuēnit iuxta inēdiam prōtinus sātiētātem esse (*Cels. ii. 16*), *nor indeed is it reasonable that immediately after fasting there should be a full meal.*

d. Nearness in quality, *akin to* : as,

Vēlōcitas iuxtā formīdinem est (*Tac. Ger. 30*), *speed is akin to fear.*

Eōrum ēgō uitā mortemquē iuxta aestūmo (*Sal. Cat. 2*), *the life and death of such men I look upon as much the same.*

e. Equality without a noun, *equally* : as,

Sōlō caelōquē iuxtā* grāui (*Tac. Hist. v. 7*), *the soil and atmosphere being equally unhealthy.*

1346 Ob denotes—*a. Towards*, with motion (but only in very old writers) : as,

Ob Rōmam noctū lēgiōnes dūcērē coepit (*Enn. ap. Fest.*), *he began to lead the legions by night towards Rome.*

b. *Against, before*, with or without motion : as,

Follem sibi obstringit ob gūlam (*Plaut. Aul. ii. 4. 23*), *he binds a bladder before his mouth.*

Lānam ob oculum habēbat (*Plaut. Mil. Gl. v. 1. 37*), *he had a piece of wool over his eye.*

Mors ei ōb ōcūlos saepē uersātast (*Cic. p. Rab. Post. 14. 39*), *death often passed to and fro before his eyes.*

c. *Against, for*, in accounts, where money is set against the thing purchased, pledged, &c., or the thing purchased, &c. against the money : as,

A'ger obpositust pignerī Ob dēcem mnas (*Ter. Ph. iv. 3. 56*), *my land has been put as a pledge against ten minae, i. e. has been mortgaged for that sum.*

* In this sense a dative is found: as, *res parua ac iuxta magnis difficilis* (*Liv. xxiv. 19*), 'a little matter, but equally difficult with great matters.'

- Quin arrabonem a me accepisti ob mulierem (*Plaut. Rud. III. 6. 23*), *nay you received from me earnest-money for the woman.*
 At se ob asinos ferre argentum (*Plaut. As. II. 2. 80*), *he says that he has brought the money to pay for the asses.*
 Est flagitiosum ob rem iudicandam pecuniam accipere (*Cic. II. Verr. II. 32. 78*), *it is indeed a scandalous thing to take money for giving a verdict.*

d. A purpose or reason, *for, on account of*: as,

Haec ego ad te ob eam causam scribo ut iam de tua quodque ratione meditare (*Cic. ad Fam. I. 8. 3*), *all this I write to you with this object, that you may consider the course of proceeding you also should now adopt.*

Verum id frustra an ob rem faciam, in uestra manu situm (*Sal. Jug. 31*), *but whether I am doing this in vain or to some purpose, is in your hands, my friends.*

- 1347 Ob in composition with verbs signifies—*a. to, towards*: as, obigo to, ostend- hold out to, occurr-* run to meet. *b. before*: as, obambula- walk before, obuolita- keep flying before, obuersa- (r.) pass to and fro before, obtine- hold in the presence of (an enemy). *c. shutting, obstructing*: as, obd- put to, obstru- build up, obside- blockade. *d. against (physically)*: as, oblucta- (r.) struggle against, offend-strike against. *e. against (morally)*: as, obnuntia- bring an unfavourable report, obrecta- depreciate, obes- be injurious. *f. upon*: as, occulca- tread upon, opprim- crush, obtër- trample upon. *g. covering, affecting the surface*: as, obduc-* draw over, offud-* pour over, occalle- grow hard on the surface.

- 1348 Pålám openly, publicly, in the presence of many. *a. With an ablative (or perhaps dative)*: as,

Inde rem creditóri pålám pöpülö soluit (*Liv. VI. 14*), *upon this he paid the money to the creditor in the presence of the people.*

b. The same without a case: as,

Arma in templum† luce et pålám comportabantur (*Cic. in Pis. 10. 23*), *people were carrying arms into the temple in daylight and openly.*

- 1349 Pënës denotes—*a. In the hands of, in the possession of*: as,

* See § 451. 1.

† Al. templo.

Pēnēs eum est pōtestās (Cic. ad Fam. iv. 7. 3), *the power is in his hands.*

Istaec pēnēs uos psaltrīast ? (Ter. Ad. III. 3. 34) *is that singing-girl at your master's house ?*

Serui centum dies pēnēs accussātōrem fuērē (Cic. p. Mil. 22. 60), *the slaves for a hundred days were in the custody of the accuser.*

Culpa tēst penes (Ter. Hec. iv. 1. 20), *the fault lies with you.*

Pēnēs te ēs i* (Hor. Sat. 2. 3. 273) *are you in your senses ?*

1350

Pēr denotes—*a. Through, with motion : as,*

It hastā Tāgō per tempūs ūtrumque (Virg. A. ix. 418), *passes the spear through Tago's either temple.*

Heluētīi pēr angustias suas cōpias transduxērāt (Caes. B. G. i. 11), *the Helvetii had led their forces through the defile.*

b. Through, as seen through : thus,

Nātūrā membrānās ōcūlōrum perlūcidās fēcīt ut pēr eas cernī posset (Cic. N. D. II. 57. 142), *nature made the membranes of the eye transparent, that they might be seen through.*

Quod uidēbam ēquidē, sed quāsi per cāligīnem (Cic. Phil. XII. 2. 3), *which I saw all the time it is true, but only through a cloud as it were.*

c. When a similar thing occurs at consecutive points of a line :

as,

Inuitāti libērālīter per dōmōs (Liv. I. 9), *generously invited to all the houses, i. e. some to one, some to another.*

Quid hōc negotist quod ōmnes homīnes fābulantur pēr uias ? (Plaut. Cist. v. 1. 1) *what is this business which all the world is talking about in every street of the town ?*

d. Of time, during, through, for : as,

Tēnuistī prōuīnciam per dēcem annōs (Cic. ad Att. VII. 9. 4), *you have clung to the province during ten years.*

Rōgō tē nē tē uiae pēr hiēmēm committās (Cic. ad Fam. XVI. 8), *I beg you not to expose yourself to the danger of travelling during the winter.*

e. The means by which a thing is done, through, by, by means of : as,

- Compare this with a similar use of *apud* above.

A A

Quod adeptus est per scelus, id per luxuriam ecfundit (*Cic. p. Rosc. Am. 2. 6*), *what he has obtained through impiety, he is squandering in luxury.*

Quominus discessio fieret per adversarios tuos est factum (*Cic. ad Fam. 1. 4. 2*), *it was owing to your opponents that a division did not take place.*

f. When the means employed are deceitful, per may be translated by *under*. In this case the nouns employed are such as *spēcio- appearance, nōmēn- name, caussa- cause, &c.* : thus,

Per spēciem aliēnae fungendae uicis suās opes firmavit (*Liv. 1. 41*), *under pretence of acting for another, he strengthened his own power.*

Aemulatiōnis suspectos per nōmēn obsidum amovēbat (*Tac. Ann. XIII. 9*), *those suspected of rivalry he was endeavouring to get rid of under the name of hostages.*

g. When the agent does not act through any intermediate means, he is said (though incorrectly) to act through himself : as,

Quoscumque novis rebus idoneos credebatur, aut per se aut per alios sollicitabat (*Sal. Cat. 39. 6*), *all those whom he thought well fitted for taking part in a revolution, he was working upon, either himself or by means of others.*

Nihil audacter ipsi per sese sine P. Sullā facere potuerunt (*Cic. p. Sul. 24. 67*), *they could do nothing daring of themselves without the aid forsooth of Publius Sulla.*

h. With phrases denoting *hindrance, &c.*, the point where the hindrance exists is expressed by per through : as,

Vtrisque adparuit nihil per alteros stare quo minus incepta persēquērentur (*Liv. VI. 33*), *to each nation it was evident that there was no obstacle on the part of the other to prevent them from carrying out their intentions.*

Per duces, non per milites steterat, ne vincerent (*Liv. III. 61*), *it had been the fault of the generals, not the soldiers, that they had not conquered.*

i. With verbs denoting *permission or power*, the person who might have stood in the way is expressed by per : as,

Digredientur illi per me licet (*Cic. Tusc. IV. 21. 47*), *they may fight it out for me, i. e. as far as I am concerned.*

Quum et per utilitatem et per anni tempus nauigare poteris,

ad nos uenī (Cic. ad Fam. xvi. 7), *when both your health and the season of the year permit your sailing, come to us.*

j. *By*, in entreaties, to express the person or object in consideration of which the favour is asked*: as,

Pērt ēgō tē deōs ōro (Ter. And. v. 1. 15), *I entreat you by the gods.*

Pēr ēgō tē fili quaecunquē iūrā libēros iungunt pārentibus prēcor quaesōquē (Liv. xxiii. 9), *by all the ties, my son, which bind a child to a parent, I pray and entreat thee.*

k. Hence in oaths, *by*: as,

Iūrārem per Iōuem Deosquē Pēnātis me eā sentīrē quae dicōrem (Cic. Acad. Pr. ii. 20. 65), *I would have sworn by Jupiter and the Household Gods that I really felt what I said.*

1351 Pēr† in composition with verbs denotes—*a. through*: as, perduc-*ſ* *lead through*, perflu-*flow through*. *b. completion*: as, perfic-or -fici- *complete*, permīt-*ſ* *let go altogether, abandon (to others)*, pērōrā- *conclude a speech*. *c. destruction*: as, pēri- *perish*, perd-[fordo], *destroy*, pērim- *kill*||.

1352 Pēr in composition with adjectives denotes—*a. through*: as, pernoct- *lasting all night*, peruigil- *awake all night*, pērenni- *lasting through endless years*. *b. very*¶: as, perlēui- *very light*, permagno- *very great*. *c. destruction*: as, periūro- *violating an oath*, perfido- *breaking faith*.

* This in fact is only another example of the *means* noticed in § e. A weak party approaches an offended superior through some third party; as for instance in Caesar, B. G. vi. 4, the Senones, in applying for his mercy, *adeunt per Aeduos*.

† Observe how the preposition is separated from its noun in these examples.

‡ In *exporgisc-* (r.) 'wake up,' the preposition is *por*, the old form being *exporgisc-* i.e. *exporrigisc-*. Again in *perhibe-* the old form was probably *porhibe-*. Compare *perinde*, a corruption of *proinde* or rather *porinde*.

§ See § 451.1.

|| The *per* signifying *destruction* is perhaps of a different origin. At any rate it is the same as the German prefix *ver*, seen in *verthun* 'destroy;' and as our English *for*, seen in the obsolete *fordo* i.e. 'destroy,' *forwear*, *forget*, &c.

¶ The prefix *per* 'very' is often separated from the simple adjective: as, *per mihi mirum uisumst* (Cic. de Or. i. 49. 214), 'it seemed very wonderful to me.'

- 1353 Pōnē (closely connected with post) signifies *behind*. a. With a noun : as,
 Pōne nos recēde (*Plaut. Poen. III. 2. 34*), *step back behind us*.
 Vincitae pōnē tergum mănūs (*Tac. Hist. III. 85*), *his hands were bound behind his back*.
 b. Without a noun : as,
 Et ante et pōne, ēt ad laeuam ēt ad dextram, et sursum et deorsum [mōuēbātūr] (*Cic. de Un. 13 ad fin.*), [*it moved*] *forward and backward, to the left and to the right, upward and downward*.
 Pōnē sēquens (*Virg. A. x. 226*), *following behind*.
- 1354 Post denotes *behind, after*. a. Of place : as,
 Flūmēn ērat post castrā (*Caes. B. G. II. 9*), *there was a river in the rear of the camp*.
 Sēd magnum mētūens sē post crāterā tēgēbat (*Virg. A. ix. 346*), *but behind a vast bowl in his fear he hid him*.
 b. The same without a noun : as,
 Caedēre incipiunt seruos qui post ērant (*Cic. p. Mil. 10. 29*), *they begin to cut down the slaves who were in the rear*.
 c. Of time, *after, since* : as,
 Post tuum discessum binās ā Balbō ; nihil nōuī (*Cic. ad Att. xv. 8*), *since your departure two (letters) from Balbus ; no news*.
 Hoc sexenniō post Vēios captos factumst (*Cic. de Div. i. 44. 100*), *this occurred six years after the capture of Veii*.
 Post diem quintum quam barbāri Itērum mālē pugnāuērant, lēgātī ā Bocchō uēniunt (*Sal. Jug. 102*), *on the fifth day after the second defeat of the barbarians, an embassy from Bocchus arrives*.
 d. The same without a noun : as,
 Inītiō meā sponte eum, post inuitātū tuō mittendum duxī (*Cic. ad Fam. vii. 5. 2*), *at first of my own motion, afterwards at your invitation, I thought it right to send him*.
 Post paucis diēbūs* ālios dēcem lēgātōs adduxērunt (*Liv. xi. 47*), *a few days after they brought other ten ambassadors*.
 Sēnātus post paulō* de his rēbūs hābītū est (*Liv. v. 55*), *a senate was held soon after on this subject*.

* Or these may possibly be datives dependent upon *post*, as in *postibi*. Compare §§ 957, 958, and the use of *contra* with *auro*.

c. Metaphorically : as,

Vbi pēricūlum aduēnit, inuidia et sūperbiā post fuērē (*Sal. Cat.* 23), *when danger approached, envy and pride fell into the rear.*

- 1355 Post in composition with verbs signifies—*a.* after, of place : as, postscrib-* (*Tac.*), *write after.* *b.* after, of time : as, postfacto-done afterwards, postgēnito- born afterwards. *c.* after, in importance : as, postpōs-* and posthābe- deem of secondary importance.

- 1356 Prae denotes before. *a.* Of place : as, Tibērim, prae se armentum āgens, nandō trāiecit (*Liv.* i. 7), *he swam across the Tiber, driving the herd before him.* Stillantem prae sē pūgiōnem tūlit (*Cic. Phil.* ii. 12. 30), *he carried the dripping dagger before him.*

Also as an adverb : thus,

I prae (*Ter. And.* i. 1. 144), *go first.*

b. The same metaphorically : as,

Cētēri tectiōrēs ; ēgō semper mē didicissē prae mē tūli (*Cic. Or.* 42. 146), *the others are more reserved ; I ever avowed the fact that I once studied the subject.*

c. The cause (but chiefly in negative sentences), for : as,

Sōlem prae iācūlōrum multītūdīnē non uidēbitis (*Cic. Tusc.* i. 42. 101), *you will not see the sun for the number of darts.*

Nec lōquī prae maerōrē pōtuit (*Cic. p. Planc.* 41. 99), *and he could not speak for grief.*

Prae lassitūdine opus est ut lauem (*Plaut. Truc.* ii. 3. 7), *I am so fatigued I must take a bath.*

Crēdo prae āmōre exclusti hunc fōrās (*Ter. E.* i. 2. 18), *I suppose it was for love you shut him out.*

d. In comparison with, by the side of : as,

Rōmam prae suā Cāpua inridēbunt (*Cic. in Rull.* ii. 35. 96), *they will laugh at Rome compared with their own Capua.*

- 1357 Prae in composition with verbs denotes—*a.* before : as, prae-mit-* send in advance, praebe- (*i. e.* praehībe-) hold before, present, praesta- place or stand before. *b.* before, in the sense of passing by : as, praeflu- flow by, praenāuiga- sail by. *c.* at the head of, in com-

* See § 451. 1.

mand: as, *praeēs*- be in command, *prae-fic*- or *-fici*- place in command. *d. at the extremity*: as, *praerōd*-* gnaw at the end, *praeclūd*-* close at the end. *e. superiority*: as, *praesta*- and *praecōd*-* surpass. *f. before, in time*: as, *praecerp*- gather too soon, *praedic*-* say beforehand, *praesāgi*- feel beforehand. *g. the doing a thing first for others to do after*: as, *praeī-rē uerbā* to tell a person what he is to say, *prae-cip*- or *-cīpi*- teach, *praescrib*-* enjoin by writing.

- 1358 *Prae* in the composition of adjectives denotes—*a. before, of place*: as, *praecip*- or *praecipit*- head-first. *b. before, of time*: as, *praescio*- knowing beforehand. *c. at the extremity*: as, *praēusto*- burnt at the end, *praēcūto*- sharp at the end. *d. very*: as, *prae-alto*- very deep, *praeclāro*- most glorious†.

- 1359 *Praetēr* denotes—*a. Passing by*: as,
Praeter castrā Caesāris suas cōpias transduxit (*Caes. B. G. i. 48*), he led his own troops past Caesar's camp.
Seruī praetēr ōculos Lolli haec omniā fērebant (*Cic. II. Verr. III. 25. 62*), the slaves kept carrying all these things along before the eyes of Lollius.
b. Beyond, in amount or degree: as,
Lacus praeter modum creuerat (*Cic. de Div. i. 44. 100*), the lake had risen above its usual level.
Hoc mihi praecipuom fuit praetēr aliōs (*Cic. p. Sul. 3. 9*), this belonged especially to me above others.
c. Besides, i. e. in addition to: as,
Praeter se dēnōs ad conlōquium addūcunt (*Caes. B. G. i. 43*), they bring to the conference ten men each besides themselves.
Praetēr auctoritatem, uirēs quōque ad coercendum habēbat (*Caes. B. C. III. 57*), besides the authority of a name, he had the physical means also for compulsion.
d. Except†, excluding: as,

* See § 451. 1.

† This formation is scarcely if at all found in Cicero; for *praeclēso*- (*II. Verr. iv. 48. 107*) has been altered into *peraeclēso*- by Zumpt on the authority of Mss.

‡ This signification and the last are not so opposite as may at first seem. Thus in *neque uestitus praeter pellis habent quoquam* (*Caes. B. G. iv. 1*), either translation is admissible without any difference of meaning. See also § 1233. 1.

Omnibus sententiis præter unam condempnatus (Cic. p. Clu. 20. 55), *he was found guilty by all the votes save one.*

Frumentum omnē præter quod secum portatūri erant combūrunt (Caes. B. G. I. 5), *they burn up all the grain except what they purposed to carry with them.*

Primō clamōre oppidum præter arcem captum est (Liv. vi. 33), *at the first shout all the town but the citadel was taken.*

In the sense *except* præter may be used like a conjunction, so as to be followed by a noun in the same case as some preceding noun :

Ceteræ multitudīni diem stāuit præter rerum capitālium dampnatis (Sal. Cat. 36), *he fixes a day for the rest of the multitude, except those convicted of capital offences.*

e. *Contrary to* : as,

Nihil ei præter ipsius uoluntatem accidit (Cic. in Cat. II. 7. 16), *nothing happened to him contrary to his own wish.*

Multa impendēre uidentur præter naturam (Cic. Phil. I. 4. 10), *many things seem likely to happen out of the usual course of nature.*

1360 Præter in composition with verbs signifies *passing by* : as, præteri-*go by*, prætermitt-*let go by*.

1361 Prō denotes—*a. Before, of place* : as,

Praesidiā prō templis omnibus cernitis (Cic. p. Mil. I. 2), *you see troops before all the temples.*

Laudati prō contione omnes sunt (Liv. XXXVIII. 23), *they were all commended in front of the assembled army.*

b. *Before, with the notion of defending, in defence of* : as,

Prō nudatā moenibus patriā corpōra oppōnunt (Liv. XXI. 8), *in defence of their native city, now stripped of its walls, they present their bodies to the enemy.*

Egō prō sōdali et prō mea omni famā decernō (Cic. de Or. II. 49. 200), *I am fighting the last battle for my friend and for my own character altogether.*

Haec contrā lēgem prōquē lēgē dicta sunt (Liv. XXXIV. 8), *such were the arguments urged against and in favour of the law.*

c. *In place of* : as,

Lūbenter uerbā iungēbant, ut *sodes** prō si audes, sis prō si uis (Cic. Or. 45. 154), *they were fond of joining words, as sodes for si audes, sis for si uis.*

Quoi lēgātūs et prō quaestōrē fuērat (Cic. i. Verr. 4. 11), *under whom he had been lieutenant and proquaestor, i. e. deputy-quaestor.*

d. *Equivalent to, as good as, as, for : as,*

Pro occisō rēlictust (Cic. p. Sest. 38. 81), *he was left for dead.*

Confessiōnem cēdentis hostis prō uictōria hābeo (Liv. xxi. 40), *the confession of a retreating enemy I look upon as a victory.*

Id sūmunt prō certō (Cic. de Div. ii. 50. 104), *this they assume as certain.*

e. *In payment for, in return for, for : as,*

Misimus qui prō uectūrā solvērēt (Cic. ad Att. i. 3), *we have sent a person to pay for the freight.*

f. *In consideration of, for : as,*

Hunc amārē pro eius suavitātē dēbēmūs (Cic. de Or. i. 55. 234), *this man we ought to love for his own sweetness of character.*

Tō pro istis factis ulciscār (Ter. E. v. 4. 19), *I'll punish you for those doings.*

g. *In proportion to, considering, in accordance with : as,*

Proelium ātrōcius quam prō nūmērō pugnantium ēditūr (Liv. xxi. 29), *a fiercer battle is fought than could have been expected from the number of the combatants.*

Prō multītūdine hōmīnum et prō glōriā belli angustōs hābent finis (Caes. B. G. i. 2), *considering the number of inhabitants and their military reputation, their territories are confined.*

Dēcet, quidquid agās, agērē prō uiribūs (Cic. de Sen. 9. 27), *it is right that whatever you do, you should do to the best of your power.*

His raptim prō tempore instructis (Liv. xxx. 10), *these men being hastily drawn up as well as the circumstances admitted.*

h. *For, in favour of : as,*

Hoc non mōdō non prō mē, sed contrā me est pōtiūs (Cic. de

* An error no doubt of Cicero's. *Sodes* must be for *si uoles*, *l* and *d* being interchanged, as in so many words; *odor* and *oleo*, *lacruma* and *dacruma*, *Plizēs* and *Oδυσσεύς*.

Or. III. 20. 75), *this, so far from being for me, is rather against me.*

- 1362 Pŕ and prŕ in composition with verbs signify—*a. forward*: as, prŕgrĕd- or prŕgrĕdi- (r.) *advance*, porrig- *stretch out*, prŕcŭr-* *run forward*. *b. out*: as, prŕdi- *come forth*, prŕelli- *leap out*. *c. to a distance*: as, prŕfŭg- or prŕfŭgi- *fly to a distance*, prŕterre- *frighten off*, prŕsĕqu- (r.) *follow for some distance*, prohĭbe- *keep off*. *d. downwards*: as, prŕfiga- *knock down*, prŕtĕr- *trample down*. *e. extension*: as, prŕmĭt-* *allow to grow long*. *f. publicity*: as, prŕfĭte- (r.) *declare publicly*, prŕmulga- *advertise (a law)*, proscĭb-* *offer a reward for the life of*, prŕnuntia- *announce publicly*. *g. progress, profit*: as, prŕfic- or prŕfici- *make progress, advance*, prŕdĕs- *be of service*. *h. in place of*: as, prŕcŭra- *take care of in place of another*. *i. before, in time*: as, prŕlud- *rehearse beforehand*. *j. postponement or continuation*: as, prŕdĭc-* *name a future day*, prŕfĕr- *postpone*, prŕrŕga- *continue for a longer period (by enactment)*.

- 1363 Prŕ in the composition of adjectives denotes—*a. downward*: as, prŕclĭui- *downhill*. *b. negation*: as, prŕfundo- *bottomless*, prŕfĕno- *not sacred, profane*.

- 1364 Prŕ in composition with nouns of relationship denotes greater distance, expressed in English by *great*: as, prŕnĕpŕt- *great-grandson*, prŕauo- *great-grandfather*, prŕsĕcĕro- *wife's grandfather*.

- 1365 Prŕpĕ† denotes *near*. *a. Of place*: as,
Ipsius cŕpiae prŕpe hostium castrĕ uĭsae sunt (*Caes. B. G. I. 22*), *his own forces were seen near the enemies' camp*.
b. The same without a case, or with ĕb and a noun: as,
Quĭs hic lŕquĭtur prŕpĕ? (*Plaut. Rud. I. 4. 11*) *who is talking close by here?*
Bellum tam prŕpe ĕ Sicĭliĕ, tĕmĕn in Sicĭliĕ non fuit (*Cic. II. Verr. v. 2. 6*), *the war though so near Sicily, yet was not in Sicily*.
c. The same metaphorically: as,
Prŕpĕ sĕcessiŕnem plĕbis res uĕnit (*Liv. VI. 42*), *matters came almost to a secession of the commonalty*.

* See § 451. 1.

† See also § 908.

d. Near, of time : as,

Prope adēst quum alieno mōre uiuendūmet mihi (*Ter. And. I. 1. 125*), *the time is at hand when I shall have to live in accordance with another's ideas.*

1366 Proptēr (from prōpē) denotes—*a. Near, with or without a case : as,*

Propter Plātōnis stātūam consēdīmūs (*Cic. Brut. 6. 24*), *we took our seats near a statue of Plato.*

Duō filiī propter cūbantes nō sensērunt quīdem (*Cic. p. Rosc. Am. 23. 64*), *his two sons sleeping close by were not even aware of it.*

b. On account of, for, through : as,

Tirōnem proptēr hūmānitātem et mōdestiam mālō saluom, quam proptēr ūsum meum (*Cic. ad Att. VII. 5. 2*), *I wish Tiro to recover more out of regard to the delicacy and modesty of his character than for any benefit to myself.*

Nam nōn est aecum mē proptēr uos dēcipi (*Ter. Ph. v. 7. 34*), *for it is not reasonable that I should be a loser through you.*

1367 Re (or rēd) in composition with verbs signifies—*a. backward : as, rētrāh- drag back, rēnuntia- carry word back, rēpēt- go back, rēformida- draw back in fear. b. hence reflection of light or sound : as, rēsōna- re-echo, rēfulge- shine brilliantly. c. in return : as, rēpend- repay, rēfēri- strike in return, red-d- repay. d. opposing an effort in the other direction : as, rētine- hold back, rēuinci- bind back, rētice- keep back (a secret). e. refusal : as, rēnu- refuse by a shake of the head, rēcussa- make some excuse and so decline. f. reversing some former act : as, rescīd-* cut down again (that which has been erected), rēmīt-* let go again (that which has been stretched), rēquiesco- repose (after labour), resciscō- discover (that which it has been attempted to conceal), rēcālesco- grow warm again. g. reversing the act expressed in the simple verb† : as, rēfig-* unfix, rēsīgna- unseal, rēclūd- open, rētēg- uncover, rēsēra- unbolt. h. putting away from sight, concealing, sheltering : as, rēlēga- (leave behind), banish far away, rēcōnd- put away into some secret place,*

* See § 451. 1.

† Hence the adjective *reciduo*—‘rising again’ shows that *recid-* once signified ‘rising again after falling or being felled,’ as the new shoots from the stump of a chestnut- or oak-tree.

rē-cīp- or -cīpi- receive and shelter. *i.* remaining behind when the greater part is gone: as, rēmāne- remain behind, rēside- remain still at the bottom. *j.* change of state: as, red-d- render, make, rēdīg- reduce to some state.* *k.* repetition: as, rēflōresc- blossom a second time.

1368 Rētrō by the later writers is compounded with verbs of motion, and signifies backwards: as, rētrōgrādi- (r.) march backwards (*Plin.*).

1369 Sē in the old writers is used as a preposition with the ablative, and signifies separation or without: as,

Si plus minus sēcuerunt, sē fraude estō (*XII. Tables*, ap. *Gell.* xx. 1), if they cut more or less, it shall be without detriment (to them).

1370 Sē (or sēd) in composition signifies—*a.* with verbs, separation: as, sēced- withdraw, sēpōs-† put aside. *b.* in adjectives, absence: as, sēcūro- free from care, sēcōrd- or sēcōrd- senseless, spiritless.

1371 Sēcundum (*i. e.* sēquendum, from sēqu- (r.) follow) denotes—*a.* Following: as,

I tū sēcundum (*Plaut. Am. II. 1. 1*), do you come after me.

b. Along: as,

Lēgiōnēs iter sēcundum mārē sup̄erum faciunt (*Cic. ad Att. XVI. 8. 2*), the legions are marching along the upper sea.

c. Behind, without motion: as,

Volnūs accēpit in cāpītē sēcundum aurem (*Sulpic. ad Cic. Fam. IV. 12. 2*), he received a wound in the head behind the ear.

d. After, of time: as,

Spem ostendis sēcundum cōmītiā (*Cic. ad Att. III. 12. 1*), you hold out a hope of improvement after the elections.

Sēcundum vindēmiam (*Cato, R. R. 114*), after the vintage.

e. Second in order, next to: as,

Sēcundum tē nihīl est mihi amīcius solitūdīnē (*Cic. ad Att. XII. 15*), next to you I have no better friend than solitude.

* To this head belongs the use of *redi-* in such phrases as, iam res in eum rediit locum (*Ter. Haut. II. 3. 118*), 'matters are at last come to this state;' ad eum summa imperi redibit (*Caes. B. C. I. 4*), 'the chief command will devolve on him.'

† See § 451. 1.

f. *In accordance with* : as,

Omniâ quae sêcundum nâtûram fiunt sunt hâbenda in bônis
(*Cic. de Sen.* 19.71), *every thing that happens in accordance
with nature is to be reckoned among blessings.*

g. *In favour of* : as,

Pontifices sêcundum eum dêcrêuerunt (*Cic. ad Att.* iv. 2.3),
the pontifical college decreed in his favour.

1372 Sînê denotes *without* : as,

Hômo sînê rē, sînê fîdē, sînê spē (*Cic. p. Cael.* 32.78), *a man
without money, without credit, without hope.*

Inferō mārī nōbis nâuigandumst, âgē iam cum frâtre an sînê ?
(*Cic. ad Att.* viii. 3.5) *we must sail along the lower sea.
True ; but just tell me, with my brother or without him ?*

1373 Sûb has for its original meaning *up*, as is seen in its deriva-
tives the adjectives sũpêro-*above*, summo-*highest*, the prepositions
sũpêr *upon*, sũprâ *above* ; and above all in the use of sũb itself in
the composition of verbs*. It is found with both accusative and
ablative.

1374 Sũb with the accusative denotes—*a. Up to†* : as,

Sub primam nostram âciem successêrunt (*Caes. B. G.* i. 24),
they came up to our first line.

b. Under, with motion : as,

Exercîtus sub iûgum missûs est (*Caes. B. G.* i. 7), *the army
was sent under the yoke.*

Tôtamquē sũb armâ coactam Hespêriam (*Virg. A.* vii. 43), *and
all Hesperia to arms compelled‡.*

c. Within reach of things from above (with motion) : as,

Vt sũb ictum uênêrunt, tēlôrum uis ingens effûsa est in eôs
(*Liv. xxvii.* 18), *the moment they came within throw, an
enormous quantity of missiles was showered upon them.*

Quod sũb ôcûlos uênit (*Sen. de Ben.* i. 5), *what comes within
the range of the eye.*

* See § 1376. Indeed our own word *up* is the very same word as
sub ; and the Greek *ὕψω*—‘highest,’ the title usually given to the Ro-
man consul, is a superlative from the same root.

† The sense of *to* belongs to the accusative termination, and not to
the preposition.

‡ Compare the common phrase without motion, *sub armis esse*.

Eā quae sub sensus subiectā sunt (*Cic. Acad. Pr. II. 23. 74*),
those things which are brought within reach of the senses.

d. Subjection to dominion, *under* (with action): as,
 Sub pōpuli Rōmāni impērium cēdērunt (*Cic. p. Font. 1. 12*),
they fell under the dominion of the Roman people.

e. In phrases of time, *immediately after*; and sometimes,
 though rarely, *just before*:

Sūb eas littēras stātīm rēcītatae sunt tuae (*Cic. ad Fam. x. 16. 1*), *immediately after these dispatches, yours were read out.*
 Africū bellum sub rēcētem Rōmānam pacem fuit (*Liv. xxi. 2*), *the war with the Afri followed close upon the peace with Rome.*

Sūb haec dicta omnes mānūs ad consūles tendentes prōcūbu-
 runt (*Liv. vii. 31*), *immediately after these words they all*
prostrated themselves, stretching out their hands to the consuls.
 Quid lātēt ut mārīnae Fīlium dicunt Thētīdis sub lācrimōsā
 Trōiae Fūnērā? (*Ilor. Od. 1. 8. 13*) *why skulks he, as did*
sea-born Thetis' son they say on the eve of Troy's mournful
carnage?

1375 Sūb with the ablative signifies—*a. Under* (without motion)*:
 as,

Sub terrā sempēr hābītāuerant (*Cic. N. D. II. 37. 95*), *they had*
always lived underground.

Hostes sub montē consēdērant (*Caes. B. G. I. 21*), *the enemy*
were encamped under a mountain.

b. *Within reach of things above* (without motion): as,
 Adprōpīnquārē nōn ausae nāues, nē sūb ictū sūperstantium in
 rūpībus pirātārum essent (*Liv. xxxvii. 27*), *the ships did*
not dare to approach, lest they should be within shot of the
pirates stationed above on the cliffs.

Iam lūcescēbat, omniāquē sūb ōcūlis ērant (*Liv. iv. 28*), *it was*
now getting light, and all that was passing below was visible.

c. *Inferiority, subjection* (without action), *under*: as,

* *Under* with motion is at times expressed by the ablative; for instance, when the mind dwells upon the state that follows rather than the act, or when other prepositions are added to signify the precise motion. Thus, *sub terra uiui demissi sunt in locum saxo conceptum* (*Liv. xxi. 57*), 'they were let down alive into a stone chamber underground.'

Mātris sūb impēriost (Ter. Haut. II. 2.4), she is under her mother's rule.

Vīr impīgēr et sūb Hannibālē māgistro omnis belli artīs ēdoc-tūs (Liv. xxv. 40), a man of energy, and who had been thoroughly instructed in the art of war under Hannibal.

d. In conditions, under: as,

Iussit ei praeium tribuī sūb eā condiciōnē nē quid postea scriberet (Cic. p. Arch. 10. 25), he ordered a reward to be given him, under the condition that he should never write again.

e. In phrases of time—during, in, just at: as,

Nē sūb ipsā prōfectiōnē milītēs oppidum irrumpērent, portās obstruīt (Caes. B. C. i. 27), that the soldiers might not burst into the town during the very embarkation, he builds up the gates.*

- 1376 *Sūb in composition with verbs denotes—**a. up: as, subueh-*
carry up (as a river), sūm- (i. e. sūbim-) take up, surg- (i. e. sur-
rīg-) rise, subduc-† draw up, sustine- hold up. b. under: as,
sūbēs- be under, subiāce- lie under, submerg- sink. c. assistance:
as, subuēni- come to assist, succūr-† run to assist. d. succession:
as, succīn- sing after, suoclāma- cry out after. e. in place of: as,
suffic- or suffici- appoint in place of, suppōs-† put in place of, sub-
stitu- set up in place of. f. near: as, sūbēs- be at hand, subsequ-
follow close after. g. underhand, secretly: as, surrip- or surrip-
snatch away secretly, sūborna- equip secretly, subduc-† withdraw
quietly. h. in a slight degree: as, subride- smile, sūbaccussa- accuse
in a manner. i. abundance‡: as, suffic- or suffici- and suppēt- be
abundant.

- 1377 *Sūb in the composition of adjectives denotes—in a slight de-*
gree: as, sūbobsūro- rather dark, subfusco- dusky.

- 1378 *Subtēr is used generally with an accusative, rarely with an*
*ablative, often without a noun. It signifies—**a. Under: as,*
Iram in pectōrē, cupiditātem subter praecordiā lēcāuit (Cic.

* Compare the use of *sub* with an accusative in phrases of time.

† See § 451. 1.

‡ This sense is connected with that of *sub* 'up.' Compare the op-
posite, *defic-* or *defici-* 'be low, wanting.'

Tusc. I. 10. 20), *anger he placed in the breast, desire under the midriff.*

Ferrē iūuat subter densā testūdīnē cāsus (Virg. A. ix. 514), *they glory beneath the close array of shields to bear each chance.*

Omnia haec, quae sūpra et subter, ūnum essē dixerunt (Cic. de Or. III. 5. 20), *all these bodies, which are above and below, form one whole they said.*

b. Metaphorically, in subjection, under: as,

Virtūs omniā subter se hābet (Cic. Tusc. v. 1. 4), *virtue holds every thing in subjection to her.*

1379 Subter in composition with verbs signifies—*a. under: as, subterlāb- glide underneath. b. secretly: as, subterduc- withdraw secretly.*

1380 Sūpēr is followed both by an ablative and an accusative. With an ablative it signifies—*a. Over (without motion): as,*

Destrictūs ensis cui sūpēr impia Ceruicē pendet (Hor. Od. III. 1. 17), *o'er whose unholy neck a drawn sword hangs.*

b. Upon (without motion): as,

Pōtēras rēquiescērē mēcum Frondē sūper uiridi (Virg. Buc. I. 80), *thou mightest have reposed with me upon green leaves.*

c. Concerning: as,

Quid nūcias Sūper anu? (Plaut. Cist. IV. 1. 7) *what news do you bring about the old woman?*

Vēlīm cōgītes quid āgendum nōbis sit sūper lēgātīōnē (Cic. ad Att. XIV. 22. 2), *I wish you would consider what we must do concerning the embassy.*

1381 Sūpēr with an accusative denotes—*a. Upon (with motion): as, Imprūdēns sūpēr aspīdem assīdīt (Cic. de Fin. II. 18. 59), unwittingly he sits down upon an asp.*

Alii sūper uallum praecipitantūr (Sal. Jug. 58), *others are thrown headforemost upon the stakes.*

b. Above in order (as at table): thus,

Nōmentānūs erat sūpēr ipsum (Hor. Sat. II. 8. 23), *Nomentanus lay above him.*

* See § 451. 1.

c. *Beyond* (but with a notion of greater height*): as,

Proxīme Hispāniam Mauri sunt, sūper Nūmīdīam Gaetūlī (*Sal. Jug. 19*), *next to Spain are the Moors, beyond Numidia the Gaetuli.*

d. *More*, in amount: as,

Sātis sūperquē dictumst (*Cic. N. D. II. 1. 2*), *enough and more than enough has been said.*

e. *Besides*: as,

Pūnicum exercītum sūper morbum etiam fāmēs affēcit (*Liv. XXVII. 46*), *the Punic army, besides sickness, suffered severely also from famine.*

- 1382 Sūpēr in composition with verbs signifies—*a. over*: as, sūperuēni- *pass over*, sūpērēmīne- *project above*, sūperfūd-† *pour over*. *b. abundance*: as, sūpērēs- *abound*. *c. remaining over, survival*: as, sūpērēs- *remain over, survive*. *d. in addition*: as, sūpēraddūc-† *bring in addition*.

- 1383 Sūprā denotes—*a. Upon*, with motion: as,

Sub terra hābītābant nēque exiērant unquam sūprā terram (*Cic. N. D. II. 37. 95*), *they lived underground, and had never come out above the ground.*

Et saltū suprà uēnābūlā fertur (*Virg. A. IX. 553*), *and with a bound he flies upon the spears.*

b. Upon, in contact with: as,

Nēreīdes sūprā delphīnos sēdentēs (*Plin. H. N. XXXVI. 5. med.*), *Nereids seated upon dolphins.*

c. Over, at some distance above: as,

Eccē sūprā cāpūt‡ hōmo lēuīs ac sordīdus, sed tāmēn ēquestri censū, Cātīenūs; etiam is lēniētūr (*Cic. ad Q. F. I. 2. 2. 6*), *see, there is ready to pounce down upon my head a fellow devoid of principle and honour, but yet of equestrian station, I mean Catienus. Even he shall be appeased.*

* For example, in the instance quoted Sallust used the word because they were farther from the sea, and therefore probably higher.

† See § 451. 1.

‡ Dr. Butler (*Latin Prepositions*, p. 121) has given this passage to prove that *supra caput* means 'exceedingly.' He connects it with *leuis*, though the words are separated by *homo*.

d. *Above*, in order (as at table): thus,
Accūbuērā ſpūd eum et quīdem ſūprā me Attīcūs, infrā
Verriūs (Cic. ad Fam. ix. 26. 1), *I had just sat down to dinner at his house, and by the way Atticus sat next above me, Verrius below.*

e. *Above*, in amount: as,
Caesa eō diē ſūprā mīliā uigintī (Liv. xxx. 35), *there were slain on that day above twenty thousand.*
Etsi haec commēmōrātiō ūreor nē ſūpra hōmīnis fortunam
eſſē ūideātūr (Cic. de Leg. ii. 16. 41), *and yet what I am going to mention will be thought, I fear, to exceed the lot of man.*

f. *In addition to*, *over and above*, *besides*: as,
Sūprā bellī Sābīni mētum id quōque accesserat (Liv. ii. 18),
besides the fear of a Sabine war, there was this further trouble.

g. *In reference to former times*, *before*: as,
Paulō ſūpra hanc mēmōriam ſerui ūnā crēmābantūr (Caes. B. G. vi. 19), *a little before the times which those now living can recollect, the slaves (of the deceased) used to be burnt with him.*

h. *In referring to a preceding part of a book or letter*, *above*: as,
Vt ſūprā dēmonſtrāuimūs (Caes. B. G. vi. 34), *as we have shown above.*

1384 Tēnūs (from tēn- or tend- *stretch*), which always follows its noun, signifies *reaching to*, and is used—*a.* With an accusative (very rarely): as,

Rēgiō quae uirgīnis aequōr ād Helles
Et Tānāin tēnūs immensō descendit āb Euro (Val. Fl. i. 537),
*The region which to the maiden Helle's sea
And far as the Don from the vast East descends.*

b. With an ablative of the singular, particularly with words in *a* or *o*^a: as,

Antiōchus Taurō tēnus regnārē iussust (Cic. p. Deiot. 13. 36),
it was ordained that Antiochus should rule only as far as the Taurus.

c. With an ablative of the plural (very rarely): as,

* This form was probably at first an accusative, *Taurom*.

Pectōribusquē tēnus mollēs ērectūs In auras
Nārībūs et pātūlō partēm mārīs ēuōmīt ōre (*Ōv. Met. xv. 512*),
Chest-high upraised into the moving air
From wide-spread mouth and nostrils vomits out
One half the sea.

d. With a genitive of the plural, particularly in the consonant declension : as,

Et crūrū tēnūs ā mentō pālēariā pendent (*Virg. G. III. 53*),
And leg-deep from the chin the dewlap hangs.*

1385 Trans signifies—*a. On the other side of* : as,

Cōgīto interdum trans Tībērim hortōs ālīquos pārārē (*Cic. ad Att. XII. 19. 1*), *I think at times of purchasing some park on the other side of the Tiber.*

b. To the other side of : as,

Trans Alpīs transfertūr (*Cic. p. Quinct. 3. 12*), *he is carried to the other side of the Alps.*

1386 Trans in composition signifies *across* : as, transmit-† or trāmīt-send across, transi- go across.

1387 Vorsūs (uorsum, uersūs, uersum) signifies *direction* : as,

Brundūsium uorsūs ibās (*Cic. ad Fam. XI. 27. 3*), *you were going in the direction of (or towards) Brundisium‡.*

1388 Vorsūs is also used in conjunction with the prepositions ād and īn : as,

Ad ōceānum uersus prōficiat īūbet (*Caes. B. G. VI. 33*), *he orders him to set out in the direction of the ocean.*

In Itāliam uorsus nāuigātūrūs ērat (*Sulpic. ad Cic. ad Fam. IV. 12. 1*), *he was about to sail towards Italy.*

1389 Vls *on the other side of*, with an accusative (but rarely used) : as,
Sācra ēt uls et cis Tībērim fiunt (*Varr. L. L. IV. 15*), *sacrifices are offered both on yonder and on this side of the Tiber.*

1390 Vltrā denotes—*a. On the other side of, beyond* : as,

Vltrā Siliānam uillam est uillūlā sordīda et ualdē pūsillā (*Cic. ad Att. XII. 27. 1*), *on the other side of Silius' country-house is a cottage of mean appearance and very small.*

* See also § 803.

† See § 451. 1.

‡ See also § 798.

b. To the other side of, beyond : as,

Paulo ultra eum locum castrā transtulit (*Caes. B. C. III. 66*),
he moved the camp to a spot a little beyond that place.

c. Metaphorically : as,

Sunt certi dēniquē fines
 Quōs ultrā citrāquē nēquit consistērē rectum (*Hor. Sat. I. 1.106*),
There are in fine fixed limits
Beyond and short of which truth cannot halt.

Nōn ultra hēmīnam āquae assūmīt (*Cels. IV. 2.4*), *he takes not*
more than a pint-and-a-half of water.

d. The same without a noun : as,

Eatne ālliquid ultrā, quō prōgrēdī crūdēlitas possit? (*Cic. II. Verr. v. 45. 119*) *is there any thing beyond this to which*
bloodthirstiness can go?

- 1391 In the examples already given, it has been seen that prepositions are at times placed after their nouns, although their name implies the contrary*. In the old language this appears to have been the case with perhaps every preposition, and the practice prevailed to the last in some legal phrases. It may further be observed that—*a.* The preposition *cum* is always placed after the ablatives of the personal pronouns : as, *mēcum, tēcum, sēcum, nōbiscum, uōbiscum*, and for the most part after the ablatives of the simple relative : as, *quōcum, quācum, quīcum, quibuscum*. *b.* The prepositions *tēnūs* and *uorsūs* always follow their case. *c.* The disyllabic prepositions generally are more apt to occupy the second place than those which are monosyllabic. *d.* The relative†, and the pronoun *ho- this*, when it occurs at the beginning of a sentence, have a tendency to throw the preposition behind them.

* It may be useful to compare the meaning of the term *case* with that of the term *preposition*. They both denote primarily the relations of place. They are both so intimately connected with the noun as to be pronounced with it, and even written with it, although printers have as regards prepositions abandoned the authority of the best inscriptions and manuscripts. Thirdly, as the case-ending is always added as a suffix, so also in the old language was the preposition. Hence there is no original distinction, either in essence or form, between a case-ending and a preposition. These considerations may perhaps tend to create in the mind a clearer notion of what a case is.

† This explains the form *quoad*, as compared with *adeo*, and also *quamobrem, quemadmodum, quocirca*.

e. When an emphatic adjective or genitive accompanies a noun, this emphatic word commonly comes first, and is immediately followed by the preposition, which must then be considered as an enclitic attached to it, and should be pronounced accordingly.

- 1392 The preposition is occasionally separated from its noun. The words which may come between are included for the most part under the following heads: *a.* an adjective belonging to the noun; *b.* a genitive belonging to it; *c.* an adverb or case attached to that noun when it is a gerund or participle; *d.* the enclitics *ně, quě, uě*, although in the case of the monosyllabic pronouns the noun as well as the preposition commonly precede these enclitics*; *e.* the conjunctions which commonly occupy the second place in a sentence, as *autem, enim, quidem, tamen, uerō*.

- 1393 The preposition may attach itself to the adjective in place of the substantive, or even to a genitive which depends upon the substantive, and the substantive itself be removed to a distance; or, lastly, the preposition occasionally is found before the verb†.

- 1394 Whether a preposition is to be repeated or not before each of two nouns, is to be decided by the intimacy of the connection between them. When that intimacy is close, the nouns may be considered as one, and a single preposition will be sufficient. Thus, the Aulerci and Lexovii being close neighbours in the map of Gallia, one preposition is enough in—

Exercitum in Aulercis Lexoviusquē conlocavit (*Caes. B. G. III. 29*), *he posted the army in the country of the Aulerci and Lexovii.*

- 1395 On the other hand, if the nouns be looked upon as very distinct, two prepositions are requisite: as,

Satis et ad laudem et ad utilitatem profectum arbitratur (*Caes. B. G. IV. 19*), *he thinks that sufficient progress has been made both for glory and for utility†.*

* See §§ 836, 837.

† As, *dum longus inter saeviat Ilion Romamque pontus* (*Hor. Od. III. 3. 37*).

‡ Hence the preposition *inter* is often repeated: as, *interest inter causas fortuito antegressas et inter causas naturalis* (*Cic. de Fat. 9. 19*). So also *Cic. de Fin. I. 9. 30, Parad. I. 3. 14*.

- 1396 When the antecedent and relative are dependent upon the same preposition, the preposition may for brevity's sake be omitted in the relative clause, if the verb be not expressed : as,

Mē tuae littērae nunquam in tantam spem adduxērunt, quantam āliōrum (*Cic. ad Att. III. 19. 2*), *as for myself, your letters have never led me to entertain so strong a hope as those of other friends.*

- 1397 If two prepositions have a common noun, that noun must be repeated in Latin (except in the case of those disyllabic prepositions which are used adverbially) : as,

Hoc non mōdō non prō mē, sed contrā me est pōtiūs (*Cic. de Or. III. 20. 75*), *this, so far from being for, is rather against me.*

ADVERBS.

- 1398 An adverb, as its name implies, is commonly attached to a verb, and usually precedes it ; but if the adverb is emphatic, it may commence or end the whole sentence ; or if unemphatic, it may occupy the non-emphatic, that is, the second place* in a clause.

- 1399 An adverb may of course be used with participles, and this usage is sometimes retained by them even when they have become virtually substantives : as, *facto-* (n.), *dicto-* (n.), *responso-* (n.), &c. Thus,

In ōdium addūcentūr aduorsārīi, sī quōd eōrum sūperbē, crūdēlīter, mālitiōsē factum prōfērētūr† (*Cic. de Inv. I. 16. 22*), *the opposite parties will be brought into discredit, if any tyrannical, cruel, or spiteful act of theirs be brought forward.*

Suī nēgōtī bēnē gērens (*Cic. p. Quinct. 19. 62*), *a good manager of his own affairs.*

Pol mēi patris bene pāta indiligenter Tutātūr (*Ter. Ph. v. 3. 5*), *faith he takes poor care of what my father earned so creditably.*

- 1400 An adverb often accompanies adjectives and adverbs, but is rarely found with substantives, and perhaps only under one of the

* See § 1473.

† Observe that if *factum* had not been a substantive, the pronoun must have been *quid*, not *quod*. See § 306.

two conditions : *a.* that the substantive shall be in apposition ; *b.* that it shall be interposed between a substantive and its adjective or dependent genitive : as,

a. Mārius septimū consul dōmī suae est mortuōs (*Cic. N. D.* III. 32. 81), *Marius in his seventh consulate died at his own house.*

Pōpulus, lātū rex (*Virg. A. l. 21*), *a city that ruleth far and wide.*

b. E't heri semper lēnitas uerēbar quorsum euāderet (*Ter. And.* I. 2. 4), *and master's constant gentleness, I was afraid what it would end in*.*

Omnes circā pōpuli (*Liv. xxiv. 3*), *all the states around.*

- 1401 Adverbs are used in some phrases with the verb *ēs-ēre*, when an adjective or participle might have been expected : as,

Vtī nēquē uos cāpiāmīni ēt illi frustrā sint (*Sal. Jug. 85*), *that you may not be deceived, and that the other party may be disappointed.*

Aput uētēres dicta impūne ērant (*Tac. Ann. i. 72*), *among our ancestors mere words were unpunished.*

Vēliae fui sūnē lūbentēr āpud Talnam nostrum (*Cic. ad Att. xvi. 6. 1*), *at Velia I was indeed most comfortable at our friend Talna's.*

NEGATIVE PARTICLES.

- 1402 The simplest form of the Latin negative is *nē†*. On the other hand, *nōn* has some other element added to the simple negative, and is therefore more emphatic. Hence *nōn†* is used with the

* Even here it is far from certain that *semper* does not belong to *uerēbar*.

† The same is the form of the English negative as it appears in our old writers. It also enters into the formation of *never* from *ever*. The particle enters into the formation of many Latin words : as, *nēqui-* 'be unable,' *nēfas*, *nēfasto-*, *nēfario-*, *nēfando-*, *nēuis* 'thou wilt not,' in which it is short ; and the following with a long *ē*, *nēue*, *nēdum*, *nēmon-*, *nēquam*, *nēquitia-*, *nēquaquam*, *nēquiquam*. Other words into which *ne* enters are *nunquam*, *nūtiquam*, *neuter* (old form *ne-cuter*), as also the phrase *ne minus*. See also § 761.

‡ *Non* may possibly be formed from *ne* and *unum*, just as our English *no* is a corruption of *none*, i. e. *ne one*. Compare the German *nein* from *ne ein*. Indeed the old Latin writers use the form *nenu*, which seems more clearly to be a contraction of *ne unum*.

indicative, and with the subjunctive when a result is expressed, in which case the subjunctive evidently assumes the meaning of the indicative*.

- 1403 When *nōn* affects a single word in a sentence, it precedes it; when it affects a whole sentence, it commonly precedes the verb. Occasionally, in order that it may have great emphasis, *nōn* is placed at the beginning of a sentence, or at the beginning of the predicative part of a sentence, and in these cases it often becomes difficult to give a translation which shall not greatly alter the order of words†: as,

Nōn hos pālus, non silvae mōrantūr (*Caes. B. G. vi. 35*), *no marsh, no woods restrain them.*

- 1404 In sentences containing a main verb of thinking or saying, the negative, which really belongs to the infinitive mood, is at times for emphasis placed before these main verbs: as,

Nōn existimāuit suis sīmilibus prōbārī possē se esse hostem pātriae, nīsi mihi esset inimicūs (*Cic. Phil. II. 1. 2*), *he thought that the men of his own stamp could never be satisfied he was a public enemy to his country, unless he was a private enemy of mine‡.*

- 1404.1 *Nē, haud* (*hau*), *nōn*, are all proclitics§. Hence the form of the verbs *nesci-*, *hausci-* (so in Ritschl's *Plautus*); and hence such an order of words as:

Vt iam liceat unā comprehensiōne omniā complecti, non-dūbitantemquē dicere, omnem naturam esse servatricem sui (*Cic. de Fin. v. 9. 26*, ed. Madvig), *so that we may now in-*

* In the same way the French use the strengthened negatives, *ne...pas*, *ne...point*, *ne...rien*, in such phrases as *je n'irai pas*, *je n'irai point*, *je ne vois rien*, &c., where the particles *pas*, *point*, *rien*, severally represent the Latin nouns *passum*, *punctum*, *rem*. On the other hand their subjunctive mood commonly takes a simple *ne*.

† In the commencement of Horace's *Satire* (I. 6), *Non quia Maecenas &c. naso suspendis adunco Ignotos*, the negative is separated from the verb to which it belongs by nearly five lines.

‡ In the same way the Greeks use the order *οὐκ εφη*, although the negative belongs to the following infinitive. In Latin also *nega-* probably owes its formation to the same principle, the negative in this word too belonging always to the accompanying infinitive.

§ So also *οὐκ* (*ou*) is commonly a proclitic; and similarly our *not* (*cannot*, *know-not*) is an enclitic.

clude all in one general assertion, and without hesitation say that nature is always self-preserving.

- 1405 Between *nē** and *quidem* the word (or words, if intimately connected) on which the emphasis lies is always interposed : as,

Egō ne attilem quidem arbitrōr esse nobis futurarum rerum scientiam (*Cic. de Div. II. 9. 22*), *for my part I do not think it even expedient for us to know the future.*

Nē si cūpiam quidem (*Cic. in Pis. 28. 68*), *not even if I desired it.*

1405. 1 Besides *not—even*, the ordinary meaning of *nē—quidem*, it is sometimes to be translated *neither†* : as,

Nē Vārius quidem dubitat cōpias prōducere (*Caes. B. C. II. 33*), *neither does Varius hesitate to lead out his forces.*

Hūc ut scēlus, sic nē rātiō quidem defuit (*Cic. N. D. III. 26. 68*), *as this woman (Medea) was not deficient in villany, so neither was she in wit.*

Si illud, hoc ; nōn autem hoc ; igitur ne illud quidem (*Cic. de Fin. IV. 19. 55*), *if that be true, then this must be so ; but this is not true ; consequently neither‡ is that.*

- 1406 Where in English the conjunction *and* is followed by a negative pronoun or adverb, the Latin language commonly prefers *nēquē* accompanied by an affirmative pronoun or adverb : as,

Nēque ex castris quisquam discesserat (*Sal. Cat. 36*), *and not a man had left the camp.*

Nēque ullam societatem confirmari posse credidi (*Cic. Phil. II. 35. 89*), *and I thought that no alliance could be ratified.*

Nēque est usquam consilii locus (*Cic. de Off. II. 1. 2*), *and there is nowhere room for deliberation.*

1406. 1 In writers after the Augustan period *nēc* often has the power of *not even* : as,

Pātris iussū nec potuissē filium detrectare (*Tac. Ann. III. 17*), *the orders of a father it was not even in the power of a son to decline (let alone the will).*

* As *quidem* is itself a word of strong affirmation, it was enough to use the simple negative *ne*.

† In German *auch nicht*. See Madvig ad *Cic. de Fin.* p. 816.

‡ This distinction has been thoroughly established by Madvig (*ibid.*), who has dealt with all the apparent exceptions in Cicero, Sallust, &c.

. . . . Nec puēri crēdunt, nīſī quī nondum aerē lāuantur (*Juv.*

II. 152), (*all this*) *not e'en our bairns believe, save those, Who for the penny-bath are yet too young.*

Sed nec Tiberiō parcit (*Suet. Oct. 86*), *but not even Tiberius does he spare.*

- 1407 Similarly an intention to prevent any thing is expressed in Latin by *nē* and an affirmative pronoun or adverb, although the English often uses the conjunction *that*, followed by a negative pronoun or adverb : as,

Vt daret ōpēram nē quōd his collōquium inter se esset (*Liv. xxiii. 34*), *that he should take care that they should have no conference with each other.*

Dispōſitis explōrātōribus nēcūbi Rōmānī cōpias transdūcērent (*Cæc. B. G. vii. 35*), *scouts being placed at different points, that the Romans might not lead their forces over at any point.*

Tū tāmēn eas ēpiſtōlas concerpitō nēquandō quid ēmānet (*Cic. ad Att. x. 12. 3*), *you however will tear up those letters, that nothing may ever ooze out.*

- 1408 On the other hand, where a result is denoted, the conjunction *ūt* is employed with the negative pronouns, &c. : as,

Tantīs impēdiōr occūpātiōnibūs ut scribendī fācultas nullā dētūr (*Cic. ad Fam. xii. 30. 1*), *I am hindered by so many engagements, that I have no opportunity of writing.*

Obuiam mihi sic est prōdītum, ut nihil posset fieri ornātiūs (*Cic. ad Fam. xvi. 11. 2*), *they came out to meet me in such a manner, that nothing could be more complimentary*.*

- 1409 But when the negative affects a single word, and *not* is expressed by *et nōn* : as,

Vētūs et nōn ignōbilis dicendī māgistēr (*Cic. Brut. 91. 315*), *an old and not unknown professor of oratory.*

* Thus in the following tables the words in the first column belong to clauses of purpose, those in the second to clauses of result :

ne	ut non.	}	ne quando .	} ut nunquam.	
ne quis .	} ut nemo.		ne unquam		
ne quisquam			ne-cubi . .		} ut nusquam.
ne quid .			ne ullus .		
ne quidquam			ut nihil.		

Incrēdibilis animus et nōn ūnus ūrī ūrēs (Cic. p. Mil. 25. 67),
*a spirit past belief, and a power of work such as no single man
 ever had.*

1409. 1 Again, when *and* not introduces an idea directly opposed to what precedes, et nōn or ac nōn are required : as,

Illī iūdices, si iūdices, et non parricidae patriae nōmīnandī sunt
 (Cic. p. Planc. 29. 70); *those jurymen, if indeed they are to
 be called jurymen, and not rather parricides of their father-
 land.*

Quāsi ūrō mē tuo arbitratu, et non meō grātum esse oporteat
 (Cic. p. Planc. 29. 71), *as if forsooth your opinion and not
 my own ought to decide the measure of my gratitude.*

Quid tū fecisses, si tē Tarentum et non Sāmārōbriam misis-
 sem ? (Cic. ad Fam. VII. 12) *what would you have done, if
 I had sent you to Tarentum, instead of Samarobriua ?*

Nullā res rectē pōtest administrārī, si ūnusquisquē ūelit uerbā
 spectāre, et nōn ad ūluntātem eius quī eā uerba hābuērit
 accēdērē (Cic. de Inv. II. 47. 140), *nothing can be executed
 properly, if every separate person is to look to the words only,
 instead of complying with the intention of him who used those
 words.*

Non dicērem, si puēri esse illam culpam, ac non patrīs existū-
 mārem (Cic. II. Verr. III. 68. 159), *I should not have said so,
 if I had thought that was the boy's and not the father's fault.*

Plūribus uerbis ad tē scribērem, si res uerbā dēsidērāret, ac
 non prō se ipsā loquērētūr (Cic. ad Fam. III. 2. 2), *I should
 have written to you at greater length, if the subject had needed
 words, and not itself spoken in its own behalf.*

Qui pōtes rēpērīre ex eō gēnere hōmīnum qui te āment ex
 animo ac non sui commōdī causā simūlent ? (Cic. ad Q. F.
 I. 1. 5. 15) *how are you to find men of that class who love you
 sincerely, instead of pretending to do so for their own advan-
 tage ?*

- 1410 The adjective nullo- and the indeclinable noun nihil are occa-
 sionally used emphatically for nōn and nē : as,

Nihil nēcessēst (Cic. ad Att. VII. 2. 8), *there is no necessity.*

Sextūs āb armis nullus discēdit (Cic. ad Att. XV. 22), *Sextus
 has not a thought of laying down the sword.*

1411 An accumulation of negatives is common in Latin, so as to produce a strong emphasis (but attention must be paid to the position of *nōn* in such phrases*): as,

a. *Non nihīl tū in tantis malis est profectum* (*Cic. ad Fam. XII. 2. 2*), *some progress has been made, considering the very unhappy position we are in.*

Pōpulus sōlet non nunquam dignos praeterirē (*Cic. p. Planc. 3. 8*), *the citizens are wont at times to pass by the worthy.*

Sē non nollē dixit (*Cic. de Or. II. 18. 75*), *he said he was no way unwilling.*

b. *Tuum consilium nēmō pōtest non laudārē* (*Cic. ad Fam. IV. 7. 2*), *the course you are pursuing no one can avoid praising.*

Aperte adūlantem nēmō non uidet (*Cic. de Am. 26. 99*), *a man who openly flatters, every one sees through.*

Nihil nōn aggredientūr hōmīnēs (*Liv. IV. 35*), *men will attack any thing.*

1412 After a general negative, a second negative may be introduced under either of the following circumstances—*a.* when some word or phrase is made emphatic by being placed between *nē* and *quīdem*; and *b.* when the main clause is divided into two or more, of which each has its own negative†: as,

a. *Aduentus noster nēmīnī nē mīnūmō quīdem fuit sumptus* (*Cic. ad Att. V. 14. 2*), *our arrival was not even the least expense to any one.*

Nōn enim praetereundumst ne id quīdem (*Cic. II. Verr. I. 60. 155*), *for we must not pass over even this.*

b. *Sic hābeas nihil tē mihi nec cārīus essē nec suāuiūs* (*Cic. ad Att. V. 1. 5*), *be assured that there is nothing either dearer or sweeter to me than yourself.*

* Thus,

non nihil = *aliquid.*

non nemo }

non nullus } = *aliquis.*

non nunquam = *aliquando.*

non nusquam = *alicubi.*

nihil non = *omnia.*

nemo non = *omnes.*

nullus non = *omnis.*

nunquam non = *semper.*

nusquam non = *ubique.*

Similarly *non modo* —, *non tantum* —, mean ‘so much and more besides;’ whereas *modo non* —, *tantum non* —, mean ‘something just short of —.’

† Occasionally a double negative with the power of a single negative occurs through carelessness: as, *quos non miseret nemini*, ‘who don’t pity no one.’ (*Cato ap. Fest. v. nemini.*)

- 1413 After clauses containing words compounded with *nē*, a second clause is sometimes introduced which requires that the affirmative notion*, instead of the negative, should be supplied : as,

Nēgant Caesārem in condiōnē mansūrum, postulātāque haec āb eo interpōsita essē, quōmīnūs ā nobis pārārētūr (*Cic. ad Att. vii. 15. 3*), *they say that Caesar will not abide by the terms, and that these demands have been put forward by him to prevent our making preparations.*

Nēmo extūlit eum uerbis qui itā dixisset ut qui ādessent intelligērent quid dicēret, sed contempsit eum qui mīnūs id faciēre pōtuisset (*Cic. de Or. iii. 14. 52*), *no one ever extolled a man for speaking so as to make himself intelligible to those present, but all despise one who is unable to do so†.*

- 1414 A negative will often extend its influence over a second clause attached to the first by *aut* or *uē* : as,

Nēquē consistendi aut ex essēdis dēscēndi facultātem dēderunt (*Caes. B. G. v. 17*), *nor did they give (them) an opportunity of halting or leaping down from their war-chariots.*

Nōn ūbiuis cōramuē quibuscūlibēt (*Hor. Sat. i. 4. 74*), *not any where or before any people.*

- 1414.1 A negative prefixed to two clauses may be used to deny not each separate clause, but the combination. Thus in the following example each of the three negatives affects what has been included for the nonce in brackets.

Nōn enim (dixi quidem sed non scripsi), nec (scripsi quidem sed nōn ōbī lēgatiōnem), nec (ōbī quidem sed non persuāsi Thēbānis) (*Quint. ‡ ix. 38. 55*), *for you must not suppose that I spoke, and then abstained from writing ; or that I wrote indeed, but took no part in the embassy ; or that I did take part in the embassy, yet failed to persuade the Thebans.*

* i. e. for *nega-* 'deny,' *dic-* 'say ;' for *noī-* 'be unwilling,' *uol-* 'wish ;' for *nemo* 'no one,' *omnes* 'all.' As regards *nega-* see § 1404. Compare too *Hor. Sat. i. 1-3, nemo . . . uiuat, laudet* (i. e. *omnes laudent*) ; *Liv. xxvi. 2, nemo memor esset, praesidio sociis essent* ; *Plaut. Trin. iii. 2. 62, nolo . . . , set . . .*

† Observe that *nemo extulit* has caused *contempsit* to be an aorist as well as a singular, though a plural present is required by the sense.

‡ Translating Demosthenes p. Cor. c. 55.

- 1415 The negative in *nē* — *quidem*, when followed by a common predicate, often extends its influence over a preceding clause beginning with *non modo* or *non solum* : as,

Assentatiō non modo amico sed nē liberō quidem dignast (*Cic. de Am.* 24. 89), *flattery is unworthy not merely of a friend, but even of a freeman.*

Sēnātui non solum iūuārē rempublicam, sed nē lūgērē quidem licuit (*Cic. in Pis.* 10. 23), *the senate were forbidden not merely to assist, but even to mourn over their country*.*

- 1416 In imperative sentences, and in subjunctive clauses dependent upon *ut* or *nē*, *nēuē* is used rather than *nēquē* or *et nē* : as,

Suis praedixerat ut Caesaris impetum exciperent nēuē sē lōcō mōuērent (*Caes. B. C.* III. 92), *he had told his men beforehand to wait for Caesar's attack, and not move from their ground.*

Hōmīnem mortuom in urbē nēuē sēpēlītō nēue ūrītō (*apud Cic. de Leg.* II. 23. 58), *neither bury nor burn a corpse in the city.*

- 1416.1 *Haud not* (in old writers often *hau*) is used chiefly before adjectives and adverbs, but also in the phrase *haud scio* or *hau scio* *I know not.*

INTERROGATIVE PARTICLES.

- 1417 The simplest interrogative particle is the enclitic *nē*, which is affixed to that particular word on which the question turns, whether verb, substantive, adjective or particle : as,

Pōtestnē uirtus, Crassē, scruiṛē? (*Cic. de Or.* I. 52. 226) *is it possible, or is it not possible, Crassus, that virtue should be a slave?*

Apollīnemnē tū Delīum spōliāre ausūs ēs? Illnē tū templō tam sanctō mānūs impiās afferrē cōnātūs ēs? (*Cic. II. Verr.* I. 18. 47) *was Apollo of Delos the god whom you dared to despoil? Was that the temple with all its sanctity on which you attempted to lay your unholy hand?*

* It is in such passages as these that *non modo* is said to be used for *non modo non*. The distinction is well seen in *Cic. p. leg. Man.* 13. 39 : *Quoius legiones sio in Asiam peruenerunt, ut non modo manus tantī exercitus, sed ne uestigium quidem quoiquam pacato nocuisse dicatur. . . Non modo ut sumptum faciat in militem nemini uis adfertur, sed ne cupienti quidem quoiquam permittitur.*

Núllon egó Chremétis pacto adfinitatem ecfúgere potero ? (*Ter.*

And. 1. 5. 12) *is there no way in which I shall be able to escape a marriage into Chremes' family ?*

A. Quid coeptás Thraso ? B. Egóne ? (*Ter. E. v. 7. 1*) A. *What are you after, Thraso ?* B. *What am I after ?*

Sicíne ágís ? (*Ter. Ad. 1. 2. 48*) *is this the way you act ?*

I'licone crédere ea quae dixi oportuit te ? (*Ter. E. v. 6. 11*) *if you must needs believe what I said, ought you to have done so at once ?*

1418 A question is often asked without any interrogative particle :
as,

Rógitas ? Nón uides ? (*Ter. E. iv. 4. 8*) *do you ask ? Don't you see ?*

Néqueo te exoráre ut maneat tríduom hoc ? (*Ter. Ph. III. 2. 4*)
can I not prevail upon you to wait the next three days ?

Clódius insídias fecit Milóni ? (*Cic. p. Mil. 22. 60*) *did Clodius waylay Milo ?**

1419 In direct questions the particle num commonly implies the expectation of an answer in the negative, and nonné one in the affirmative : as,

Num facti piget ? Num eiús color pudóris signum usquam indicat ? (*Ter. And. v. 3. 6*) *is he sorry for his conduct ? No. Does his cheek show any sign of shame ? No.*

Quid cánis, nonné símilis lúpō ? (*Cic. N. D. I. 35. 97*) *well and the dog, is he not like the wolf ? Of course he is.*

1420 In simple indirect questions (not commencing with an interrogative pronoun†) né is commonly employed, sometimes num : as,

Videāmus primum, deórumné prouidentia mundus régatur ; deindé, consulantné rébus húmanis (*Cic. N. D. III. 23. 65*),
let us consider first whether the universe is governed by the foresight of the gods ; secondly, whether they provide for the welfare of man.

Spēcúlārī iussī sunt, num sollicitāti ánimī sóciórum & rége

* In many of these cases it would be perhaps better to consider the words as an assertion either put ironically or in the name of the other party. Thus, 'Clodius waylaid Milo, you say.'

† See § 1134 and note.

‡ Such as *qui-s, ubi, unde, quo, quando, &c.*

essent (*Liv. XLII. 19*), *they were directed to be on the look-out to find whether the king had been tampering with the allies.*

- 1421 The particle *an* is not used in the simple direct question; and in the simple indirect the best writers seldom use it except in the phrases *nescio an*, *haud scio an*, *dūbīto an*, *incertum an* : as,

Est id quidem magnum atque haud scio an maximum, sed tibi commūnē cum multis (Cic. ad Fam. ix. 15. 1), true, that is an important matter, and I would almost venture to say the most important of all, but still it is common to you with many.

Hoc dīiudicārī nescio an numquam, sēd hoc sermōnē certē non pōtest (Cic. de Leg. i. 21. 56), the decision of this point I am strongly inclined to think can never take place, but certainly not through the present conversation.*

Mōriendum certe est, ēt id incertum an hōc ipsō diē (Cic. de Sen. 20. 74), die we must, some time or other, and possibly this very day.

- 1422 The use of *sī* (and *sī fortē*) in indirect questions is very rare, except in phrases where *hope* or *expectation* is expressed or implied (*if perchance*) : as,

Expectābam sī quid de eō consiliō ad mē scribērēs (Cic. ad Att. xvi. 2. 4), I was waiting to see whether you would write any thing to me about this plan.

Circumfunduntūr ex reliquis partibus, sī quem ādītum rēpērīrē possint (Caes. B. G. vi. 37), they pour round on the other sides, in hopes they may find some place to enter at.

- 1423 The term *disjunctive question* is used to denote those cases where one or more alternatives are added (which in English are preceded by the word *or*). The forms used, alike for direct and indirect questions, are the four which follow: *a. ūtrum† —*,

* In many of the ordinary editions the negative in these phrases has been deprived of its first letter. Thus Ramshorn, p. 710, quotes *nescio an ulli* from *Cic. ad Fam. ix. 9. 2*, though the best Mss. have *nulli*. See Orelli's edition. So also *Cic. ad Att. iv. 3. 2*.

† *Num* is limited in its use to the simple question. Yet at times it appears to be used in disjunctive questions, because at the close of that simple question which alone was intended at starting, it suddenly occurs to the writer (see § 1426) to draw attention to the absurdity of some alternative, which he attaches as usual by the particle *an*. See Madvig's *Opusc. ii. 230*.

an* —; b. — ně, an —; c. —, an —; d. —, — ně: as,

a. Vtrum nescis quam alte escendēris, an prō nihilo id pūtās? (Cic. ad Fam. x. 26. 3) *which is the right explanation of your conduct; that you do not know to what a high station you have risen, or that you set no value upon it?*

Id agītūr, ūtrum hac pētitiōne an proxīmā praetor fiās (Cic. ad Fam. x. 26. 2), *the question is this, whether you are to be praetor this election or next.*

b. Eā fērārūne an hōmīnum caussā gignērē uīdētūr? (Cic. N. D. II. 62. 156) *is it for the wild-beasts think you or for man that it (the earth) produces these things?*

Quaero eum, Brūtīnē sīmīlem mālīs, an Antōnī (Cic. Phil. x. 2. 5), *I ask whether you would wish him to be like Brutus or Antony.*

c. Sortiētūr, an nōn? (Cic. Prov. Cons. 15. 37) *shall he cast lots or not?*

Postrēmō, fūgēre an mānērē tūtius fōret, in incerto erat (Sal. Jug. 38), *lastly, whether to fly or stay were the safer, was a matter of doubt.*

d. Sunt haec tuā uerbā, necnē?† (Cic. Tusc. III. 18. 41) *are these your words or are they not?*

Nihil intēressē nostrā pūtāmus, uāleāmūs aegrīnē sīmūs (Cic. de Fin. IV. 25. 69), *it makes no difference to us we think, whether we are well or ill.*

1424 The forms, — ně, — ně; an —, an —, are found in the poets (and but rarely elsewhere): as,

Qui tēneant ōrās, hōmīnesnē fēraene,
Quaerērē constituit (Virg. A. I. 312),
*Who occupy the borders, men or beasts,
He resolves to ask.*

* Care must be taken not to confound with disjunctive questions those in which, although the English language uses the same particle, there is really no opposition between the parts, but all may be equally denied or affirmed, so that *aut* and not *an* must be interposed: as, *quid ergo, solem dicam aut lunam aut caelum deum?* (Cic. N. D. I. 30. 84) ‘what then, shall I apply the name of god to the sun, or to the moon, or to the sky?’

† *Ne* in the second part of a direct question is rare, and perhaps limited in the best writers to the form *necnē*. So *utrum* —, *necnē* occurs in an indirect question. The Pseudo-Nepos has *utrum* —, *matremne*, &c.

Saepē mănūs ōpēri tentantēs admōuēt, an sit Corpūs ān illūd
ēbur (*Ov. Met. 10. 254*), *oft his hands he moveth to the work,*
trying whether that before him be flesh or ivory.

- 1425 The old construction with ūtrum has after it — nē, ān — :
as,

Vtrūm, studione id sibi habet an laudī putat Fore, sī perdidit
gnātum? (*Ter. Ad. III. 3. 28*) *does he look upon this as an*
amusement, or does he think it will be a credit to him, if he
ruin his son?

Vtrum erat ūtilius, suisnē seruire an pōpūlō Rōmāno obtempē-
rārē? (*Cic. II. Verr. IV. 33. 73*) *which was the more expedient*
course, to be slaves to countrymen of their own, or to meet the
*wishes of the Roman people?**

- 1426 It has been seen that ān is the particle ordinarily used before
the second part of a question. Hence ān (or an uērō) is well
adapted for those cases where a statement is immediately followed
by the alternative put in the form of a question : as,

Nēcessēst quicquid prōnuntiēs, id aut esse aut nōn essē. An
tū diālecticis ne imbūtus quīdem ēs? (*Cic. Tusc. I. 7. 14*)
what you put forward must needs either be or not be. Or are
you not acquainted with even the A B C of logic?†

Ad mortem tē Cātīlinā dūcī iamprīdem ōportēbat—an uērō
Scīpiō Graccum priuātus interfēcit, Cātīlinam nos consūles
perfērēmūs? (*Cic. in Cat. I. 1. 3*) *death, Catiline, ought long*
ago to have been your fate—or does any one really pretend,
that when Scipio, though a private man, slew Gracchus, the
consuls of Rome are to tolerate Catiline?

Nōs hic te expectāmūs ex quōdam rūmōre, ān ex littēris tuis
ād ālios missis (*Cic. ad Att. I. 3. 2*), *we meanwhile are ex-*

* The particle *ne* is at times added to the interrogative pronouns and also to the particles *num* and *an* : as, *quine, quone, quantane, uterne, utrumne, numne, anne*. But care must be taken to distinguish those elliptical phrases where the relative and not the interrogative pronoun precedes *ne*. Thus, *Ter. Ph. v. 7. 29* : *De. Argentum iube rescindi. Ph. Quodne ego discripsi pōro illis quibus debui?* *De.* 'Order the money to be repaid. *Ph.* What, the money which I paid away forthwith to those creditors I spoke of?' And again, *Ter. And. iv. 4. 29* : *Quemne ego heri uidi ad uos adferri uisperi?* 'What, the child which I myself saw being carried to your house yesterday evening?'

† Which must be the case if you deny my proposition.

pecting you here on the authority of some rumour, or (as I right?) letters of yours to some other people.*

- 1427 An answer in the affirmative may be expressed by *etiam*, *ita* or *ita est*, *sic* or *sic est*, *uerum*, *uerō*, *factum*, *sānē*, *maximē*, *quidnī*?, *admōdum*, *oppidō*, *plānē*, &c., by a personal pronoun with *uerō*, or lastly by the verb of the preceding sentence repeated :† *as*,

Hāecin tua domūst? Ita (Plaut. Am. i. 1. 206), is this your house? Yes.

Nōuī tibi quidnam scribam?—quid?—etiam (Cic. ad Att. i. 13. 5), have I any news to write to you?—any news?—yes.

P. Itāne patris hīs conspectum ueritum hinc abiisse? G. Admodum. P. Phānium relictam solam? G. Sic. P. Et iratū senem? G. Oppido (Ter. Ph. 2. 2. 1), P. Do you really mean that, afraid to face his father, he is gone off? G. Precisely. P. That Phanium has been left by herself? G. Just so. P. And that the old man is in a passion? G. Exactly.

A. Dasne hoc? B. Dō sānē (Cic. de Leg. i. 7. 21), A. Do you admit this? B. Yes, I do admit it.

- 1428 An answer in the negative may be expressed by *nōn*, *mīnūm*, *nihil mīnūs*, &c. : *as*,

Cognitōrem adscribit Sthēniō. Quem? Cognātum aliquem? Nōn. Thermītānum aliquem? Ne id quidem. At Sicūlum? Mīnūm (Cic. II. Verr. II. 43. 106), he appoints a person to act as attorney for Sthenius. Whom, think you? Some relative? No. Some inhabitant of Thermae? Not even that. Still a Sicilian of course? By no means.

- 1429 *Imō* seems to have signified properly an assent with an important qualification (but from carelessness it is used at times where the correction amounts to a total denial) : *as*,

Viuit? Imo etiam in senātum uenit (Cic. in Cat. i. 1. 2), is

* Hence in *Tac. an* is used almost with the sense of *uel* : *as*, Ann. II. 42, *finem uitae sponte an fato impleuit*, 'he ended his life by an act of his own, or was it by a natural though sudden death.'

† At times the affirmation is understood without a formal expression ; *as* when a reply begins with *at* 'true but,' *at enim* 'true but beyond a doubt,' *et quidem* 'true and no less truly.'

‡ Just as *si* 'so,' 'yes,' is used in French &c.

he alive? Yes indeed he is, and more than that, comes into the senate.

Causa igitur non bona est? Imo optima, sed agitur foedissimè (Cic. ad Att. ix. 7.4), the cause then is not a good one? Nay, the best of causes, but it will be supported most disgracefully.

A. Sic hunc decipis? D. Imo enimvero Antipho, hic me decipit (Ter. Ph. 3. 2.43), A. Is this the way you cheat this poor fellow? D. Not exactly so; it is this poor fellow, Antipho, who is cheating me.*

COPULATIVE CONJUNCTIONS.

- 1430 Of the three copulative conjunctions, *et*, *quæ*, *atque* (*ac*), the enclitic *quæ* is more particularly employed to attach something subordinate to what precedes and unites two things more closely together into one: as,

Solis et lunæ reliquorumquæ siderum ortus (Cic. de Div. i. 56. 128), the rising of the sun and moon and the other stars.

Senatus populusquæ Romanus (Cic. Phil. iii. 15.38), the senate and people of Rome.

- 1431 Long phrases are connected commonly by *et*, sometimes by *quæ*, rarely by *atque*; whereas all three are employed to connect words or short phrases, except that *quæ* is never attached to those demonstrative pronouns or adverbs which end in *e*.

- 1432 When two words or phrases are to be united, a still stronger union is effected by employing a pair of conjunctions. Thus, *a. et — et —* is employed either with single words or long phrases. *b. — quæ, — quæ* is used in the connection of relative clauses, and sometimes with a pair of words the first of which is a pronoun; and also generally in the poets. *c. — quæ, et —†* is limited to single words, of which again the first is often a pronoun. *d. even et —, — quæ* occurs, but again rarely except with single words: as,

* A friend and former colleague suggested that *imo* is merely a contraction of *in modo* 'in a manner,' and referred to the arguments I had put forward elsewhere ('Alphabet,' p. 141), to show that *modo* when used as an adverb had a monosyllabic pronunciation.

† This form occurs in Sallust, not in Cicero.

- a. Nihil est enim simul et inuentum et perfectum (*Cic. Brut.* . 18. 70), *for nothing was ever both invented and perfected at once.*
- b. Quisque Romae, qui in exercitu erant (*Liv. xxii. 26*), *both those at Rome and those in the army.*
- Mequis regnumque meum (*Sal. Jug. 10*), *both myself and my sceptre.*
- Alii fontemque ignemque ferebant (*Virg. A. xii. 119*), *others the limpid stream and fire were bearing.*
- c. Seque et cohortem (*Liv. xv. 14*), *both himself and the cohort.*
- d. Id et singulis universisque semper honori fuit (*Liv. iv. 2*), *this was ever an honour alike to individual leaders and to the whole mass of those who followed.*

1433 When more than two things are to be united, of which no one is to be more closely united to one than to another, the following forms are admissible :

- a. et —, et —, et —.
- b. —, et —, et —.
- c. —, —, — quæ.
- d. —, — quæ, — quæ* : as,
- a. Is, et in custodiam civis dedit, et supplicationem mihi decrevit, et indices praemissis affecit (*Cic. in Cat. iv. 5. 10*), *this person has ordered citizens into custody, has voted a public thanksgiving in my name, has rewarded the informers.*
- b. Admirari soleo gravitatem et iustitiam et sapientiam Caesaris (*Cic. ad Fam. vi. 6. 10*), *I always admire the high principle, and justice and wisdom of Caesar.*
- c. Urbem pulcerrimam florentissimam potentissimamque esse viderunt (*Cic. in Cat. ii. 13. 29*), *they wished Rome to stand foremost in splendour, prosperity, and power.*
- d. A cultu provinciae longissime absunt, minimeque ad eos mercatores saepe commeant, proximique sunt Germanis (*Caes. B. G. i. 1*), *they are farthest from the civilisation of the province, are visited very rarely by merchants, and lie nearest to Germany†.*

* Very rarely —, atque (ac) —, atque (ac) —.

† The poets often attach a *que* to the first, as well as all the following members of a series: as, *oblitus regisque ducumque meique* (*Ov. Met. xiii. 276*), 'forgetful of prince, of chiefs, of me.'

- 1434 When of the words or phrases to be united, the union is to be closer between some than others, more than one of the conjunctions *et*, *quē*, *atquē* must be used ; and thus the Latin language has great power in grouping together the different parts of a sentence according to their importance* : as,

Caedēs atque incendia, et lēgum intērītum, et bellum ciuile ac dōmesticum, et tōtīūs urbīs atque impēri occāsum appropinquārē dixerunt (*Cic. in Cat. III. 8. 19*), *massacres and conflagrations, the annihilation of law, civil and domestic war, the downfall of the city and the empire, all these were approaching they said.*

Illud signum sōlis ortum, et fōrum cūriamquē conspēcit (*Cic. in Cat. III. 8. 20*), *yonder statue looks upon the rising sun, and the forum and senate-house†.*

Nāuigantēs indē pugnātum ad Lilȳbaeum fūsasque et† captās hostium nāuīs accēpērē (*Liv. XXI. 50*), *as they were sailing thence they received the news that a battle had been fought off Lilybaeum, and that the enemies' ships had been all put to flight or‡ taken.*

Itāquē prōductis cōpiīs ante oppīdum considunt ; et proximam fossam crātībūs intēgunt atque† aggēre explent, sēque ad ēruptionē atque omnis cāsus compārant (*Caes. B. G. VII. 79*), *accordingly having led out their forces they take a position before the town ; and the first ditch which presented itself they bridge over with hurdles, or‡ fill up with earth, at the same time that they prepare against a sally and every other mischance§.*

- 1435 There are three modes by which an enumeration is made so as

* Cicero at times in his orations purposely uses *et* alone throughout a long period to connect all the single words and phrases and clauses, whether long or short ; his object being rather to deluge his hearer's mind with a torrent of ideas, than to place them in due subordination before him.

† The omission of the word *the* before *senate-house* has the same effect of bringing the latter pair of nouns nearer together, as the change of conjunction has in Latin.

‡ This disjunctive use of *et* and *atque* is not uncommon.

§ If every one of the three conjunctions be translated by *and*, the repetition at once offends the ear and confuses the mind. The variety of stops in our modern printing enables us to make that distinction visible to the eye, which the Romans made sensible to the ear also by a variety of conjunctions. See 'Journal of Education,' iv. 135.

to be highly impressive :—*a.* that already mentioned (in § 1433) with the prefixed and repeated *et* (called *Polysyndeton*) ; *b.* a simple enumeration without conjunctions (called *Asyndeton*) ; *c.* a repetition of some word at the beginning of each clause (called *Anaphora*) : thus,

b. Semp̄r audax, p̄t̄ilans, l̄b̄id̄in̄os̄us (Cic. p. Sull. 25. 71),
always daring, mischievous, sensual.

Quid uoluerit, cogitarit, admis̄erit, n̄n ex crim̄ine est pond̄erandum (Cic. p. Sull. 25. 69), his criminal wishes, intentions, actions, are not to be measured by the charges of his accuser.

c. Erepti estis s̄n̄e caed̄e, s̄n̄e sangūn̄e, s̄n̄e exercit̄u, s̄n̄e dim̄ic̄atiōn̄e (Cic. in Cat. III. 10. 23), you have been rescued without a massacre, without bloodshed, without an army, without a struggle.

1436 An omission of a conjunction is—*a.* common in the old language and public formulae between two words ; *b.* the regular construction with words or phrases opposed to one another ; and *c.* occasionally used in a light and lively style for the sake of brevity : as,

a. R̄ḡatiōnem pr̄mulḡauit, uellent iūb̄erent̄e* Ph̄lipp̄o r̄ḡi bellum indic̄i (Liv. xxxi. 6), he put up a public notice of his intention to take the pleasure and order of the people for declaring war against king Philip.

Lex Aelīi Sentīi (Gaius, i. 6. 18), the law passed by Aelius and Sentius.

Vsus fructus† est iūs āliēnis rēb̄us ūtend̄i fruend̄i saluā rērum substantiā (Paul. in Dig. vii. 1. 1), the usufruct is the right to the use and produce of property belonging to others, without detriment to the property itself.

b. Nō cursem hūc illuc uīā d̄terrūmā (Cic. ad Att. ix. 9. 2), that I may not keep running first to this place and then to that along the worst possible road.

Omniā, m̄nūm̄ max̄ima, ad Caes̄arem mitti scībam (Cic. ad Q. F. III. 1. 3. 10), all the news, from the most unimportant to the most important, I knew was regularly sent to Caesar.

* More literally 'he advertised a bill asking whether they wished and ordered that war should be declared against king Philip.'

† Thus what was originally two independent words became almost one ; still the accusative is *usum fructum*.

Quum diu anceps fuisset certāmen, et Sāguntinis* quiā praeter spem rēsistērent crēuissent ānimī, Poenus quiā non uiciasset prō uicto esset, clāmōrem rēpente oppidāni tollunt (*Liv. xxi. 9*), *when the contest had been for a long time doubtful, and the spirit of the Saguntines was increased because they had up to this time made a resistance beyond their hopes, while† the Carthaginian was as good as defeated because he was not already victorious, the townspeople suddenly set up a shout‡.*

Sullā pōtuit, ēgo non pōtēro ? (*Pomp. ap. Cic. ad Att. ix. 10. 2*), *was Sulla able, and shall not I be able ?*

c. Adērant prōpinqui, āmicī (*Cic. ii. Verr. i. 48. 125*), *his connections, friends were present.*

In fēris inessē fortitūdīnem saepē dicimūs, ūt in ēquīs, in leōnibūs (*Cic. de Off. i. 16. 50*), *we often attribute courage to a beast, as the horse, the lion.*

1437 When clauses follow one another without any conjunctions to connect them, the same order is commonly used in each (except that an inversion is admissible in the last clause): as,

Ad hoc praeusti artus, nūē rīgentes neruī, quassatā fractāque armā, claudi ac debīlēs ēquī§ (*Liv. xxi. 40*), *in addition to this their limbs frostbitten, their muscles stiffened by the snow, their arms shattered and broken, their horses lame and exhausted.*

Is mōtus terrae multārum urbium magnas partis prostrāuit, mārē flūmīnibūs inuexit, montīs lapsu ingentī prōruit (*Liv. xxii. 5*), *this earthquake threw down a great portion of many cities, carried the sea up rivers, caused fearful avalanches||.*

* In the passages where long clauses are opposed, the writer takes care to place opposed words at the beginning of each clause, as here: *Saguntinis... Poenus...* Where the phrase is a short one, this is not necessary, as in *Cic. in Cat. ii. 11. 25, quibus nos suppeditamus, eget ille.* 'of which we have abundance, while he has none.'

† This conjunction is almost necessary in the English translation when two opposed clauses are attached by a conjunction to another sentence. *

‡ Compare also the use of such opposed clauses after *an* in § 1426; and see 'Journal of Education,' iv. p. 140, &c.

§ After *neruī* the editions have *membra torrida gelu*; which, to say nothing of the substantive preceding the epithet, is evidently a mere marginal interpretation of *praeusti artus*.

|| Here again our editions insert after *prostrauit, auertitque curas rapidos amnes*, which is evidently an interpolation.

1438 With adjectives and adverbs of comparison*, the conjunctions *et* and *quē* are used in such a manner that the two things compared are brought together and under a common construction, while the adjective or adverb of comparison either precedes or follows the things compared; or is interposed after the first of the things compared, as a sort of enclitic. Thus, if we include the double and single use of each conjunction, there are six varieties:

- a. *Strēnuī militis et bōni impērātōris officiā, sīmūl exsēquebātūr* (*Sal. Cat. 60*), *he was performing the parts at once of a zealous soldier and a good general.*
- b. *Quoi-sīmūl et Volcatīō pēcūniā nūmērāst* (*Cic. II. Verr. III. 76. 176*), *the money having been paid to him and Volcatius at the same time.*
- c. *Nihil est enim sīmūl et inuentum et perfectum* (*Cic. Brut. 18. 70*), *for nothing was ever invented and brought to perfection both at the same time.*
- d. *Aliēnātā mentē sīmūl luctū mētūquē* (*Liv. xxiv. 26*), *their minds distracted by the double feeling, of sorrow (for their mother's death) and fear (for themselves).*
- e. *Hoc, principiūm-sīmūl ōmenquē belli* (*Liv. xxi. 29*), *this, at once a commencement and an omen of the war.*
- f. *Pārīter, cōmītiqūe dñerīquē timentem* (*Virg. A. II. 729*), *fearful alike for his companion and for the load he bore.*

1439 The use of *atquē* with adjectives and adverbs of comparison is much more free, as neither an identity of construction nor the close union of the things compared is essential. Thus,

Mē cōlīt et obseruat aequē atque illum (*Cic. ad Fam. XIII. 69. 1*), *he pays as much respect and attention to me as to him.*

Sī qui dicātūr ālium occīdisse ac uoluērit (*Cic. de Inv. II. 7. 23*), *if a person were charged with having killed a different person from what he had intended.*

Par dēsīdēriūm sui rēliquit ac Ti. Gracchus rēliquerat (*Cic. p. Rab. 5. 14*), *he died as much regretted as Tiberius Gracchus had done.*

1440 *Et* is occasionally used in the sense of 'also,' 'too,' even in

* This word is here used in a wide sense, so as to include such adjectives as *aequo-*, *par-* or *pari-*, *simili-*, *dissimili-*, *idem*, *uno-*, *duo-*, *duplici-*, and the adverbs *aequē*, *parīter*, *sīmūl*, *una*, &c.

the best writers*, but for the most part only in certain combinations: as, *sĕd ĕt, sĭmŭl ĕt, sĭc ĕt, ĕt ipsĕ.*

- 1411 Quĕ and uĕ in the poets are sometimes placed, not after the second of the two words compared, but after a word which is the common predicate of both clauses: as,

Insānum te omnes puĕrī clāmentquĕ† puellae (Hor. Sat. II. 3. 130), the madman! all would exclaim, both boys and girls‡.

- 1442 The poets take the liberty of placing quĕ behind a later word than the first of its clause, particularly in a pentameter line: as,

*Quum maestŭs āb alto
Iliōn, ardentēs respĭcĕretquĕ deos (Tibul. II. 5. 21),
As in sadness from the deep
On Ilion and the burning gods he was looking back.*

- 1443 The construction nĕquĕ — ĕt —, and also that of ĕt — nĕquĕ — deserve attention, because they differ from the English idiom. Thus,

Pătĕbat uia, et certā nec longā (Cic. Phil. XI. 2. 4), a road lay open to them which had the double advantage of being certain and not long.

Vŏluptătĕs āgrĭcŏlārū, nĕc ulla impĕdiuntur sĕnectŭte, et mihi ad sĕpĭentis ūltam proxĭmĕ ūdentŭr accĕdĕrĕ (Cic. de Sen. 15. 51), the pleasures of the farmer (have a twofold recommendation: they)§ are never obstructed by old age, however advanced, and they seem to me to approach most nearly to the life a wise man would lead.

DISJUNCTIVE CONJUNCTIONS.

- 1444 The difference between aut|| and uĕl, though commonly trans-

* See Allen's 'Doctrina Copularum,' p. 52.

† A construction that probably began with a repetition of the predicate: *pueri clament clamentque puellae.* Other instances are to be found in Horace; as, *mutatosque*, Od. I. 5. 5; *horribilique*, II. 19. 24; *mediusque*, II. 19. 28; *tetigitque*, II. 19. 32: and in Tibullus; as, *percatque*, I. 1. 51; *sequiturque*, I. 3. 56. See Orelli ad Hor. Od. II. 19. 28.

‡ See Allen's 'Doctrina Copularum,' p. 120.

§ Or the words within brackets might have been omitted, and the word 'and' exchanged for 'at the same time that.'

|| See § 840, notes † and ‡.

lated by the same word in English, is marked. Aut divides two notions essentially different, while uel marks a distinction either not essential in itself or unimportant in the mind of the speaker, so that it is often used to correct a mere expression. When they are repeated, the distinction becomes still more marked. In the construction aut — aut —, the denial of one clause is an affirmation of the other. Whereas in the construction uel — uel — all the clauses may coexist or not, the speaker merely expressing his indifference as to a choice between them. Lastly, uel is used with superlatives and in other phrases with the sense of *even*, or perhaps more precisely *if you like**.

a. Audendum est aliquid uniuersis, aut omnia singulis patiendā (Liv. vi. 18), *we must make a bold effort in a body, or else every individual must suffer the worst.*

Aut occubuissem honeste, aut uictōres hodiū uiuēremus (Cic. ad Att. iii. 15. 4), *either I should have fallen honourably, or else we should have been now living as conquerors.*

b. Magnus homo, uel potius summus (Cic. Brut. 85. 293), *a great man, or rather the greatest of men.*

Vna atque altera aestas uel metū uel spē uel poepā uel prae-miis uel armis uel legibus potest totam Galliam sempiternis uinculis adstringere (Cic. Prov. Cons. 14. 34), *one or two summers, by the influence of fear or hope or punishment or rewards or arms or laws (I care not which), may bind all Gallia in eternal chains.*

c. Videtur uel mori satius fuisse quam esse cum his (Cic. ad Att. ix. 6. 7), *it seems to me that even death would have been better than to live in the company of these people.*

Vestrā causā me loqui quae loquor, uel eā fidēs sit (Liv. xxi. 13), *that it is for your sake that I say what I do say, let even this be a security to you.*

Cuius eō tempore uel maxīma apud regem auctoritās erat (Liv. xxxvi. 41), *whose influence with the king at this time was the very greatest†.*

* It will be seen that all the meanings here given to uel are consistent with its being in origin an imperative of uol- 'wish,' in the sense of 'make your own choice.' See § 840, note †.

† The use of ue agrees nearly with that of uel, from which it is probably formed; but it is always an enclitic, and occurs more frequently in poetry than in prose.

VARIOUS CONJUNCTIONS AND ADVERBS.

1445 The conjunction *āt* denotes rather addition than opposition. It is commonly employed after a concession, especially—

a. After *si*, in the sense of *yet, still* : as,

Si minus supplicio affici, at custōdīri oportēbat (*Cic. II. Verr. v. 27.69*), *if it was not right they should be severely punished, still they ought to have been guarded.*

Si non bonam, āt aliquam ratiōnem afferrē solent (*Cic. II. Verr. III. 85.195*), *they usually bring forward, if not a good reason, yet some reason.*

b. In a reply, when a proposition of the other party is assented to, but at the same time rendered useless for his purpose by some addition : as,

Nunquam nisi hōnōrīficentissimē Pompēium appellat.—*At in eius personā multā fēcit aspēriūs* (*Cic. ad Fam. VI. 6.10*), *he never speaks of Pompey except in the most complimentary terms.*—*Precisely so, but in dealing with him he acted on many occasions somewhat roughly.*

c. Hence it is employed to anticipate an opponent's objection, in which case the verb *inquiēs* or *dīcēs* is commonly omitted, and not unfrequently the particle *enim* or *uērō* added : as,

At sunt mōrōsi et difficīles sēnēs (*Cic. de Sen. 18.65*), *but you will tell me, old men are cross and difficult to please.*

At enim Q. Cātūlūs āb hac ratiōnē dissentit (*Cic. p. leg. Man. 17.51*), *true, I shall be told, but Quintus Catulus dissents from this view.*

d. It denotes a sudden emotion of the mind, and is employed in sudden transitions in a speech : as,

Exi foras scelēste. At etiam rēstitas? (*Ter. E. IV. 4.1*) *get out of the house, you scoundrel. What! do you still resist?*

Narrābat se hunc neclégere cognatūm suū. *At quē uirum?* (*Ter. Ph. II. 3.19*) *he often told me that this kinsman took no notice of him. And yet what a noble creature he was!*

e. Hence the repeated form *attāt*, i. e. *ātātāt**, is used to mark a sudden discovery : as,

* See § 24.

Attāt hoc illūd est (*Ter. And. i. 1. 98*), *ah, ah, I see it then, this explains that business.*

- 1446 Autem strictly denotes *again*, and is never used in the sense of opposition, but real addition. It never occupies the first place in a clause. Its significations are—

a. *Again*: as,

Tum autem hoc tīmet (*Ter. And. i. 5. 34*), *then again she is afraid of this.*

Sed quīd ēgo haec autem nēquiquam ingrātā rēvolvo ? (*Virg. A. ii. 101*) *but why do I again in vain turn o'er these unwelcome thoughts ?*

Porro autem āliō (*Ter. Ph. i. 1. 14*), *and ere long with another again.*

b. *On the other hand*: as,

Nēque enim tu is es quī quīd sis nescias; nēque autem ēgo sum itā dēmens ūt &c. (*Cic. ad Fam. v. 12. 6*), *nor indeed are you the person not to know what is due to you, nor on the other hand am I so mad as &c.*

c. *And or now* (especially in a parenthesis): as,

Diōgēnem ādūlescens, post autem Pānaetium audiērat (*Cic. de Fin. ii. 8. 24*), *he had attended the lectures of Diogenes when a young man, and afterwards those of Panætius.*

Nēmīnem conuēni (conuēnio autem quōtidie plūrīmos) quī omnes mihi grātiās āgant (*Cic. ad Fam. ix. 14. 1*), *I have met no one (and I daily meet very many), but they all thank me.*

d. *But or now*, especially in adding the new propositions of a syllogism: as,

Si āmitti uītā beātā pōtest, beāta esse non pōtest. Quis enim confidit sibi semp̄ id stābīlē permansūrum quod frāgilē sit ? Qui autem diffīdat perpētuitātī bōnōrum suōrum, tīmeat nēcēssē, ne āliquando āmissis illis sit mīser. Beātus autem esse in maxīmārum rērum tīmōrē nēmō pōtest. Nēmō igitūr esse beātus pōtest (*Cic. de Fin. ii. 27. 86*), *if happiness can be lost, it cannot be happiness. For who feels sure that that will always remain stable to him which is in itself frail ? But if a man feels no security in the continuance of his blessings, he must needs be afraid of some time or*

other losing them, and so becoming miserable. But no one can be happy when in fear about matters of the greatest importance. Consequently no one can be happy.

e. Autem is also used in catching up some objectionable word or phrase, where we insert some such expression as *did I say?*

Numquis testis postūmum* appellāuit? testīs autem, num accussātōr? (Cic. p. Rab. P. 5.10) *now did any witness mention the name of Postumus? Witness did I say, did the accuser?*

Intelligis quam meum sit scīrē quīd in rē publicā fiat; fiat autem, immō uēro ētiam quid fūtūrum sit (Cic. ad Att. v. 13.3), *you understand how much it concerns me to know what is doing in the public world; doing did I say, nay even what will be done.*

In āfricā* transcendēs; transcendēs autem dicō? hō ipso annō duos consūlēs, ūnum in hispāniā*, altērū in āfricā* mīserunt (Liv. xxi. 44), *you will cross over into Africa. Will did I say, this very year they have sent their two consuls, one into Spain, the other into Africa.*

1447 Dēmum is strictly an adverb of time, and signifies—*a. At last, a very long time having preceded: as,*

Ego nōuos maritus ānno dēmum quīnto et sexagēsumo Fiam! (Ter. Ad. v. 8.15), *I become a bridegroom now for the first time in my sixty-fifth year!*

Nunc dēmum uēnis? Cur passu's? (Ter. Ad. ii. 2.25) *are you come now for the first time? Why did you put up with it so long?*

Quartā uix dēmum expōnīmūr hōra (Hor. Sat. i. 5.23), *at last at ten o'clock (and then with difficulty) we land.*

b. *Nothing short of*, especially with the pronoun *i-* or *eo-*: as, Sic ēnim sentio, id dēmum essē mīserum quod turpē sit (Cic. ad Att. viii. 8), *for I feel that that, and that alone, is wretched which is base.*

Idem uelle ēt idem nolle, eā dēmum firma āmicītia est (Sal. Cat. 20), *an identity of desires and dislikes, that and nothing short of that constitutes lasting friendship.*

1448 Dum is strictly an adverb of time, and signifies—*a. While, as long as* (nearly always with the indicative):

• To copy the Mss., where proper names have no capitals.

Dum haec dicit, abiit hōra (*Ter. E. II. 3. 49*), while he was saying this, an hour passed away.

Dum haec in uēnētis* gēruntur†, titurius in finis unellōrum* peruēnit (*Caes. B. G. III. 17*), while these things were going on among the Veneti, Titurius arrives in the territories of the Unelli.

Dum lātīnā* lōquentur littērae, quercūs huic lōcō non dērit (*Cic. de Leg. I. 1. 1*), so long as literature shall talk Latin, this spot will not be without its oak.

Diem insēquentem quīeuērē mīlites, dum praefectūs urbis uirēs inspīcēret‡ (*Liv. XXIV. 40*), the next day the soldiers rested, that the general might in the interval examine the strength of the city.

b. Until (nearly always with the indicative mood, unless a purpose be intended): as,

Expectabo dūm uenit (*Ter. E. I. 2. 126*), I shall wait until he comes.

Expecta amābō tē, dum attīcum* conuēniam‡ (*Cic. ad Att. VII. 1. 4*), wait, I pray you, until I can see Atticus.

c. Provided that (always with the subjunctive): as,

Odērint, dum mētuant (*ap. Cic. Phil. I. 14. 34*), let them hate, provided they fear.

Omnia hōnestā neclēgunt, dum mōdō pōtēntiam consēquantūr (*Cic. de Off. III. 21. 82*), they neglect all that is honourable, if they can but attain political power.

d. Yet, a while, as an enclitic after negatives (including uix) or a present of the imperative: as,

Vixdum ēpistōlam tuam lēgēram cum curtiū* uēnit (*Cic. ad Att. IX. 2. A. 3*), I had scarcely yet read your letter, when Curtius called.

Lēgātiōnē dēcrētā ne dūm missā (*Liv. XXI. 6*), when the embassy had been decreed, but not yet sent.

Adesdum, paucis tē uōlo (*Ter. And. I. 1. 2*), here a moment, I want a few words with you.

1449 Enim must commonly be translated by the English conjunction *for*, but at times retains what was probably its earlier signification

* See p. 397, note.

† See § 458.

‡ The subjunctive, to denote a purpose.

indeed, as in *ēnimuērō indeed, indeed, nēque enim nor indeed, ētēnim and indeed, ētēnim* true you will say, but in fact, sēd enim but indeed, &c.*: as,

Enimuēro dauet, nīl locist segnītiaē nec socōrdiaē (Ter. And. i.

3. 1), indeed, indeed, Davus, there is no room for sloth or stupidity.

Quid tūte tecum? Nīhil enim (Plaut. Most. III. 1. 24), what are you saying to yourself? Nothing, I assure you.

1450 *Iam* is an adverb of time, and often differs from *nunc* just as *eō tempōrē* differs from *hoc tempōrē*. It commonly denotes something extreme in point of time: as,

a. Already (sooner than might have been expected): as,

Hermae tui pentēlicī† iam nunc mē dēlectant (Cic. ad Att. i. 8. 2), your Mercuries of Pentelic marble already now charm me (before I have seen them).

Haec iam tum cum ādērās offendēre eiūs ānimum intellēgēbam (Cic. ad Att. i. 11. 1), this, already when you were with us, I perceived annoyed him.

b. At last (later than might have been expected): as,

Postūlo ut rēdeat iam in uiam (Ter. And. i. 2. 19), I expect him to return at last into the right path. (He has gone astray long enough.)

c. Presently: as,

Dē quībus iam dicendī lōcūs ērit (Cic. Brut. 25. 96), of which I shall presently have an opportunity of speaking.

d. Then again, lastly (to denote a transition from one subject to another): as,

Iam quantum dicendī grāuitātē uāleat, uos saepē cognostīs (Cic. p. leg. Man. 14. 42), then again how impressive he is as a speaker, you yourselves have often witnessed.

e. Iam iamquē, of what is expected every moment: as,

Quāquam ipsē iam iamque ādēro (Cic. ad Att. xiv. 22. 1), and yet I myself shall be with you forthwith.

1451 *Itā*† so differs from *sic* so as the logical *i-* or *eo-* *this* from the demonstrative *hō-* *this*.

* See § 1445 c.

† See p. 397, note.

‡ The oldest form of the neuter pronoun *id*. Compare the Gothic neuter *thata*, whence our *that*.

- a. *So (so exceedingly)*, pointing to a coming *ut that* : as,
 Inclūsum in cūriā sēnātum hābuērunt Itā multos diēs ūt in-
 tēriērint nonnulli fāmē (Cic. ad Att. vi. 2. 8), *they kept the*
senate shut up in their house so many days that some died of
hunger.
- b. *So (so little, or with a restrictive sense)*, with the same con-
 struction : as,
 Itā triumphārunť, ūt illē pulsus sup̄rātusquē regnāret (Cic.
 p. leg. Man. 3. 8), *they triumphed, it is true, yet so that the*
other, routed and overpowered though he was, was still a sove-
reign.
- c. *So*, referring to the preceding sentence : as,
 Itā sunt omniā dēbilitātā (Cic. ad Fam. ii. 5), *to such an extent*
is every thing exhausted.
 Ita est (Ter. E. i. 2. 44), *yes, it is so.*
- d. *So*, corresponding to a preceding or following *as (ut &c.)* :
 as,
 Vt quisque optūmē graecō scit, Ita est nēquissimūs (Cic. de
 Or. ii. 66. 265), *as each man is better acquainted with Greek,*
so is he a greater rogue.
- e. *So**, in expressing a prayer : as,
 Itā mē Di āment, nonnihil timeo (Ter. E. iv. 1. 1), *so may the*
gods love me, I am somewhat frightened.
- f. *Ut . . . Itā although . . . yet* : as,
 Vt ā proeliis quīetē hābuērānt, Itā non noctē, non diē un-
 quam cessāuērānt āb ōpērē (Liv. xxi. 11), *although they had*
had rest from fighting, yet they had never ceased either by day
or by night from working.
- g. *Itā† . . . si on the one condition . . . that* : as,
 Pācis Ita āliquā spēs est, si uōs ut uicti audiētis (Liv. xxi. 13),
of peace there is not the slightest hope, except on the condition
that you listen to the terms offered as men who are conquered.

* Sic is used in the same way : sic te diua potens cypri . . . regat,
 Hor. Od. i. 3. 1.

† So also sic is used in Horace (Ep. i. 7. 69) : sic ignouisse putato
 Me tibi, si cenas mecum. Indeed sic is only si with the demonstrative
 suffix added. Compare the use of so in English for if : 'So you dine with
 me, I'll forgive you.'

h. This, referring to an accusative and infinitive following : as, Itā constitui, fortitēr esse āgendum (Cic. p. Clu. 19. 51), this I resolved upon, that I must act with firmness.*

i. So (so very), with the words by which the degree is to be measured, not expressed (especially after negatives) : as,

Sīmūlacrā praeclārā, sed nōn ita antiquā (Cic. II. Verr. IV. 49. 109), figures of great repute, but not so very old.

1452 *Nam, while it commonly signifies for, has two other meanings which deserve attention :*

a. Thus, for example (introducing a particular instance after a general proposition)†. b. It often assigns a reason why a particular name or fact which might have been expected is not included in a series or argument just preceding. Thus,

b. Nam quod nēgas tē dūbitārē quin magna in offensā sim āpud pompēium hoc tempōrē, non uideō causam cūr itā sit (Cic. ad Att. IX. 2. 2), I purposely pass over your statement that you have no doubt of my having given great offence to Pompey, for this simple reason, that I do not see any reason why it should be so.

Nam maeciam, non quae iudicāret, set quae reicērētūr essē uolūisti (Cic. p. Planc. 16. 38), I omit the Maecian tribe, for in presenting that tribe you intended it to be, not one of those to furnish a jury, but the one to be challenged by your opponents.

1453 *Quidem‡ gives emphasis to the word or words before it, and its meanings deserve great attention. They are—*

a. At least : as,

Ut mihi quidem uidētūr (Cic. de Fin. I. 7. 23), so it seems to me at least.

Meā quidem sententiā pāci sempēr est consūlendum (Cic. de Off. I. 11. 35), in my opinion at least (whatever others may think) peace ought ever to be the object of our counsels.

b. Nē... quidem§ not even : as,

* Sic is used in the same way.

† See *Caes. B. G. III. 28 ; Pl. Trin. I. 2. 46, Men. I. 1. 20, Pers. IV. 3. 2.*

‡ The same in meaning and perhaps in form as the Greek γα. See 'Alphabet,' p. 141.

§ See §§ 1405, 1412, 1415.

Id nē fērae quidem faciunt (Cic. de Fin. i. 10. 34), *this even the wild-beast does not do.*

Ne id quidem est explorātum (Cic. ad Att. x. 8), *even that is not certain.*

c. Et quidem *and indeed*, nay: as,

Mē cum gābiniō sententiam dicere, et quidem illum rogārī priūs (Cic. ad Att. x. 8), *that I should give my opinion in the same room with Gabinius, and indeed he be asked his first!*

d. Et quidem, and qui-quidem (in replies), assenting to what is said, and at the same time ironically adding what renders the assent useless: as,

Torquem detraxit hosti.—Et quidem sē textit nē intēret.—At magnum pēriculū addidit.—In oculis quidem exercitūs (Cic. de Fin. i. 10. 35), *he tore the collar from his enemy's neck.—Yes, and (excuse my adding) covered himself with his shield, that he might not be killed.—But still he incurred great danger.—Certainly, in the eyes of the army.*

At erat mēcum sēnātūs—et quidem uestē mūtātā. At tōta Itāliā conuēnērat—quoi quidem uastitātis mētūs infērebātūr (Cic. p. Planc. 35. 87), *but the senate, you say, were with me. They were, and (you have forgotten to add) dressed in mourning. But all the inhabitants of Italy had assembled to support me. They had, and (by way of encouragement I suppose) were daily threatened with the devastation of their property.*

e. Qui-quidem *which by the way*: as,

Quō quidem in bellō uirtūs enītuīt ēgrēgiā .m. cātōnis proāui tui (Cic. pro Mur. 14. 32), *in which war by the way, the valour and abilities of your great-grandfather M. Cato shone conspicuous.*

Dē triumphō tibi assentior, quem quidem tōtum fācile abiēcērō (Cic. ad Att. ix. 7. 5), *about the triumph I agree with you, and by the way I shall readily at once abandon all idea of it.*

f. *It is true, certainly* (a concession commonly followed by sēd):
as,
Fācīs āmicō tū* quidem, sed mihi uidēris āliud tu hōnestum

* See § 1080.

iūdicāre atque ego existūmem (*Cic. ad Att. VIII. 2. 2*), *you act like a friend I grant, but still you seem to me to hold a different opinion of what is right and proper from that which I entertain.*

Ignosco ēquidem* tibi, sed tū quōquē mihi uelim ignoscās (*Cic. ad Q. F. III. 1. 3. 7*), *I forgive you certainly, but I must beg you too to forgive me.*

g. Similarly in a transition from one subject to another, the last clause of the preceding matter has a quidem, while the new matter is introduced with an autem. Thus,

Ac de primō quidem offici fontē diximus. De tribus autem reliquis latissimē patet eā ratiō quā sociētās hōmīnum continētūr (*Cic. de Off. I. 6. 19 et seq.*), *and we have now said enough of the first source of duty. Of the three which remain, the most extensive in its operations† is the principle by which society is held together.*

1454 Quōd (in origin only the neuter of the relative, signifying *this* or *that*) is translated by the words *that*, *because*, &c. In the older constructions it is generally preceded by some part of a logical pronoun. The difference in use between quōd and ūt in the sense of *that*, lies chiefly in this, that quōd commonly precedes a statement of facts past or present in the indicative, ūt commonly introduces purposes or results expressed in the subjunctive. The uses of quōd belong for the most part to the following heads :

a. *That, the fact that*, after a logical pronoun (see §§ 301 &c., 1112 &c.): as,

Eo ipsō quod nēcesse erat solui, facultas soluendi impēdiēbātūr (*Liv. VI. 34*), *by the very fact that it was necessary payment should be made, the means of making that payment were obstructed.*

Hōrum fortissimī sunt belgae, propterea quōd ā cultū prōuinciae longissimē absunt (*Caes. B. G. I. 1*), *of these the bravest are the Belgæ, for the reason that they are furthest removed from the civilisation of the province.*

Praeterquam quōd admissi auditiquē sunt, eā quōquē uānā

* i. e. *ego quidem*, and perhaps pronounced *ēkem* or *ēke*.

† Literally 'extends most widely.'

lĕgātio fuit (Liv. xxi. 10), beyond the fact that they were admitted and heard, this embassy also was without effect.

b. As *quĭd* *why* is used for *propter quĭd*, so *quōd* is commonly used for *propter quōd*, that is *because*. Thus,

Grātias āgimus dūcĭbus uestris, quōd ōcūlis mājis quam aurĭbus crēdĭdērunt (Liv. vi. 26), we thank your generals for that they gave credit to their eyes rather than to their ears.

In viam quod tē dēs hoc tempōrē, nihil est (Cic. ad Fam. xiv. 12), there is no reason why you should expose yourself to travelling at this season.*

Laudat āfricānum quod fuĕrit† abstĭnens (Cic. de Off. ii. 22. 76), he praises Africanus for having been temperate.

c. In *that*, where *quum* or the relative itself might have been used (see § 1455 *h.*): as,

Bēnē faciētis quōd ābŏmĭnābĭlĭ (Liv. vi. 18), you do well in rejecting it as something impious.

Fecisti mihi pergrātum quod sērāpiōnis librum ad mē misisti (Cic. ad Att. ii. 4. 1), you have done what is most agreeable to me, in sending me Serapion's book.

d. *Quōd* often introduces a clause which serves as the nominative or accusative to the main verb, or stands in apposition to a noun. Thus,

Accēdit quod mirrifice ingēnĭtis excellentĭbus delectātŭr (Cic. ad Fam. vi. 6. 8), there is added the fact, that he is wonderfully charmed with men of extraordinary genius.

Mitto quōd omnis meas tempestātes sūbiērĭs (Cic. ad Fam. xv. 4. 12), I pass over your having encountered, as you say, all the storms to which I have been exposed.

Me ūnā consŏlātiō sustentat, quod tĭbi nullum ā mē piētātĭs officiū dēfuit (Cic. p. Mil. 36. 100), for myself but one consolation supports me, I mean the fact, that no duty demanded of me by affection has been wanting to you.

e. *Quōd* often introduces a sentence, which is to be the subject of remark, when the English may be expressed by *with regard to the fact that*, or more simply. Observe too that *a.* if the sentence so introduced be a present or past fact, the indicative is required; *b.* if it be a future possibility, the subjunctive: as,

* See § 1189.

† See § 1205.

a. Quod scribis tē sī uellim ad mē uentūram, ēgō uerō te isto essē uolo (Cic. ad Fam. xiv. 3. 5), *as to your offer to come to me if I wish it, I do not wish it (my dear Terentia); on the contrary, I wish you to remain where you are.*

Quod mē uētas quidquam suspicārī . . . , gēram tibi mōrem (Cic. ad Att. iii. 20. 3), *you forbid me to harbour any suspicion—I will oblige you.*

Quōd ad crimīna attīnet, quibus mōti bellum indixistis, uel fātēri eā tūtum censēmūs (Liv. vi. 26), *as regards the charges which induced you to declare war, we think it safe for us even to confess them.*

b. Tum quod tē postērius purgēs, hūius non faciā (Ter. Ad. ii. 1. 8), *then as to your trying afterwards to clear yourself, as you perhaps will, I shall not value it at this.*

Nam quōd de argento spērem, aut posse pōstulein me fāllere, Nihil est (Ter. Haut. iv. 2. 4), *for as to my entertaining any hope about the money, or expecting to be able to take them in, that's at an end.*

f. Non quōd *not because, not that* (or more commonly non quō*), with a subjunctive, is used to deny a reason, or to guard against an inference (see § 1208): as,

Nullō mōdō prorsus assentior, non quod difficīlē sit mentem āb ōcūlis sēuōcārē; sed quō māgis sēuōco, eō minūs id quod tū uis possum mentē comprehendērē (Cic. N. D. iii. 8. 21), *I by no means give an unqualified assent, not that I find it difficult to abstract my thoughts from what I see with my eyes, but because the more I do this, the less able am I to grasp with my mind the idea you wish me to grasp.*

g. Quōd, like quum (see § 1455 g), is used to denote duration of time: as,

Iām diu est quod uētri uictum nōn dātis (Plaut. Am. i. 1. 146), *it is now a long time since you gave my belly any food.*

h. Quid quōd often introduces a new and striking fact when the literal translation would perhaps be: *what would you say to the fact that* —? but the idea may often be more simply expressed by *nay*. Thus,

* Not only is *non quo* more common, but the examples with *non quod* seem apt to have a following *d*, as *difficile* here, and *doleant* § 1208, ex. 3; and so are open to suspicion.

Quid quod sēnātūs eos uoluit praeessē prōuinciis, qui non prae-fuissent ? (*Cic. ad Att. vi. 6. 3*) *may the senate decreed that those should preside over the provinces, who had not already done so.*

i. Quōd followed by a conjunction, as *sī, nī, utinam, ubi*, &c. is often used to connect a new sentence with what precedes ; in which case it often admits such a translation as *but, whereas, and*. Thus,

Quod *sī* tū ualēres, iam mihi quaedam explorāta essent (*Cic. ad Att. vii. 2. 6*), *whereas if you had been in health, some points would have been cleared up for me before this.*

1455 Of quom, quum, or cum*, the chief uses are as follow :—

a. To denote time, with the past-imperfect subjunctive, *while*, i. e. at some point of time in a long period. Thus,

Ad hannibālem, quum ad lācum āuernī esset, quinque nōbīles iuuenēs ab tārentō uenērunt (*Liv. xxiv. 13*), *there came to Hannibal, while he was near the lake of Avernus, five young men of high family from Tarentum.*

b. Time with the past-perfect subjunctive, *after†, when* : as, Cum hostis fūdisset, moenia ipsa oppugnāre est adgressūs (*Liv. viii. 16*), *after routing the enemy, he advanced to storm the fortifications themselves.*

c. In indefinite expressions‡, quum, when preceded by a verb signifying existence, is followed by a subjunctive : as,

Erīt illud prōfectō tempus quum grāuissūmi hōmīnis fidem dēsīdērēs (*Cic. p. Mil. 26. 69*), *there assuredly will come the time when you will feel the loss of so high-principled a man.*

d. When a time is precisely defined, as for instance by the two particles tum quum, the indicative is used even with the past tenses, both perfect and imperfect : as,

Tum quum in āsiā res magnas permulti āmisérant, scīmus rōmāe fidem concīdisse (*Cic. p. leg. Man. 7. 19*), *at the time*

* In form an old accusative of the relative. Compare the English *when*, the old accusative of *who*, as *then* is of *the*.

† Yet after *postquam, ubi*, and *ut*, in a sense nearly the same, the indicative aorist is used.

‡ See § 1189.

when very many lost vast properties in Asia, we know that at Rome credit was knocked down.

Quid quum dābās his litēras, nōn eōs ad mē uentūrōs arbītrābārē? (*Cic. ad Fam. III. 7. 3*) *well, and when you were handing the letter to them, did you think that they would not come to me?*

e. When, used with the perfect and the other tenses in a manner not included under the heads *a, b, c*, and requiring commonly the indicative: as,

Quum se intēr ēquītum turmās insīnuāuerunt*, ex essēdis dēsiliunt (*Caes. B. G. IV. 33*), *their habit is, when they have worked their way among the squadrons of cavalry, to leap down from their chariots.*

Quum caesār in galliā uēnit, altērius factiōnis princīpēs ērant aedui, altērius sēquāni (*Caes. B. G. VI. 12*), *when Caesar first came into Gallia, the Aedui were at the head of one party, the Sequani of the other.*

Longum illud tempus, quum nōn ēro, māgis mē mōuet quam hoc exīguom (*Cic. ad Att. XII. 18. 1*), *that long period, when I shall no more exist, has more influence with me than the present short span.*

Cum inde ābeot, iam tum incēperat Turba intēr eos (*Ter. E. IV. 4. 58*), *when I came away, there had already commenced a row between them.*

Iam āddicta atque abdūcta erat, quom ad pōrtum uenio (*Plaut. Merc. III. 4. 31*), *she had already been knocked down (by the auctioneer) and carried off, when I got to the harbour.*

f. When, where the time or circumstances are first defined, and then follows quum with an indicative verb, which is in substance the main verb of the sentence: as,

Lēgēbam tuas littēras, quum mihi ēpistōla affertūr & leptā, circumuallātum essē pompēium (*Cic. ad Att. IX. 12. 1*), *I was in the act of reading your letter, when behold despatches*

* This reading, not *insinuauerint*, is justified by the Mss. and required by the idiom of the language. It is one of many such passages corrupted by editors. See Madvig ad *Cic. de Fin. v. 15*; and above § 1159.

† A present with the power of an aorist seems to have been the idiom of the language in phrases of this kind. Compare in this same play *respicio* (II. 3. 50), *aduenio* (II. 3. 53), *perit* (III. 3. 16). See also § 458.

are brought me from Lepta, stating that Pompey was completely blockaded.

Commōdum ad tē dēdēram littēras, cum ad mē diōnysius fuit (Cic. ad Att. x. 16. 1), *I had only that moment sent off a letter to you, when Dionysius made his appearance here**.

g. It is used to express a long period down to the present inclusive : as,

Hānc domum iam mūltos annos ēst quom possideo ēt colo (Plaut. Aul. prol. 3), *this house I have occupied and taken care of these many years.*

Multi anni sunt cum ille in aerē meo est (Cic. ad Fam. xv. 14. 1), *it is now many years that that man has been in my debt.*

Quia sēptem menses sūnt, quom in hasce aedīs pedem Nemo intro tetulit (Plaut. Most. II. 2. 39), *because for the last seven months not a soul has set foot in this house.*

h. With two indicative verbs in the same tense, it expresses identity of action as well as identity of time (when the best translation is by the preposition *in*) : as,

Quae quum tāces, nulla essē concēdīs (Cic. p. Rosc. Am. 19. 54), *in the very fact that you say nothing about these matters, you acknowledge that they amount to nothing.*

Praeclārē faciis quum puērū diligīs (Cic. de Fin. III. 2. 9), *you act a most noble part in thus loving the child.*

Lōco illē mōtūs est cum est ex urbē dēpulsūs (Cic. in Cat. II. 1. 1), *in driving him out of Rome, we dislodged him from his (military) position.*

i. When used as an equivalent for quōd, it has an indicative : as,

Grātūlor tibi quum tantum uālēs āpūd eum (Cic. ad Fam. ix. 14. 3), *I congratulate you on your having such influence with him.*

j. Quum, *since, as, although*, used to denote a reason† for or against, requires the subjunctive. Thus,

* Literally 'at my house.' See § 1161.

† The text of Cicero, particularly in the sixth and following books of the miscellaneous letters, has often *quum* or *quando* where the best Mss. have the more correct reading *quoniam*, viz. where a reason is given and an indicative mood follows. See Wunder's V. L. ex codice Erfurtensi, praef. p. 97 &c. See also § 1229.

Qui cum ūnā dōmō iam cāpī non possint, in ālias dōmōs exeunt (*Cic. de Off. i. 17. 54*), and as at last they cannot all be contained in one house, they move off into other houses.

Druentiā quum āquae uim uehat ingentem, non tāmen nāuium pātiens est (*Liv. xxi. 31*), the Durance, although it carries with it a tremendous volume of water, still is not able to float ships.

k. Quum followed by tum* unites two clauses, the first of which deals with what is general, or common, or old, while the latter opposes to it that which is special, or strange, or new. Hence the tum is often accompanied by emphatic adverbs, such as maxūmē, imprimīs, uērō, &c. In this construction sometimes the subjunctive mood, more commonly the indicative, follows quum. Not unfrequently the quum is used without any verb of its own. Thus,

Quum plūrīmas commōditātēs āmicitiā contineat, tum illā praestat omnībūs (*Cic. de Am. 7. 23*), among the very many advantages which friendship possesses, the most important of all is this.

Quum ipsam cognitiōnem iūris augūrī consēqui cūpiō, tum mercūle tuis stūdiis ergā mē dēlectōr (*Cic. ad Fam. iii. 9. 3*), at the same time that I am eager to acquire a knowledge of the augural law for its own sake, I am upon my word charmed with your zeal in my favour.

Quōs ēgo sēnātōres uidī, qui ācerrimē cum cētōrā, tum hoc iter pompēi uītūpērārent (*Cic. ad Att. vii. 5. 4*), what senators have I seen most fiercely attacking every thing that had been done, but above all this march of Pompey's!

1456 Vērō always gives great emphasis to the word before it. Its chief uses are as follows:—

a. Added to enim indeed, giving it greater power: as,

Enimuēro daue nīl locist segnitiae nec socōrdiae (*Ter. And. i. 3. 1*), indeed, indeed, friend Davus, there is no room now for sloth or stupidity.

b. In answering questions† emphatically, in which case it commonly follows either the verb or a personal pronoun which stands first in a sentence. Thus,

* See § 1231.

† See §§ 578, 586, 1079, 1427.

Egō uēro āpūliam prōbō (Cic. ad Att. x. 7.1), *yes, my friend, you are right; I do approve of Apulia (as the place for you to go to).*

c. It is particularly used after the pronoun *i-* or *eo-*, as also after the particles of time, *tum*, *ubi*, *ut*, to introduce the end of a climax, *then beyond all mistake, then with a vengeance*: as,

Hoc sēnātui cūram iniēcit nē *tum* uērō sustinēri sēditiō non posset (Liv. v. 7), *this filled the senate with alarm lest their last hope should now be destroyed, and the sedition should be indeed past resistance.*

Vt uērō* nūmidās insēquentēs āquam ingressi sunt, *tum* rigēre omnibus corpōrā (Liv. xxi. 54), *but the moment that, in pursuit of the Numidians, they entered the water, then beyond all mistake the bodies of all the men became numbed with cold.*

Id uērō ita accendit ānimōs ut pēr omnē fās atquē nēfas sēcūtūri uindictē libertātis uidērentūr (Liv. vi. 14), *this indeed completed their indignation, enraging them to such a degree that they seemed ready to follow the assertor of their liberties even to the violation of every divine and human law.*

d. As a connecting particle it may be translated by *but*; yet some words should always be inserted to express the importance of the matter added: as,

Certior factūs est trīs iam cōpiārum partis heluētios transduxissē, quartam uērō partem cītrā flūmen reliquam essē (Caes. B. G. i. 12), *he received information that the Helvetii had conveyed over three parts of their forces, but that the fourth part fortunately was still on his side of the river.*

1457 Vt† is translated by *that* or *to, as, how, when, &c.* Its constructions are as follows:

a. *That, to*, to express an object (always with an imperfect subjunctive)‡: as,

* Observe that the full translation of *uero* after *ut* or *ubi* is not given until the *apodosis* as it is called of the sentence. To understand the force of *uero* in this passage, it should be known that the Roman troops had come out of their camp without sufficient clothing, without breakfast, in a winter-day amid snow and wind.

† *Vt* is in origin only another form of *quod*. The difference in form is explained by the several changes which have occurred in *illud* and *illut*, in *quous* and *cuius*, in *cubi* and *ubi*.

‡ See § 1179.

Ab ārātro abduxērunt cincinnātum, ut dictātōr esset (*Cic. de Fin. II. 4. 12*), *they took Cincinnatus from the plough, that he might be dictator.*

Sed (ūt ad eā quae coniunctiōrā rēbus tuis sunt rēuertār) (*Cic. ad Fam. I. 8. 5*), *but (to return to what is more closely connected with your affairs*)*.

Vt te omnes dī deaeque pēduint (*Ter. Haut. IV. 6. 6*), *oh that all the gods and goddesses would destroy thee!*

Hos lābōres tīmeo ut sustineās (*Cic. ad Fam. XIV. 2. 3*), *these labours I am afraid you will not support.*

b. *That, so that, to, so as to*, to express a result (always with a subjunctive)† : as,

Sol efficit ut omniā floreant (*Cic. N. D. II. 15. 41*), *the sun causes every thing to blossom.*

Siciliam itā uexauit ut eā restitui in anticum stātum nullō mōdō possit (*Cic. I. Verr. 4. 12*), *he has harassed Sicily to such a degree that it cannot by any means be restored to its former condition.*

c. *That*, in the sense of *granting that, even allowing that, although*‡, in which case it commonly begins the sentence (still with a subjunctive) : as,

Sed ut fuēris dignior, non compētītōr in culpāst (*Cic. p. Planc. 4. 10*), *but even allowing you were the more worthy of the two, it is not your competitor who is in fault.*

Vērūm ut hoc non sit, praeclārū spectāculū mihi prōpōnō (*Cic. ad Att. II. 15. 2*), *but even supposing this is not so, I promise myself a glorious sight.*

d. *That, to think that, the idea of* — ! in elliptical phrases of indignation or ridicule§ : as,

Pātēr ut ōbessē filiō dēbeat ! (*Cic. p. Planc. 13. 31*), *the idea of a father being bound to damage his son !*

e. In explanation of some preceding word, *namely* (still with a subjunctive) : as,

Quōd ipsi diēbus uiginti aegerrimē confēcērāt, ut flūmen transirent, ille unō diē fecerat (*Caes. B. G. I. 13*), *what they themselves had completed with the greatest difficulty in twenty*

* See § 1227 g.

† See §§ 1182, 1187.

‡ See § 1227 b.

§ See § 1227 e.

days, namely the passage of the river, the other had done in a single day.

f. *How* (with an indicative in direct, a subjunctive commonly in indirect sentences) : as,

Vt uālēs ? (*Plaut. Most. III. 2. 29*) *how do you do ?*

Audisti ut mē circumstētērint (*Cic. ad Att. I. 16. 4*), *you heard how they planted themselves round me.*

g. *As*, to express similarity, often with sic or itā so to correspond with it. An indicative is required in this and all the following constructions. Thus,

Itā est, ut scribīs* (*Cic. ad Att. VII. 8. 1*), *it is as you say.*

Ipsē rex, sic ut sompno excitūs erat, sēmīnūdus fugīt (*Liv. XXIV. 40*), *the king himself, just as he was when roused from sleep, with but half his clothes on, runs off.*

Hōmo ūt erat fūriōsus respondit (*Cic. p. Rosc. Am. 12. 33*), *the fellow with his usual madness replied.*

Illī, ūt est hōmīnum gēnus suspiciōsum, hoc arbitrantūr (*Cic. in Caecil. 9. 28*), *those (Sicilians), with that readiness to suspect which characterises their nation, hold this opinion.*

h. *As*, to judge from what —. Thus,

Vt stām rem uideo, stīus† obsaturābere (*Ter. Haut. IV. 8. 29*), *to judge from what I see of that business of yours, you will have your fill of it.*

i. *As was to be expected* —. Thus,

Vt āb irātō uictōrē (*Liv. XXI. 12*), *as might be expected from an angry conqueror.*

j. *As, so far as is possible, making allowance for* — (in elliptical phrases, no verb following the conjunction†). Thus,

Multum ut tempōribūs illis uāluit dicendō (*Cic. Brut. 7. 27*), *he had great power in oratory, making allowance for those times.*

Non nihīl ūt in tantis mālīs est prōfectum (*Cic. ad Fam. XII.*

* Literally 'write,' the extract being from a letter in answer to one from Atticus.

† See § 288, note.

‡ Some such phrase as *feri potest* understood. This construction must be carefully distinguished from another elliptical use of *ut* with *feri solet* understood, 'as naturally happens.' See Heindorf ad *Hor. Sat. I. 6. 80*.

2. 2), some progress has been made, considering the very bad state of affairs.

k. To express contrast, rather than similarity, when the *ut* and *ita* may be translated by *though, yet*. Thus,

Vt lōcus prōcul mūrō sātīs aecūs āgendis uneis fuit, ita haud-quāquam prospērē, postquam ād effectum ōpēris uentumst, coeptis succēdebat (*Liv. XXI. 7*), *although the ground at a distance from the wall was sufficiently level for bringing up the vineæ, yet when they came to the actual employment of them, no success whatever attended their efforts.*

l. As applied to time, *ut* commonly signifies immediate succession, *the instant that*, and is most frequently followed by the aorist of the indicative: as,

Fūgā sātellitum, ut iacentem uidērē rēgem, factast (*Liv. XXIV. 7*), *a flight among the guards took place the moment they saw the king lying on the ground.*

m. It is also used to denote the point from which a period of time commences, but with the same notion of *immediate succession, from the very moment that*: as,

Vt cātīlina ērupit ex urbē, semper uigilāui (*Cic. in Cat. III. 1. 3*), *from the very moment that Catiline sallied from Rome, I have ever been on the watch.*

Vt āb urbē discessi, nullum ādhūc intermisi diem, quā āli-quid ad tē littērārum dārem (*Cic. ad Att. VII. 15*), *from the time of my leaving the city, I have never yet allowed a single day to pass, without sending you something in the way of a letter.*

Vt primum fōrum attigi, spectāui semp̄ ut tibi possem quam maxūme essē coniunctūs (*Cic. ad Fam. v. 8. 3*), *from my first setting foot in the forum to the present hour I have ever made it an object to be as closely as possible united with you.**

In the simplest form of sentence, viz. one which denotes an action, the common order is the nominative, the accusative, the

* Other examples are: *ut semel emigrauimus* (*Plaut. Most. II. 2. 39*), *uxorem ut duxit* (*Ter. Hec. v. 1. 25*), *ut uenit* (*Hor. Sat. II. 2. 128*), *ut tetigi* (*Ov. Trist. III. 8. 27*), *ut fluxit* (*Hor. Epod. 7. 19*), *ut equitauit* (*Hor. Od. IV. 4. 42*).

verb; i. e. first the quarter whence the action proceeds, then the direction of that action, lastly the action itself. Any words belonging to the nominative and accusative commonly follow them, while those belonging to the verb commonly precede it. The latter consist of adverbs or adverbial phrases which express the time, manner, means, and generally the attending circumstances.

- 1459 But as the grammatical connection between Latin words is expressed in the terminations of those words, a greater freedom of position is admissible than would be practicable without ambiguity in English. Hence the words of a Latin sentence are commonly placed with a view to marking their relative importance and emphasis,* and on this principle must the arrangement of the Latin sentence be studied.

- 1460 The most conspicuous place in a sentence or clause of a sentence is the first. Hence this place is allotted to an emphatic word. Thus, Caesar's Gallic war properly begins with the word *Gallia*. Again, in the seventh chapter there occurs a sentence beginning with *Caesar*,† because the preceding paragraph spoke only of what the other party, the Helvetii, were doing. Hence a sentence thus beginning with the nominative of a proper name should have some such words as *on the other hand*, *meanwhile*, &c. inserted after the nominative, to give it a sufficient prominence in English.

- 1461 A still greater emphasis is given to *other* words‡ when placed at the commencement of a sentence, because the very inversion of the ordinary order draws the greater attention to them: as,

Susceptum§ *cum sāguntinis bellum, hābendum cum rōmānis est* (*Liv. XXI. 10*), *we began the war with Saguntum, we must conduct it against Rome.*

* Emphasis always implies an opposition to some other word expressed or understood; and the student would do well in each case to ask himself what the opposed word or notion is.

† See also the sentences beginning with *Dumnorix*, c. 9; *Helvetii*, c. 11; *Caesar*, c. 18; or *Liv. XXI. c. 3, Hanno*; c. 5, *Hannibal*; c. 7, *Hannibal*; c. 11, *Saguntini*.

‡ See the examples in interrogative sentences, § 1417. See also the position of the verb in cases of concession, §§ 1156, 1227 *b*, and in hypothetical conditions, § 1219; also § 1436 *b*, third example.

§ Still *susceptum* in the Latin is only a participle; but the English translation would lose its force if the sentence began with 'the war.'

- 1462 The word *est**, commonly the most unimportant word in a sentence, acquires a strong accent when placed first in a sentence or clause (see § 1080, 1st example; § 997, 3d example); but *est* and *erat* are also found in the first place when a formal narrative or description commences† : as,

Erant in eā lēgiōnē fortissimī uīrī centūriōnes quī &c. (Caes.

B. G. v. 44), now there happened to be in that legion two very brave officers, with the rank of centurions, who &c.‡

Est in sēcessū longō lōcūs &c. (Virg. A. i. 163), there is in a deep recess a place &c.

- 1463 Relatives, interrogatives, and conjunctions naturally occupy the first place in their several clauses. If they give up this place to another word, the strangeness§ of the transposition gives unusual emphasis to the word thus occupying the first place : as,

Nos tua progēies, caelī quibus ādnuis ārcem (Virg. A. i. 254||), we, thine own progeny, to whom thou promisest the height of heaven.

Adeon rem rēdissē, pātrē ut extimescam (Ter. Ph. 1. 3. 1), to think that matters should be come to this, that a father should be the object of my dread !

Posthāc si quidquam, nīl precor (Ter. Ph. 1. 2. 92), if aught occur hereafter, I offer no prayer (for him).

Ego illius ferrē possum magnificā uerba, Verbā dum sunt (Ter. E. iv. 6. 3), I can bear that fellow's grand words, so long as they are mere words.

* Thus in Greek, *εστ*, generally an enclitic, has an accent when it commences a sentence.

† The monosyllabic verbs *dat, fit, it*, seem at times to occupy the first place when not emphatic. Possibly their very brevity is a reason for giving them this advantage, lest they be wholly overlooked. See a parallel case in § 1469, note §.

‡ See also i. 6, *Erant*; iii. 12, *Erant* &c.; v. 6, *Erat*; v. 25, *Erat* &c.; vi. 38, *Erat*. See also *Virg. A. ii. 21*.

§ This doctrine of emphasis growing out of a strange position is well exemplified in the heroic verse. The most natural place for a sentence to begin is at the beginning of a verse. But there occur passages where a sentence begins in the sixth foot; and in such cases the isolated word is always specially emphatic in good writers. See Bentley ad *Lucan. i. 231*, and *Journal of Education, iv. 356*. Perhaps too, when a sentence terminates with a word in the first foot of a line, that equally isolated word should be one of importance.

|| Compare also v. 1, *Troiaē qui* &c.; 392, *Tyriām qui* &c.; and iii. 658, *ingēns cui* &c.

- 1464 It should be recollected that there are many actual pauses in a sentence where the printer inserts not even a comma. The word which follows such a pause must, for the purposes of emphasis, be considered a commencing word*.
- 1465 It must be recollected too that many little words, as *ut*, *si*, *et*, *nec*, *sed*, *ne*, *non*†, *an*, *quam*‡, and the prepositions, are at times proclitics§, that is, pronounced with the word which follows them, so that they must not be deemed to be first words to the exclusion of the following word. See Addenda.
- 1466 The last place in a sentence is often an emphatic one : as,
Qui hōnos post condītā hanc urbem hābitust tōgāto antē mē nēmīnī (*Cic. Phil. II. 6. 13*), *an honour which since the foundation of this city was never paid to any one wearing a toga before me.*
Aliūd itēr hābēbant nullum (*Caes. B. G. I. 7*), *other road they had none.*
Apūd heluētios longē ditissimus fuit orgētōrix (*Caes. B. G. I. 2*), *among the Helvetii by far the richest man was Orgetorix.*
Nam ex his praēdiis talēta argenti bina Capiēbat statim (*Ter. Ph. v. 3. 6*), *for from these farms he received two talents of silver every year invariably.*
Anīmos uestros temptābunt semper, uīres nōn expērientūr (*Liv. IV. 5*), *your courage and your feelings they will attempt to master, aye without intermission; of your actual strength they will make no trial.*
- 1467 It has been stated that the ordinary place of a verb is at the end, and that it is emphatic at the beginning of a sentence. When placed elsewhere it has the power of making the preceding word or words emphatic|| : as,

* Thus in the ordinary hexameter there is frequently a pause after the first two feet and a half, which is followed by an emphatic word: as in *Virg. Buc. x. 73*,—

Gāllo, cūius amor | *tantūm mihi crēscit in hōras,*
Quāntum uēre nouo | *uiridīs se sūbicīt ālnus;—*

where *uiridīs* means 'with the sap flowing freely,' not 'green.'

† See § 1404. 1.

‡ In the Mss. these little words are very often, if not generally, written in immediate connection with the following word.

§ See § 28.

|| The reason of this appears to be, that the predicate of a sentence is

Sāgunum uestri circumsidēt exercitūs : mox karthāgīnem circumsidēbunt rōmānae lēgiōnēs (Liv. xxi. 10), Saguntum is besieged by your armies : ere long Carthage will be besieged by the legions of Rome.

Vtīnam prō dēcōrē tantum et non prō sālūte esset certāmēn (Liv. xxi. 41), oh that the struggle had been one for glory only and not for existence.

Vt seruēmīni dest uōbīs ānīmus ? Quid, sī mōriēdum prō pātria esset, faciētīs ? (Liv. xxii. 60) when the object is to save yourselves, does your courage run low ? What then would you have done, if you had had to die for your country ?*

Prius semproniō per ciuium agmen quam pēr hostiūm† fuit ērumpendū (Liv. xxii. 60), Sempronius had to force a passage through the ranks of his own countrymen before he forced one through those of the enemy.

- 1468 Sometimes the word thus placed before the verb is not itself so emphatic as the word with which it is intimately connected, and which then stands at the end of the sentence : as,

O Geta, Prouīnciam cepīsti duram (Ter. Ph. i. 2. 22), oh Geta, the duty you undertook was a hard one.

*Maeōnās ātāuis ēdītē rēgibus (Hor. Od. i. 1. 1),
Maecenas sprung of royal line.*

- 1469 An adjective‡ or dependent genitive, if emphatic, commonly precedes its substantive ; whereas when not emphatic, it commonly follows§. Thus,

Saepe et contemptūs hostis cruentum certāmēn ēdīdit, ēt in-clīti pōpūli rēgesquē perlēui mōmentō uicti sunt (Liv. xxi.

commonly the more emphatic part, and that the verb is commonly the chief part of the predicate. Observe too that a participle in its own clause has the same influence.

* So generally in Mss., not *deest*.

† The comma usually inserted after *hostium* is inadmissible, as the *fuit* should be pronounced almost as though it were attached to it like an enclitic.

‡ In the phrase *tuum officium facere* 'to do your duty,' it would at first seem that *tuum* has no title to the emphatic position which it commonly, though not always occupies in this phrase ; but the answer is, that *officium* (= *optificium*) originally meant not 'duty,' but 'work,' so that the phrase literally translated is, 'to do your own work, not another person's.'

§ When a substantive is very short compared to its adjective, the former commonly precedes, as *aes alienum, res familiaris*.

43), *if a despised foe has often maintained a bloody contest, not less often have renowned states and monarchs been conquered by the slightest blow.*

Pulchrum erit campāni, rōmānum impērium uestrā fidē, uestris uiribus rētentum esse (Liv. xxiii. 5), it will be a proud reflection, men of Capua, that the empire of Rome herself was saved from falling by your fidelity, by your power.

- 1470 A still stronger emphasis belongs to the adjective or dependent genitive when it throws* as it were its substantive to the end of the sentence† : as,

Dē quō quum dispūtārem, tuam mihi dārī uellem cotta eloquentiam (Cic. N. D. ii. 59. 147), in discussing which I should have wished your eloquence, Cotta, to have been given to me.

Hoc tibi iuuentus rōmāna indicimus bellum (Liv. ii. 12), such the war which we, the youth of Rome, declare against you.

Bonās me absente hic cōfecistis nūptias (Ter. Ph. ii. 1. 28), a pretty marriage you have knocked up here in my absence.

E quibūs unūs auct quāuis aspergērē cunctos, Praetēr eum qui praebēt, aqūā (Hor. Sat. i. 4. 87), one of whom delights to sprinkle with any (the dirtiest) water all save him who acts purveyor.

Nēc cum huiusmodi ūsus uenit ut conflictarēs malo (Ter. Ph. iii. 3. 21), and have never been called upon to struggle with a misery of this kind.

Nam per eius unam, ut aúdio, aut uiuam aut moriar sententiam (Ter. Ph. iii. 1. 19), for on his one vote it depends, I hear, whether I am to live or die.

- 1470.1 And generally any qualifying word may in this way be separated from the word qualified : as,

Itā patrem adolescentis facta haec tōlerare audiō uiolenter (Ter. Ph. v. 1. 4), so very furiously is the young man's father offended I hear with these proceedings.

* This wide separation of the adjective and substantive would cause confusion, but that the great emphasis of the adjective causes it still to be ringing in the ear when we come to the substantive.

† Compare in the first book of the Aeneid, v. 647, *patrius amor, rapidum Achates* ; v. 661, *noua consilia* ; v. 673, *nostro dolore* ; v. 675, *Iunia hospitia* ; v. 679, *magno amore* ; v. 680, *nostram mentem* ; v. 688, *notos uoltus*.

- 1471 The demonstrative pronouns, and the logical pronoun *i-* or *eo-*, commonly occupying the place before the substantive, appear to acquire a special emphasis when placed after it: as,

Te appi tuumquē cāput sanguīne hōc consēcrō (*Liv. III. 48*),
thee Appius, and thy head with this blood I devote.

- 1471.1 Numerals are often placed at the end of a sentence or clause.*

Gallia est omnis diuisa in partis trīs (*Caes. B. G. I. 1*), *Gallia as a whole is divided into three parts.*

- 1472 Nouns in apposition and the genitive commonly follow the substantive to which they belong, and therefore have an emphasis when prefixed to the substantive: as,

Vnī consūli serullō ius fuit dicendi dictātōris (*Liv. XXII. 31*),
to Servilius alone, as consul, belonged the power to name a dictator.

Sed itā forsitan dēcuit cum foedērum ruptōrē dūce ac pōpūlō deōs ipsos committēre ac prōfligārē bellum, nos quī sēcundum deos uiolātī sūmus, commissum ac prōfligātum conficēre (*Liv. XXI. 40*), *but perhaps it was fitting that, with a general and a people who habitually violate treaties, the gods themselves should commence the war and break the neck of it, and that we who next to the gods have been injured should then come in and finish it.*

Fābius pōtens uir, quum inter suī corpōris hōmīnes, tum etiam ad plēbem (*Liv. VI. 34*), *Fabius, a man of influence not merely among the men of his own body†, but also with the commonalty.*

- 1473 As an emphatic word demands a large share of the attention, it tends to prevent the mind from dwelling on the word or words which follow. Hence as the first place in a sentence or clause is allotted to emphatic words, so the second place is adapted to unimportant words‡, which are inserted here although unconnected with the adjoining words: as,

* A habit borrowed probably from the form of accounts, where the numbers are placed at the end of the lines in a vertical column for the convenience of addition.

† Literally 'to give the knock-down blow which all-but finishes.'

‡ *i. e.* class or order.

§ Such words should be read most faintly, so as not to attract attention.

Iānuā se ac pāriētibus textit (*Cic. p. Mil. 7. 18*), *he protected himself behind the gate and the walls of his house.*

An hūiūs illē lēgis mentiōnem faciēre ausūs esset? (*Cic. p. Mil. 12. 33*) *or would he have dared to make mention of this law?*

Hunc illi ē nāui ōgressum comprehendērant atque in uinculū coniēcērant (*Caes. B. G. iv. 27*), *this man had no sooner disembarked than they had seized him and thrown him into prison.*

Magnūs ibi nūmērus pecōris rēpertūs est (*Caes. B. G. v. 21*), *a great number of sheep was found there.*

Magnam haec res caesārī difficultātem adfērebat (*Caes. B. G. vii. 10*), *no little difficulty did this occasion to Caesar.*

Rēsistēs autem si sātis firmus stētēris, si te nēquē collēgae uānā glōriā nēquē tuā falsa infāmiā mōuerit (*Liv. xxii. 39*), *and resist him you will, if you stand firm enough, if — nor your colleague's empty glory, nor your own ill-founded disgrace affect you.*

Vnō diē intermissō galli, atque hoc spātiō magnō crātium nūmēro effectō, mēdiā nocte ad mūnitiōnēs accēdunt (*Caes. B. G. vii. 81*), *having allowed one day to pass (without any attack), and having in this interval made up a great quantity of hurdles, at midnight the Gauls quietly advance to the lines.**

Quos sibi caesār† oblātos gāuisus rētineri iussit (*Caes. B. G. iv. 13*), *delighted that these men should be thrown in his way, Caesar ordered them to be detained‡.*

1474 It is because of their enclitic character§ that autem, quidem, quōquē, &c. never occupy the first place in a clause or sentence. Igītūr, enim, uērō, are occasionally found at the beginning, and

* Many editors would place a comma before *Galli*, thus giving it an importance it does not deserve. It is in fact a sort of enclitic, and should appear in the English translation in the least prominent place. Similarly a comma should follow, not precede the word *Caesar* or *Galba* in the first line of the following chapters,—*B. G. ii. 2, ii. 7; iii. 3, iii. 28; iv. 6, iv. 13, iv. 20; v. 7, v. 11.*

† Here both *sibi* and *Caesar* have the nature of enclitics.

‡ For the enclitical position of a word which refers equally to two words or to two clauses, see § 1438 *b* and *c*.

§ The vocative when in the first place is of course emphatic. Otherwise it is commonly an enclitic, and should be thrown in after an emphatic word.

then have more importance than when they occupy their more ordinary place after the first word.

- 1475 In short* sentences, words which are opposed to one another are either brought close together, or placed as far apart as possible, in the latter case occupying the two emphatic positions of first and last.

Hostis hostem occidēre uolui (*Liv. II. 12*), *I wished to slay the enemy of my country.*

Hospēs necauit hōspitem (*Plaut. Most. II. 2. 48*), *he strangled one who was his own guest.*

Cum hāc sibi uidebit præsens praesentem ēripi (*Ter. Ad. IV. 5. 34*), *when he shall see her torn from him before his very face.*

Rātiō nostrā consentit, pugnat ōrātiō (*Cic. de Fin. III. 3. 10*), *our principles agree, our language is at variance.*

Nēc ad mortem mīnūs ānīm est, quam fuit ad caedem (*Liv. II. 12*), *nor have I less courage to die myself, than I had but now to slay another.*

Mihi māgis littērae suut exspectandae ā tē, quam ā mē tibi (*Cic. ad Fam. IX. 10*), *I have a better right to expect a letter from you, than you from me.*

- 1476 When two clauses opposed to one another contain the same word in different cases or tenses, that common word usually precedes the words opposed.

Si cūis uester, sicūt ad pācem pēlendā uēnit, itā pācis condīciōnes rettūlisset, sūperuācāneum hoc mihi fuisset itēr (*Liv. XXI. 13*), *if your countryman, who came to ask for peace, had in the same patriotic spirit reported the terms of that peace, this visit would have been superfluous for me.*

Vincēre scis, uictōria ūti nescis (*Liv. XXII. 51*), *how to gain a victory, you know; how to use a victory, you do not know.*

Non solum cālāmītātē, sēd etiam cālāmītātis formidīnē libērātōs (*Cic. p. L. Man. 6. 16*), *relieved not merely from ruin, but also from the fear of ruin.*

Et fācē prō thālāmī fax mihi mortīs ādest (*Ov. Her. 21. 172*), *and in lieu of the marriage-torch the torch of death awaits me.*

* See § 1436 b note, and § 1437.

APPENDIX I.

ON THE CRUDE-FORM VIEW OF LANGUAGE, ITS TRUTH AND ITS PRACTICAL ADVANTAGES.*

As the very phrase 'crude form' is yet strange to the ears of most scholars, it may be useful to explain what is meant by it; to establish the truth of the new system; and to show the practical advantages which it offers even for elementary instruction.

In the first place, it may be noted, if only to conciliate the attention of readers, that upon the system of crude forms every Sanskrit grammar is constructed.

"Inflection", says Professor Wilson (§ 48 of his Grammar, 2d ed.), "whether of declension or conjugation, is contrived by the Sanskrit grammarians on the same principle. It consists of two parts: 1, the *anga*, 'body,' or inflective base, that is the word itself; and 2, of certain particles, which, being attached to the base, complete the inflected word". He goes on to say, at the latter part of § 51, "there is but one general declension in Sanskrit grammar"; and though it is convenient to divide nouns into classes, yet even then, he adds, "no arrangement admits of more ready reference than that which classes them according to their final letters."

Again, in § 167, he founds the system of conjugation on the *dhatu*, or 'crude verb;' observing also, in § 171, that "the verb in its inflected form is composed of two elements: 1, the *anga*, or 'base,' the modified verb to which the inflections are subjoined; and 2, certain letters or syllables which constitute the inflectional terminations, and are subjoined to the base."

The exhibition of the Greek† and Latin languages upon the

* Chiefly reprinted from the *English Journal of Education* (Bell), New Series, Nos. 48 and 50 (Dec. 1850 and Feb. 1851).

† See the *Elements of Greek Grammar* by Joseph G. Greenwood, Esq., now Principal of Owen's College, Manchester.

crude-form system is in perfect accordance with the passages we here quote from Professor Wilson's Grammar, and with the remarks of Bopp in his *Vergleichende Grammatik*, § 112, &c.

The first proposal in print to apply the principle to the analysis of the classical languages was made by the present writer in a review of Zumpt's Latin Grammar in the first Number of the *Journal of Education*, published by the Society for the Diffusion of Useful Knowledge in 1830 (pp. 98-100 and 105). The system had been previously expounded in the classical lecture-rooms of the University of London (now University College).*

In endeavouring to give a more distinct exposition of the system of crude forms, we shall, for the sake of brevity, for the most part limit our observations to the Latin language.

In the ordinary grammars it is the practice to start from the nominative of a noun, and from the infinitive or first person of the present indicative of a verb. Now the nominative of a noun is something more than the naked word, as it also expresses a certain relation to the sentence. So again, the first person of a verb includes in its termination a representative of the pronoun 'I'. The infinitive mood in like manner presents to us a suffix, by means of which the notion of the verb is expressed in the form of an abstract substantive. Thus, in every one of these three cases we have some foreign matter, so to say, added to the pure metal.

Now the principle of the crude-form system is to get rid of this foreign matter, and thus to exhibit the simplest form of a word, or, as Bopp expresses it, *die Grundform, die nackte Wortgestalt*. But it would be thought a false step to introduce that which, though in a certain sense more true and more philosophical, would involve a complicated process of analysis. To such an objection the supporters of the crude-form system answer, that their principles are not only true, but at the same time are recommended by extreme simplicity. Thus they affirm, with Professor Wilson, that on the crude-form system there is at bottom but one declension and but one conjugation; and if for some purposes it is still

* In the year 1836 was published the *Bromsgrove Latin Grammar* by the Rev. G. A. Jacob, M.A. (late Scholar and Tutor of Worcester College, Oxford); which is drawn-up in a great measure, but far from uniformly, upon the crude-form system. Mr. Jacob subsequently published a Greek Grammar upon the same plan.

convenient to divide nouns and verbs into classes, these classes depend upon one simple and unvarying rule, viz. the characteristic or last letter.

But examples will best explain what is meant. In the fourth declension, that of *gradus* for example, the same letters down to the vowel *u* inclusive, appear in every case both of the singular and plural, except in the dative and ablative of the latter, and the doubt which this one exception might suggest is removed by the occurrence of such forms as *verubus*, *acubus*. From the fact of the five letters *gradu* being thus common to all the inflected forms, it becomes to some extent probable that the several ideas of number and case are distinguished by the letters which follow *gradu*. Similarly in the fifth declension, *dies* for example, the three letters *die*, being constant, tend to a similar conclusion. In the third declension, nouns such as *turris*, *avis*, differ much in several of the case-endings from *rex*, *homo*, *aestas*. The former exhibit an *i* in nearly every case; for we have *turrim* in the acc. singular, and *turris*, *avis*, as well as *turres*, *aves* in the acc. plural; *turri*, *avi*, as well as *turre*, *ave* in the abl. sing. Nay, even a plural nom. such as *turris* is well established as an archaic variety. Thus an *i* presents itself in every case of both numbers. On the other hand, we never meet with an acc. *regim*, nor with such plural cases as *regis* or *regium*. Under these circumstances there are strong reasons for separating the consideration of such words as *rex* from those nouns which have a nominative in *is*. Looking then, in the first instance, to *turris* as an example of a class, we find *turri* in every case. To proceed: in the nouns of the first declension, as *musa*, an *a* is traceable through every case of both numbers, if we include in our view such datives as *equabus*, *duabus*, *ambabus*, and the Greek forms *μουσαις*, &c.

In the nouns so far discussed, the parts common to every case are *gradu*, *die*, *turri*, *musa*; and so we have come across classes which end in four out of the five Latin vowels. There remains one declension, the second, and one vowel, viz. *o*. Now the nouns of this declension exhibit the vowel in question in the dat. and abl. of the singular, in the gen. and acc. of the plural, as *domino*, *dominorum*, *dominos*. The corresponding Greek declension helps us out in many of the other cases, as *δουλος*, *δουλοιο* or *δουλου*, *δουλον*, *δουλοι*, *δουλοις*. But we need not depend on the Greek alone. Cicero also wrote *seruos*, *seruom*, rather than *seruus*, *ser-*

uum; and so in all words where the ordinary ending of these cases would give us the combination *-uus*, *-uum*. Again, Cicero's genitive of *qui* was *quo-ius*, not *cuius*. So also we may fairly assume that *nullius* with its long *i* is a contraction of *nullo-ius*, a genitive which bears a marked affinity in its termination to the Homeric genitive *λογοιο*. We may the more safely assume that *nullius* is only a reduced form of *nulloius*, because a long *i* in Latin often corresponds to the diphthong *oi* of the Greek, as in *domini* (nom. pl.), *dominis*, compared in respect of ending to *δουλοι*, *δουλοισ*. In the nom. pl. Terence wrote *Adelphoe*; and *oloe* is said to have been used as an archaic form for the nom. *illi*. At any rate, as regards the abl. pl. Festus says: '*aboloes* dicebant pro *ab illis*.' Thus the sing. vocative alone in this declension presents any difficulty. But the change to a short *e* is seen even in the nom., as in *ille*, *iste*, *ipse*; and that the last of these grew out of an old *ipsos* is pretty well established by the fact that the old writers give us a nom. *ipsus*. In truth, it is nearly a law of the Latin and other languages, that any short final vowel is soon reduced to a short *e*. Thus *magis*, *scriberis*, *aetatis**, *scripserunt*, when deprived of the final consonants, become at once *mage*, *scribere*, *aetate*, *scripsere*. Add to this, that a vowel *o* is wholly unknown to the terminations of the other declensions. From all these facts it is inferred that in the second declension the part essential to the noun, as opposed to case-endings, terminates in the vowel *o*.

But we have passed over that portion of the third declension which differs in the mode of forming the cases from *turris*. Examples of such nouns are, if we define them by their nominatives, *rex*, *nux*, *lapis*, *paries*, *virtus*, *aetas*, *pater*, *consul*, *hiemps*, *ratio*, *homo*, *pulus*, &c. Upon any grammatical system such words present anomalies in the nominative case. In the other, or so-called oblique cases, the difficulties are few; and it will be found that the essential part of these words ends in a consonant, viz. *rēg-*, *nūc-*, *lapīd-*, *pariēt-*, *virtūt-*, *aetāt-*, *hiēm-*; and again, *patēr-*, *consūl-*, *ration-*, *homōn-*, *pulvis-*. The modification or loss of the final consonant which ensues in the first seven of these nouns on the addition of an *s* to form the nominative, is nearly parallel to what happens in the formation of the perfect tenses, *rexī*, *duxī*, *divisi*, *mihi*, *sumpsi*; and this was to be expected, as the same consonants

* See Grammar, § 909 note.

are brought into juxtaposition. As regards *pulus*, *cucumis* and *cinis*, the final *s* of the nominatives in reality performs a double office. In other words, *puluiss* would have been theoretically a more correct form; and hence it is that the last syllable of this nominative is at times found long, as in Virg. Aen. i. 478, *et uersa puluis inscribitur hasta*. That the base of *pulus* must put in a claim to an *s*, is proved by the diminutive *pulusculus* as compared with *naucula*, *canicula*, *fraterculus*. The oblique cases *puluerem*, *pulueris*, &c. confirm this, for the syllable *er* in these words represents the *is* of the base, just as *er* in *scripserunt* corresponds to the middle syllable *is* of *scripsistis*, and the *er* of the reflective or passive *scribèr-is* to the *is* of the simple verb *scribis*. The change of *s* between vowels into *r* is familiar to every Latin scholar. It must also be admitted, on consideration, that while *i* is the vowel which the idiom of the language prefers before *s*, a short *e* is all but required before *r*.

The absolute disappearance of the final *s* in the nominatives *pater*, *consul*, *ratio*, *homo*, and the loss in addition of a liquid from the end of the last pair of words, will need a fuller discussion, and shall be considered presently.

Thus far we have dealt only with the declension of nouns. As regards the verbs, the question is exceedingly simple. No one will have any difficulty in assigning *ama*, *mone*, *reg*, and *audi*, as the essential elements in the conjugation of the verbs *ama-re*, *mone-re*, *reg-ere*, and *audi-re*. The only parts of the verb *amare* which fail to exhibit an *a* after the *m* are the first person *amo* of the indicative present, and the whole of the present subjunctive, *amem*, &c. But a contraction of *ama-o* into *amo* would be perfectly parallel to what is seen in the Greek grammar in *τιμᾶω*, *τιμᾶω*; and the compression of *ama-am*, *ama-as*, *ama-at*, &c. (which the analogy of *scrib-am*, *scrib-as*, *scrib-at*, &c. would have led us to expect) into *amem*, *ames*, *amet*, &c. is a matter of no extraordinary character, considering the intimate connection between a long vowel *e* and the simple *a*. A Greek scholar is of course familiar with this fact; and in the Latin perfect *eg-i* (as compared to the present *ag-o*) we seem to have a word which has been contracted from a perfect of reduplication *a-ag-i*. In the second conjugation we should have been able to trace the vowel *e* throughout all the deduced forms, if we had taken for our example any of the verbs *fle-re*, *ne-re*, *de-le-re*, or *ex-ple-re*, for in these the perfect and so-

called supines still exhibit an *e* in the base of the word. And even among those verbs which commonly form the perfect in *-ui*, as *moneo*, *habeo*, &c., the archaio forms, such as *habessit*, seem to imply an old perfect *habeui*; for *habessit* must have been a contraction of *habeuesit*, just as *amasso* and *amassim* are admitted to be contractions from old forms *amaueso* and *amauesim*, which preceded *amauero* and *amauerim*. Lastly, the conjugation of *audi-re* in no single instance fails to retain the *i*.

Thus we reduce the four conjugations to the four heads, of verbs in *a*, in *e*, in consonants, and in *i*. The question here suggests itself, how is it that there are not six conjugations to correspond to the six declensions? in other words, what has become of the conjugations in *o* and in *u*? To speak first of the verbs in *u*: the class exists, and as examples of it may be taken the verbs *nu-ere*, *plu-ere*, *acu-ere*, *metu-ere*; but the vowel *u* is rarely subject to contraction with a following vowel, so that it was found unnecessary to separate verbs of this class from those which ended in a consonant. On the whole however it is perhaps desirable, for simplicity's sake, to make a *u* conjugation; and in fact in the third person of the plural of the present indicative these verbs have a peculiarity which distinguishes them from such verbs as *reg-ere*, *scrib-ere*; we mean that *metuunt* and *sequuntur*, though supported by the authority of our grammars and ordinary editions, are not so legitimate, if manuscripts are to be trusted, as *metuont* and *secuntur*. Secondly, an advantage is gained by the separation of verbs in *u* from verbs in a consonant, in the complete analogy of the perfects *col-ui*, *audi-ui*, *ne-ui*, *ama-ui*, *gno-ui*, *plu-ui*, where we have the same suffix added without distinction to a verb ending in a consonant, and to verbs in all the five vowels, *i*, *e*, *a*, *o*, *u*. *Pluuit* was the only perfect known to Livy; and the older writers generally adopted either the form *annuuit*, or at least *annuit* with a long *u*, thus distinguishing the perfect from the present. But there still remains a vacancy caused by the non-appearance of a class of verbs in *o*. Such vacancy can only be filled by a wretched remnant of a conjugation. The forms *gno-ui*, *gno-tum* (*noui*, *notum*), the participles *potus* and *aegrotus*, all point to bases in *o*, viz. *gno-*, *po-*, *aegro-*. The present of the first exhibits a somewhat fuller form in the so-called inceptive *gnosco*. That there was once a verb *po-* 'drink,' is proved by the substantives *po-tion-*, *po-culo-* (nom. *potio*, *poculum*), by the frequentative *po-ta-re*, and

by the Greek $\pi\omega-\sigma\omega$, $\pi\epsilon\pi\omega-\kappa\alpha$. Again, a verb *aeagro-o* from the adjective *aegero* (nom. *aeger*, *aegra*, &c.) would be in perfect keeping with the Greek verb $\delta\omicron\upsilon\lambda\omicron-\omega$ from the noun $\delta\omicron\upsilon\lambda\omicron$ (nom. $\delta\omicron\upsilon\lambda\omicron\varsigma$). Unfortunately there was a tendency in the Latin language to force all those verbs which are formed from substantives or adjectives of the second declension into the first conjugation. Thus from the substantives *dono-*, *domino-* (nom. *donum*, *dominus*), and from the adjectives *miser-*, *denso-* (nom. *miser*, *densus*), were deduced the verbs *dona-re*, *domina-ri*, *misera-ri*, *densa-re*. The readiness which exists in the Latin language to interchange the vowels *a* and *o* is well seen in *ignora-re*, from an adjective *ignaro-* (nom. *ignarus*), while the simple adjective *gnaro-* (nom. *gnarus*) is deduced from the verb *gno-* (*gnosco* or *nosco*).

The application of the crude-form system to verbs was virtually adopted in the Latin grammar which was used in the Charter-House during the headship of the Rev. Dr. Russell, as the three conjugations of *amare*, *monere* and *audire* were treated as contract verbs, *amao amo*, *amais amas*, *amait amat*, &c. It has at times been objected to this view, that a contraction of *amait* to *amat* ought to have led to a long vowel in the last syllable of *amat*. The argument is valid, but yet no way damages the theory, for the syllable was originally long, as indeed is seen in the passive *amātur*, *monētur*, *audītur*, whereas from *regit* comes *regitur*. It is thus that the old writers, as Plautus, Terence, &c. never hesitate to treat the third person of a tense as having a final long syllable, whenever the corresponding vowel is long in the first and second persons of the plural. Examples may be seen in the "Prolegomena" to Ritschl's Plautus, p. 182, &c., such as *velit*, *audiēt*, *fit*, *solēt*, *attinēt*, *habēt*, *sit*, *dēt*, *fuāt*, *mauelit*, *afflictāt*, *egēt*, *desiderēt*, *it*, *lubēt*, though followed in every example he quotes by a word with an initial vowel. There are not wanting similar examples in Virgil and Horace; but editors and teachers complacently get over the difficulty by attributing the unusual length to the so-called principle of *cæsura*, or to poetical license. What therefore at first view appeared as a defect in the theory of crude forms, only tends to prove the validity of the system.

In the irregular verbs the system of crude forms has its usual superiority. The conjugation for example of the so-called substantive verb, in both Greek and Latin, becomes more intelligible, and therefore more easy to remember, when attention is paid to

the form of the base. *Sum* and *εμ*, when examined by themselves, appear utterly unconnected; but a light is thrown even upon these, and still more decidedly on many other parts of the conjugation, when *ēs* is regarded as the point of departure. Varro, for example, tells us that *esum*, *esumus*, *esunt* were the old forms, which, losing their initial vowel, became severally *sum*, *sumus*, *sunt*. That *εσ-μ** in Greek should be changed to *εμ* was to be expected from the habitual tendency of that language to suppress the sibilant. Further, an attention to the crude form *ēs* at once explains the so-called adjectives, but really participles, *absens*, *praesens*, which are but reduced forms of *ab-es-ens* *prae-es-ens*. Again, the beginner in Greek is somewhat confused at times by the similarity in many parts of the verbs *εμ* 'I am' and *εμ* 'I go'. He will have most of his doubts at once solved by the knowledge that the former has *εσ*, the latter *ι*, for its base.

We next proceed to examine the proposition that all the Latin declensions in reality belong to one type. In the process of word-building the chief difficulty arises from the fact, that if vowels are brought together, contraction commonly results; while if consonants are placed in juxtaposition, the one or the other is frequently modified, so as to harmonise with the other. Hence it follows that where the choice presents itself, we should select for our first consideration those forms, where, of two syllables brought into contact, either the first ends in a consonant and the second begins with a vowel, or *vice versa*, where a vowel at the end of the first is followed by a consonant at the beginning of the second. Now it so happens that among the suffixes which have the office of denoting cases, the majority commence with a vowel. Hence the consonant declension for the most part exhibits the cases in a fuller and less modified form. Thus to take the accusative, *reg-em* assigns a whole syllable to the case-ending, whereas in *turri-m*, *diē-m*, *musa-m*, *seruo-m* (or *seruu-m*), *gradu-m*, a vowel has been lost. The same applies to the plural accusatives *reg-es*, *turri-s* (*turres*), *diē-s*, *musa-s*, *seruo-s*, *gradu-s*. Similarly in the ablatives of the singular, *reg-ē*, *turri* (*turrē*), *diē*, *mūsā*, *seruō*, *gradu*, the first gives us a letter *ē* as the representative of the case, whereas contraction absorbs this vowel in all the vowel declensions, yet at the same time leaves a trace of the same termi-

* The modern Lithuanian, or the language now spoken around Memel and Riga, conjugates its substantive verb, *esmi*, *essi*, *esti*, &c.

nation in the length of the final vowel, as arising from contraction.

The genitive *is* of *reg-is* would lead us to expect from analogy *turri-is*, *die-is*, *musa-is*, *seruo-is*, *gradu-is*, not one of which occurs. This fact at first sight appears somewhat fatal to the theory; but a closer inspection will remove much of the difficulty, and the satisfactory removal of a difficulty ought to be held a strong confirmation of a theory. Now the forms *gru-is*, *su-is*, *anu-is* (the last in Terence) really exhibit what is demanded; and the long *u* in *gradus* gen. has always been held to be the result of contraction from *graduis*. Secondly, in the first and fifth declensions the older language has at least two forms, *musai* and *musas* (as in *pater-familias*, to say nothing of the Greek gen. σοφίας), *diei*, *dies* and *die*. Now it is evident that all these varieties would grow out of *musa-is* and *die-is*. By the loss of the *s* we obtain *musai* and *diei*, and then by an ordinary contraction *musae* and *die*; while the absorption of the *i* in *musais* and *dieis* gives us *musās* and *diēs*. In the second declension, although *seruo-is* is unknown, yet in *nullius*, or rather *nullo-ius*, we get even more than the suffix wished for; and a termination *us* harmonises better with the Greek genitive suffix *os* than the ordinary Latin suffix *is*. Thus in the celebrated Bacchanalian inscription we find *senatu-os* for the genitive of *senatu*.

But there still remain the genitives *avis*, *turris*, which refuse even in their quantity to justify the theory of a previously existing *avi-is* or *turri-is*. The explanation probably is this: the Latin language had some twenty verbs which blended together the third and fourth conjugations, as *facio*, *iacio*, *orior*, *gradior*, which in the first person singular and third plural follow the analogy of the fourth, but in the other persons that of the third conjugation. Nay, as we look further and further back into the language, we find such forms as *parire* for *parĕre*, *morimur* for *morĭmur*, *euenat* for *eueniat*, &c. Similarly in the declensions they seem at times to have had double forms, one ending in a consonant, one in the vowel *i*. Thus by the side of *navi*- 'a ship' we may assume a shorter form *nau*-: compare the Greek *vav-s*. Thus *nau-is* would be a legitimate genitive, and *nau-fragus*, *nauta* need not be deemed contractions from *navi-fragus*, *navi-ta*. So *au* in *auceps*, *auspex*, may have been an original base, signifying 'bird,' from which the gen. *au-is* with a short *i* is regularly formed. In fact, we have

probably in this tendency to double forms the explanation of the confusion by which the Romans themselves were led to force the nouns ending in a consonant and those ending in a vowel *i* into a common declension.*

In the genitives plural *dic-rum*, *musa-rum*, *seruo-rum* we have a common suffix ; while in *reg-um*, *avi-um*, *gradu-um* we only miss the *r*, the addition of which would bring them into perfect agreement with the preceding trio. Now this *r* really represents the *s* which formed the essential part of the genitival suffix in the singular, it being a law of the Latin language to change an *s* into *r* whenever it is thrown between vowels, as in such neuters as *opus*, *operis*, in the verb *esse*, *eram*, *ero*, &c. But this *s* of the genitive is itself lost in *musai*, *musae*, in *serui*, in *Vlixii*, *Achilli*, *Cleomeni* (for *Vlixis*, *Achillis*, *Cleomenis*), and in *diei*. Hence there is nothing very surprising in the disappearance of its representative *r* in the plural. Besides, *caelicolum*, *amphorum*, *nummum*, *duum*, and even *dicum*, *specieum*, are more or less familiar contractions for *caelicolarum*, *amphorarum*, *nummorum*, *duorum*, *dierum*, *specierum*. Lastly, it is a well-known fact that *nucum*, *bouum* were the old forms of *nucum*, *bouum*. And these two words by the way justify the theory at which we have hinted already, that the plural cases are in reality formed from the singular genitive by the addition of a suffix for plurality. Thus *nucum* and *bouum*, of the two archaic forms *nucum*, *bouum*, represent the singular genitives *nucis*, *bouis*, precisely as from the base *cinis* or *pulvis* we have a genitive *ciner-is*, *puluer-is*. Thus *musarum* is for *musas-um*, of which *musas* is an old genitive singular. In the Greek language this *s* falling between vowels is of course lost as usual, and we have *μουσων* instead of *μουσας-ων*. Similarly theory would give us for the noun *γενεσ-* (nom. *γενος*) a singular genitive *γενεσ-os*, but in place of this the Greek ear preferred *γενε-os* ; while the Latin has *gener-is*.

What we have said of the plural genitive being formed directly from the singular genitive has its parallel in the accusative. Thus *musam*, *seruom* should be considered as the Latin mode of writing what would have appeared in Greek as *musan* and *seruon*. The

* Indeed there is strong reason for believing that the final *i* is in origin a diminutival suffix, the special power of which was soon lost. In other words the two forms *nau-* and *nau-i* stood to each other in the same relation as our *lad* and *laddie*.

addition of an *s* as the symbol of plurality would have given us *musans*, *seruons*; but as *n* was never pronounced in Latin, any more than in Greek, before the consonant *s*, it was at last omitted in writing, and so there arose *musās*, *seruōs*, but of course with a long vowel. In the Cretan dialect of the Greek language such a form as *δουλονς* for the accusative plural was in ordinary use; but the Attic dialect substituted *δουλους*, precisely as the nominative of *οδονς* became not *οδονς* but *οδους*.

The Latin dative *reg-i* would suggest other datives, *auīi*, *dīei*, *musai*, *seruoi*, *graduī*. Of these *dīei* and *graduī* occur in the ordinary language; *musai* is an archaic variety of *musae*; and even in the second declension *quoi*, as we have already observed, exhibits the desired form. But *graduī* and *dīei* are often contracted into the disyllables *gradu* and *dīe*. Moreover the Greek grammar habitually so far suppresses the final *i* as to make it subscript, which seems very like retaining it as an etymological symbol, while in pronunciation it was altogether destroyed. Hence *seruō* agrees substantially with *δουλω*. Besides, the Latin datives *nulli*, *utri*, &c. are evidently representatives of *nulloi*, *utroi*, as *nullius*, *nulli* nom. pl., *nullis*, stand for *nulloius*, *nulloi*, *nullois*.

We have said that *i* is the ordinary suffix of a singular dative. An older form must have been *bi*. Such is seen in the so-called adverbs, but originally datives, *i-bi* (nom. *i-s*), *u-bi* (or *cubi*, as seen in *si-cubi*, *num-cubi*, *ne-cubi*, from the relative), *ali-bi* (archaic nom. *ali-s*), *utro-bi* (nom. *uter*), *ubi-que* (nom. *quisque*), *no-bi-s*,* *uo-bi-s*; secondly, in the plural datives *reg-i-bus*, *auī-bus*, *dīe-bus*, *equa-bus*, *duo-bus*, *acu-bus*; thirdly, in the Homeric datives *ι-φι*, *βιη-φι*, *ουρυνο-φι*, *στηθεσ-φι*; fourthly, in the Sanskrit datives of the dual and plural *nau-bhy-am* and *nau-bhy-as* from *nau-* 'a ship,' as well as the plural instrumental case *nau-bhi-s*. But if it be admitted that a *b* once belonged to the dative suffix, it remains to be explained how it came to disappear, as in *musis* and *seruis*. This objection will be answered if it be shown that those very forms which long retained a *b* have since lost it. Now the four little words, *tibi*, *sibi*, *ubi*, *ibi* have all lost the labial in the French derivatives *toi*, *soi*, *ou*, *y*. Again, the three prepositions *ab*, *sub*, *ob* are subjected to the same curtailment, in *a*, in *asporto* (for *absporto*), in *suspendo*, *suscito*, *sustollo* (for *subs-*), and in *ostendo* (for

* *Sibi*, *tibi* are omitted in this enumeration, because there is reason to believe that the bases of these words have a claim to the *b*.

obs-tendo). The two verbs *tubeo* and *habeo* also lose their *b* at times, the first in *jussi, jussum*, the second in the derived substantive *a-mentum* for *habi-mentum* 'something to hold by,' and also in the French present *j'ai, tu as, il a, ils ont*. The persons *avons, avez* do indeed retain the *b* virtually in the form of a *v*; but when the French add this present tense to the infinitive in order to make a future, 'I have to —,' the syllable *av* falls off from both *av-ons* and *av-ez*, as seen in *finir-ai, finir-as, finir-a, finir-ont, finir-ez, finir-ont*. Similarly the conditional of the French verb is always made up by attaching the past tense *avais, &c.* to the infinitive, but in this process the syllable *av* again disappears, and we have *finir-ais, &c.* The German verb *hab-en* and our own *have* suffer in the same way. Thus the German *haben* in the present exhibits *hat* not *habt*, and in the past tense *hatte* not *hab-te*; while we say *has, had*, rather than *haves, haved*.

Hence with a knowledge that the *b* in Latin words had no safe footing, we may boldly infer that from an old dative *musa-bi* were formed first *musai* and ultimately *musae*; and from a plural *musa-bi-s*, on the one hand *musa-bus*, on the other, with the loss of the *b*, *musais, musis*. For the vowel-changes compare the three words *quairo* (the old form), *quaero, in-qui-ro*.

The nominative has been reserved to the last, because it contains what has been deemed by some a grave difficulty. Although *s* is visibly the suffix of the nominatives *reg-s* (*rex*), *avi-s*, *die-s*, *Aenea-s*, *seruo-s* (*seruus*), *gradu-s*, yet it has been objected that neuters, with few exceptions, are without the final sibilant, that the same is true of nearly every nominative of the first declension, of such words as *puer* in the second, and of *pater, consul, ordo, ratio* in the third declension.

With regard to neuters, the identity of the nominative and accusative in every instance is a difficulty which must attach to every grammatical system, as much as to that founded upon crude forms. Perhaps the cause may lie in this, that in the simplest form of sentence, viz. one consisting of a nominative, a verb, and an accusative, as *dominus servum caedit*, the action expressed in the verb proceeds from the nominative to the accusative, from the master to the slave; and so the idea of the nominative in origin was identical with that of an agent. But an agent having life must of necessity be either masculine or feminine. Thus a neuter noun would have no claim to serve as a nominative, and

consequently could not in strictness be entitled to the nominative suffix *s*. Again, if neuters had at first no nominative, there was little use in a distinctive mark for an accusative, these two cases being under ordinary circumstances specially opposed to each other. But in the second declension a special difficulty presents itself. In other neuter nouns the nominative, vocative and accusative obtain their identity by the omission of all case-endings, and at times by sacrificing a portion even of the crude form, whereas with nouns in *o* an *m* seems to be attached, in violation of the general rule as regards the accusative, and with still less justification in the nominative. This difficulty is one which will be considered in the next appendix (§ XXII.), and we hope solved. It is mixed up with a somewhat recondite question.

The *s** in the first declension, it must be admitted, is only found in masculine nouns, and even they are of foreign origin, as the word above quoted, *Aeneas*. Still there is so close a connection between the first declension of the Latin and the first declension of the Greek language, that any thing proved for the one has a bearing upon the other. Thus the *s* of *ραμίας* and *πολιτης* leads to rather a strong belief that the Latin also must once have possessed such a letter, although no longer found in what is left of the language. But it has been said that the office of this *s* in the Greek words is not that of denoting a nominative, but to mark a gender. The assertion is founded solely on the accident that the masculine nouns take an *s* in the nominative, which the feminine nouns have discarded. But even the masculine nouns appear without this letter in many phrases of Homer, as *νεφεληγερετα Zeus*, *μητιετα Zeus*, *ιπποτα Νεστωρ*, &c.; and Cicero too preferred the forms without a sibilant in the Greek words *Archyta*, *Aristagora*, as well as in the names of his countrymen *Sulla* and *Cinna*. Moreover, an argument such as that of the Greek grammarians might just as well be used in proof that *s* in Latin is a mark of the feminine gender, seeing that of *acer*, *acris*, *acre*, the middle form *acris* is generally feminine. We have a parallel error in the Icelandic grammarians. This language, it is well known, has a general tendency to employ the letter *r* where the classical and other kindred languages have an *s*. Accordingly an *r* is found as an ending of many nominatives; but it happens to be limited for the most

* The greater part of this argument was first printed in an article in the *Classical Museum*, No. xix. p. 59.

part to those of a masculine gender. Hence, in § 141 of his Grammar, Rask calls it the sign of the masculine. Unfortunately for his doctrine, *ku-* 'a cow', *su-* 'a sow', also take an *r* to form the nominatives *kyr*, *syr* (§ 170); and in § 159 he has the candour to say, "In the oldest times there were also many feminines in *r*, e. g. *ædr* 'a vein', afterwards *æd*, *elfr* 'river', afterwards *elf*," &c. But a comparison of the Greek and Latin grammars will present us with evidence to prove that even feminine nouns of the *a* declension were not averse to the nominative *s*. In the Greek language it is the ordinary doctrine that *σοφία* and *σοφίη* are but dialectic varieties of the same word. If we may extend the same doctrine to the Latin language, we are entitled to say that there is no substantial distinction between *luxuria* and *luxuries*, *tristitia* and *tristities*, *materia* and *materies*, words which (as Madvig observes) rarely form their genitives, datives and ablatives after the model of the fifth declension.

We next consider those nouns whose crude form ends in a liquid, as *patēr-*, *consul-*, *ratiōn-* or *ordōn-*. Our theory as regards these words is, that the *s*, originally added, was first assimilated to the preceding liquid; that by a second change one of these two liquids was dropped, but so dropped that the preceding vowel by its increased length was made to compensate for the loss; and thirdly, that this long syllable was finally deprived of its length. A triple assumption such as this, of course requires strong proof in the way of analogy; and it is believed that the nine arguments which are presented in the following paragraphs will be thought to contain such proof.

1. The four Greek verbs *σπειρω*, *στελλω*, *φαινω*, and *νεμω*, to take these as examples of classes, have for their respective bases the syllables *σπερ*, *στέλ*, *φάν*, and *νεμ*. From these, if the regular formation had been followed, we ought to have had, as first aorists, *εσπερσα*, *εστελσα*, *εφανσα*,* *ενεμσα*. Assimilation would have changed them to *εσπερρα*, *εστελλα*, *εφανα*, and *ενεμμα*; and again, the suppression of one of the liquids, together with the fitting compensation by increase in the length of the vowel, would give us, what is actually found, *εσπειρα*, *εστειλα*, *εφηνα*, *ενειμα*.

2. As the feminine of adjectives ending in a consonant was often formed by the addition of the syllable *σα*, e. g. *τυπτού-σα*,

* Aorists *εκερσα*, *ειλσα*, *εκενσα* occur in Homer. See Addenda.

χαρισ-σα, Φοινισ-σα, φογ τυποντ-σα, χαριεντ-σα, Φοινικ-σα, so from the crude forms μακαρ-, ταλαν-, τερεν- should have been formed μακαρ-σα, ταλαν-σα, τερεν-σα, which, if our view be correct, passed through an intermediate μακαρ-ρα, ταλαν-να, τερεν-να, to μακαιρα, ταλαινα τερεινα.

3. The Latin superlative ended commonly in *sumo-* or *simo-*; but in *acer-rimo-*, *deter-rimo-*, *simil-limo-*, the *s* has assimilated itself to the preceding liquid, *r* or *l*.

4. The Latin infinitival suffix *ēre* appears to have grown out of an older form *ēse*, as seen in *es-se* 'to be' (for *ēs-ēse*). This view is confirmed both by the universal habit of the old language to present an *s* between vowels where the later language preferred *r*, as in *Fusius*, *asa*, afterwards *Furius*, *ara*; and by the occurrence of a passive infinitive *dasi* (see Forcellini), which of course implies an active infinitive *dase* for *dare*. Hence *uel-le*, *nol-le*, *mal-le* have in *le* a substitute for an older *re*, as that was a substitute for *se*.

5. In the Icelandic tongue, as we have already said, an *r* instead of an *s* is the ordinary nominative suffix of masculine nouns. But when such a noun ends in *n* or *l*, the *r* is at times assimilated, so that from a base *ketil-* 'kettle', *græn-* 'green', *span-* 'spoon', we have the nominatives *ketill*, *grænn*, *spann*. Again, some words whose base has a final *r*, as *dör-* 'spear', are not afraid to take a second *r* in the nom., as *dörr*. And if the base ended in *s*, the old language at times even added a second *s* for the nominative. Thus from *is-* 'ice', *laus-* 'loose', were formed old nominatives *fas*, *lauss*. We have here, by the way, a case precisely parallel to the theoretic nominative *pulvis* mentioned above. But in the later Icelandic language there was a tendency, as was to be expected, to discard one of two similar consonants at the end of a nominative; and thus what was a virtual symbol of the nominative wholly disappeared. In § 139 of Rask's Grammar it will be seen that the nouns which were thus truncated had a base ending in the letters *r*, *l*, *n* and *s*, i. e. the very endings which are subject to the same mutilation in Latin. We have here then a simile which really runs on all fours, and which alone ought to settle the problem. But to proceed.

6. The Icelandic verb in the third person regularly takes an *r* corresponding to the *s* of English, as from the base *tél-* 'tell', *hann tæl* 'he tells'; yet from *skín-* 'shine', the old writers preferred *skínn* for *skín* 'shines', and this *skínn* afterwards became *skín* (§ 93).

7. The genitive plural in Icelandic has regularly a suffix *na* (corresponding to the Latin *rum*, and so a corruption of *sum*), yet from *hin*- 'the', and *gamal*- 'old', the gen. pl. is *hin-na*, *gamal-la* (§ 93).

8. The ordinary termination of the neuter comparative in Icelandic is *ara* or *ra*,* as *kaldara* 'the colder'; but from *vaen*- 'fair', *sael*- 'happy,' are formed the comparatives *vaen-na*, *sael-la* (§ 199).

9. The Latin language is specially apt to discard any final *s* which follows an *r*. Thus for *uidebaris*, *uidereris*, we find in preference *uidebare*, *uiderere*. Again, although the analogy of the Greek *δύς*, *τρίς*, the Latin *bis* (*duis*), and our own *twice*, *thrice*, would have led us to expect *tris* and *quatrīs* in Latin, yet we find nothing but *ter* and *quater*. It is therefore no matter for surprise, if instead of *puerus*, *pater*, *lintris*, which strict theory demands, we find *puer*, *pater*, *linter*. But the Greek nominatives *πατήρ*, *χίρ*, *τερεν*, from the several crude forms *πατερ*-, *χιρ*-, *τερεν*-, exhibit the long vowel of compensation; and so also does the Latin more frequently than is commonly believed, as *patēr* in Virgil :

Ostentans artemque pater arcumque sonantem. Aen. v. 521.

Concilium ipse pater et magna incepta Latinus, &c. xi. 469.

Congredior. Fer sacra pater et concipe foedus. xii. 13.

What we have said would account for such nominatives as *ration*, *homon*; but even these are not found. The difficulty is however cleared up when we call to mind that while the Greeks wrote *Στραβων*, the Romans preferred *Strabo*. Nay the Greeks themselves changed *εγων* to *εγω*. See Addenda.

So much for the singular. In the plural nominative a comparison of *reg-es* with the forms exhibited in the other declensions leads us to the conclusion that *auīs* (archaic), *gradūs*, and *diēs* have all by contraction lost an *e* before the final *s*, whereas *musae*, standing for *musa-es*, has lost the sibilant itself. Lastly, *serui* (*δουλοι*) must be considered as contracted from *seruoe*, and this reduced from an obsolete *seruo-es*.

Thus all the Latin declensions appear to have been moulded upon one common type.

We will close these remarks with a word or two of comment on an objection, to which reference has already been made. Even if

* This suffix in the Mæso-Gothic has a sibilant in lieu of the liquid *r*.

we admit your system to be founded on the firmest basis of philological truth, it requires much complicated argument to prove its truth, and for that reason would be found utterly impracticable in the instruction of the young. The answer is simple. The proofs are for the learned alone. The business of the pupil is to learn the contrary process, by which from the bare word or crude form the so-called cases are formed by the addition of syllables or letters. This process is far easier than that put forward in the old grammars. Thus the Latin words for 'king', 'bird', 'thing', 'wing', 'slave', 'step', are presented for the first time to the beginner in the forms *reg-*, *avi-*, *re-*, *ala-*, *seruo-*, *gradu-*. From these he is taught to build up the different cases. In this process he has at once an advantage over those who follow the old course. He can never be at a loss for the declension, as the last letter is an invariable guide. Nay, he may throw aside all consideration of the order in which the declensions follow, as the terms 'consonant declension', 'i declension', &c. are at once simple and sufficient. Thus he is saved from many traps which are set for one who uses the Eton Grammar. For example, the words *puer*, *linter*, *pater* are only deceitful guides to the declension until we know some other case or cases; whereas the crude forms *puëro-*, *lintëri-*, *patër-* at once give a direction which cannot be mistaken. A treacherous similarity exists between *equus*, *virtus* and *senatus*, between *seruos* and *arbos*, between *dies* and *paries*; but there is no chance of the pupil referring to the same declensions *equo-*, *uirtüt-* and *senatu-*, or *seruo-* and *arbös-*, or *dië-* and *pariët-*.

We now pass from the familiar matters of declension and conjugation to a part of grammar usually much neglected—the general doctrine of derivation; and we shall still find that the crude forms of nouns and verbs give us a safer foundation on which to build. Thus from the substantives *ciui-*, *fide-*, *uita-*, *tribu-*, we more readily proceed to the adjectives *ciui-li-*, *fide-li-*, *uita-li-*, *tribu-li-*, than we can from the nominatives *ciuis*, *fides*, *uita*, *tribus*. Still more decided is the advantage in deducing directly from the crude forms *mari-*, *Roma-*, *bello-*, *tribu-*, rather than from the nominatives *mare*, *Roma*, *bellum*, *tribus*, the derivatives *marino-*, *Romano-*, *Bellona-*, *tribuno-*. Again, the diminutives *naucula*, *uiguncula*,* *diecula*, *sucula*, *ratiuncula*, are with little

* Zumpt, through looking to the nominatives, speaks of *uiguncula* as formed by the addition of a suffix *uncula*.

difficulty referred to the crude forms *nauī-*, *uirgōn-*, *diē-*, *su-*, *ratiōn-*.

The light which the study of Latin throws upon the etymology of our own tongue is a secondary but still an important consideration. Here again the crude forms have a marked advantage over the nominatives. Thus our English adjectives *re-al*, *reg-al*, *gradu-al*, *manu-al*, *vertic-al*, *nation-al*, are less easily referred to the nominatives *res*, *rex*, *gradus*, *manus*, *vertex*, *natio*, than to the crude forms, which present themselves at once to the eye. The same, or nearly the same, is true of the words *lapid-ary*, *avi-ary*, *sanguin-ary*, *salut-ary*, *station-ary*.

In what has been hitherto said, the chief stress has been laid upon the forms of words. But there is another consideration of even greater moment for the student. To give the name of nominative to what is really something more than the mere expression of a name has naturally led to the utter neglect of that something more ; and the logical view of language has only confirmed the error. On the other hand, when we know that the nominative is really a case, in other words that it expresses a relation between the word and the other members of a sentence, we have much light thrown on the nature of the Latin language. We then see that the special office of the nominative is to define the source of the action implied in the verb. Nor let it be objected that such a view is traversed by the employment of nominatives with a passive verb, for the passive is at bottom a reflective verb.* Nay the construction of a passive sentence only confirms what we have said ; for the moment the true agent is formally expressed in a passive, the preposition *ab* is called in aid ; so that in the two sentences *dominus seruum caedit* and *seruus caeditur a domino*, *dominus* and *a domino* are equivalent phrases.

APPENDIX II.

ON TRACES OF AN OLD *diminutival* SUFFIX, MORE OR LESS LIKE THE Keltic *agh*, IN THE LATIN VOCABULARY.

A DISCUSSION, ill-fitted for admission into the body of a school-grammar, may yet deserve a place here ; and I am desirous that my more precise views should be accessible to the reader of these

* See Grammar, §§ 375-379, and the two notes * pp. 59 and 60.

pages. Still, for details, that is for the full arguments, which alone can carry conviction, I must refer to the paper, as printed in the *Transactions of the Philological Society of London* for 1856. Here I can give only an abstract.

I. Introduction.—The Gaelic suffix *ach* or *ag* ‘little’ has its representative in the final syllables of the various Scotch diminutives, *lass-ock* and *lass-ow*, *lass-ick* and *lass-ic*, ‘a little lass.’ But the Latin and Greek also have intimate relations with the Keltic. Again, as our own tongue throws off final gutturals in *way*, *day*, *honey*, *Norway*, &c. (German *weg*, *tag*, *honig*, *Norweg*, &c.), so the Latin also loves to drop a *g*, as in *maior* (= *mayor*), *navolo*, *mallo*. Yet as with us derivatives sometimes restore the *g*, for example in *Norweg-ian*, so is it in Latin. Another mode of avoiding a guttural with us is to substitute a labial sound for it, as in *laugh*, *rough*. This habit also prevails in Latin. Lastly, diminutives in form often discard their diminutival power, as French *sol-eil*, Italian *fratello*, *sorella*; and these are apt to stand alone in a language, without any primitive to contrast with them.

II. *Agh*, as seen in substantives: *lim-ac-* ‘slug.’ In Greek occur some 60 examples, as *ῥοδ-ακ-* ‘dwarf-rose,’ *παλλ-ακ-* ‘youth,’ *μειρ-ακ-* ‘young person.’ The Latin substantives of the first declension have lost a final guttural, as shown by the derived adjectives *rosac-eo-*, *ferulac-eo-*, *membranac-eo-* (24 of them), and *vernac-ulo-*. To the double-diminutives, Gaelic *cur-ach-an* ‘a coracle,’ Scotch *lass-ick-in*, German *veil-(i)ch-en* ‘a little violet,’ correspond Latin *ferul-ag-on-*, &c. (about 20); and hence it is inferred that *ferul-ac-* or *ferul-ag-* were older forms of *ferul-a-*. Plants in the form *ferul-ag-*, *lapp-ag-*, would correspond to our *charl-ock*, *shamr-ock*, *sour-ock* (sorrel).

III. *Agh* in verbs. A diminutival suffix added to verbs generally denotes a succession of petty acts, as *twinkle*, *sprinkle*, *hobble*. So with Latin verbs which take the suffix *agh*. The guttural still traceable in a few of these verbs, which therefore adhere to the third conjugation, as *plang-*, *frang-*, *trah-*, *stra(g)-* whence *stravi*, sb. *strage-*, adj. *stragulo-*. In the great majority the loss of it has transferred the verbs to the first conjugation, in which however it is seen that the final *a* is something foreign to the root, as *cub-a-re*, *lav-a-re*, beside *cumb-ere*, *lav-ere*. The guttural again traceable in derivatives, as *or-ac-ulo-*, *lav-ac-ro-*.

IV. *Agh* in verbs supplanted by *ab* (for *abh*). Latin generally has *b* at the end of syllables where Greek has *φ*. Hence a final

ō is seen attaching itself to verbs of the *a* conjugation in the derived adjectives *medicab-ili-*, *laudab-ili-* (over 400), compared with *ut-ili-*; in the sbs. *vocab-ulo-*, *venab-ulo-*, compared with *jac-ulo-*; in *dolab-ra-*; and in the frequentatives (note this idea) *plorab-undo-*, *contionab-undo-* (over 60). But if *ab* be thus adapted to denote continuity of time, it may well be the element seen in *am-ab-am*, and even in *am-ab-o*, so that *am-ab-o* will strictly be an imperfect present. Similarly *ero*, *εσομαι*, *εἶμι*, are in form presents, in power futures.

v. *Ab* for *ag* in substantives after a guttural, as *cann-ab-i* 'hemp,' and otherwise, as, *tr-ab-* (= *dor-ab-?*) 'tree.'

vi. As *agh* denotes what is habitual in all Manx verbs and many Manx adjectives, so it enters into such Greek words as *κολ-ᾱκ-* 'flatterer,' *φεν-ᾱκ-* 'cheat,' *λαλ-ᾱγ-* 'prattler' (above 20), and into the Latin *bib-ac-*, *ed-ac-*, *loqu-ac-* (about 50).

vii. *AK*, so common in Greek sbs., gives place to *ec* or *ic* in Latin. Thus to *παλλ-ακ-*, *ῥακ-*, *πυρ-ακ-* correspond *pellec-*, *sorec-*, *podec-*. The lists of words in *ec* and *ic* (together over 60) very generally exhibit the idea of smallness, as *culec-* 'gnat,' *pulec-* 'flea,' *cimec-* 'bug.' So too, as plants and small birds with us often end in our diminutival suffixes *ock* and *ow*, the Latin also has for plants *ulec-*, *rumec-*, *carec-*, *vitec-*, *frutic-*, *scandic-*, *salic-*, *filic-*, *tamaric-*; and for birds *perdic-*, *fulic-*, *cornic-*, *coturnic-*, *soric-*.

viii. *Agh* in sbs. becomes *ug* or *uc*, so as to lie nearer our own *ock*. Latin examples *cruc-*, *frug-es*. The word *cruz* (= *σκολοψ*) examined.

ix. *Agh* reduced to a mere guttural, as in our own *park* for *parr-ock*. *Ar-c-*, *cal-c-*, *fal-c-*, *lan-c-*, *mer-c-*, analysed.

x. Our *ec* often, yet not always, reduced to *ē* in the body of such words as *ros-ē-tum* for *ros-ec-tum*, i. e. *ros-agh-tum* (see *rosac-eo-* in § 1). Sometimes the two forms, as *virectum* and *virē-tum*, *dumectum* and *dumētum*, exist beside each other.

xi. As the Scotch reduce *lassock* to *lassow*, so the second Latin declension owes its existence chiefly to a similar loss; but the adj. *aprug-no-* still bears traces of an older *aperogh-* 'a wild boar;' and similar evidence is found in *hordeac-eo-*, *sebac-eo-*, *foliac-eo-*, *bulbac-eo-* (19 such), as well as in *rapic-io-*, *tribunic-io-*, &c.

xii. As the Scotch reduce *lassick* to *lassie*, so *ensic-ulus*, *canic-ula*, *retic-ulum* tell us that *ensi-*, *cani-*, *reti-* had once a final guttural. Again in the fifth declension *plebec-ula*, *dioc-ula* bear witness that *plebe-*, *die-* had once a final *c*; which is confirmed as

to the latter by a comparison of our *day* and the German *tag*. In the fourth declension the argument would have been smoother, if we had found *anuc-ula* and *genuc-ulum*, rather than *anic-ula* and *genic-ulum*. But we know historically that *genibus* grew out of *genubus*. Moreover as γόνυ (*genu*) : knee :: δένδρον : tree :: *genuc-ulum* : *knuck-le*. This seems to establish the legitimacy of *genuc-ulum*. Plautus too by his twice-employed adjective *metuculosus*, implies a sb. *metuc-ulus*. Observe too that as *lassie* : *lass*, so *cani-* : *can-*; and a c.f. *can-* 'dog' is consistent with *can-um* gen. pl., and with *κυν-ος*, &c. So with *ap-um*, *juven-um*.

xiii. *Agh* in sbs. sometimes doubly represented, as in *verben-ac-a*, *form-ic-a*, *samb-uc-o*, *fur-o-a*. So *ocellulo-* has the like suffix *el* thrice over.

xiv. The softened *ow*, for *ock*, seen in English adjectives, as *shall-ow*, *yell-ow*, virtually occurs in the Greek βραχ-ν, γλυκ-ν, ελαχ-ν, &c., and so is represented in the Latin equivalents *brev-i*, *dulc-i*, *lev-i*,—an argument confirmed by the derivatives *brevic-ulo*, *dulcic-ulo*, *levic-ulo*. *Truc-*, i.e. *tor-uc-*, retains the suffix in greater purity.

xv. *Agh* in adjectives also sometimes doubly represented, as in *fl-acc-o* (= μάλ-ακ-ο), *plan-c-o*, *gil-b-o*, *fl-av-o*, *gil-v-o*, *cur-v-o*, *tor-v-o* (comp. *tr-uc-*), *ard-u-o*, &c.

xvi. Some adjectives in *o* are deduced from genitival forms, as *patrius*, *igneus*; and so no way connected with our suffix.

xvii. *Agh* in verbs reduced first to *ug* or *uc*, and then to *u*, as in *flu-*, *fru-* (r.), *stru-*, *viv-*, *volv-*, *solv-* (with *lu-*), *ferv-*, *loqu-*, *nu-*, *ru-*, *spu-*, *scru-* (*scru-ta-ri*, σκαλ-ειν), &c.

xviii. *Agh* in verbs reduced to *ec* or *ic*, as *spec-*, *plec-* of *plect-*, *nec-* of *nect-*, *flec-* of *flect-*, and (*g*)*nic-* of (*g*)*niti*, (*g*)*nixus*.

xix. *Agh* in verbs reduced to a simple guttural, as *mer-g-*, *spar-g-*, *ter-g-*, *verg-* 'incline,' *ver-g-* 'pour,' *ful-g-*, *par-c-*, *pos-c-*, *ves-c-* (r.), *ul-o* (*ulisci*), *torqu-e-*.

xx. *Agh* in verbs supplanted by a labial, first by *p*. Examples such as *carp-*, *rup-*, *scalp-*, *serp-*, *trep-*, are examined.

xxi. Secondly by *b*, as *scrib-* (= γραφ-), *t(e)rib-* (τρεψ-) implied in *trivi*, *tribulum*; *c(e)r-ib-* implied in *cr-ib-ro* n., *glub-*. An extinct *b* claimed for some other secondary verbs on the evidence of derivatives, as *vol-ub-*, *sol-ub-*, *fl-eb-*, *ten-eb-*, *lug-ub-*, *illic-ib-*, *sal-ib-*, in place of *volv-*, *solv-*, *fle-*, *tene-*, *luge-*, *illici-*, *sali-*.

xxii. Thirdly by *m*. The direct interchange of *χ* and *μ* appealed to in support of this doctrine. Examples of such verbs in

m considered, as *frem-*, *prem-*, *trem-*, *crem-a-re*, and a vb. *crem-* implied in the sb. *crem-or*. The *m* which appears in the alleged suffixes *men* (ματ) and *mentum* claimed for the preceding verb, so that we should rather divide the several elements, as in *orn-amentum*, *mon-um-entum*, *leg-um-en*, *ov-ou-at-* or *ov-υμ-at-*, &c. The same argument applied to the infinitive τυπτ-εμ-εν, &c. The paper then reverts to substantives; and after noticing the fact that the suffix *om* of *bottom*, *fathom*, is represented in the oldest German by *am* and *um*, as *pod-um* or *pot-am* and *vad-um*, treats this suffix as a labialised *agh*. Thus the old German *var-am* corresponds to our *brake* (=bar-agh) 'fern;' and *potam* not only to the Latin *fundo-*, but also to its equivalents πυρδ-ακ- and *pod-ec*. Hence *om* (*um*), the strange ending of the nominatives and accusatives of Latin neuters, *ervom*, *bellum*, is justified as representing *ervogh*, *bellogh*, older forms, it is thought, than *ervo-*, *bello-*. Hence too *apium-*, *Ilium-* (Ιλιον-), form adjectives *apiac-o-*, *Iliac-o-*.

XXIII. *Agh* in verbs passes through *ec* or *eb* to *e*, as *ver-e* (r.) beside *verec-undo-*. The cases of *suade-*, *dense-*, *rube-*, *tene-*, *late-*, *scate-*, *luge-*, *exple-*, *spre-vi*, *cre-vi* considered.

XXIV. *Agh* in verbs passes through *ic* &c. to *i*. If the adj. *leni-* stand for *lenigh*, so also must the verb *leni-*; and similarly with like cases. Derivatives too, as *orig-on-*, claim a guttural in behalf of *ori-* (r.), &c.

XXV. *Agh* in verbs exchanges its guttural for a sibilant, as *ραπασ-* (beside *ραπαχ-η*); so in Latin *incipiss-*, *petess-*. The French forms *finissant* &c., and our own *finish*, show that the Latin sb. and vb. *fini-* stood in place of *fin-igh*. So also the Italian *finisco* brings in with its own claim one for all *inceptive*, or, as Homer treats them, *iterative* verbs; and these two meanings alike accord with the power assigned to our suffix in § III.

XXVI. *Ec* or *ic* &c. exchange the guttural for a *t*, chiefly after a preceding guttural, like our own *gobb-et* for *gabb-ock*, *giml-et* for *giml-ick*, *spig-et* for *spig-ock*. But the license is often carried beyond the excuse, as in *emm-et* for *emm-ock*. Thus *abiet-* stands for *abiec-*, witness the adj. *abieg-no*. *Vell-ic-a-re*, *fod-ic-a-re*, *mors-ic-a-re* have our suffix in the legitimate form, *ic*; but frequentative verbs generally have changed *ic* for *it*, as *ag-it-a-re*, which with no less than 300 similarly constituted verbs, may plead in excuse a preceding guttural; but not so *esitare*, *caltare*, *pultare*. *Aedilit-io-* &c. we know stands for *aedilic-io-*, and perhaps *brevit-er* for *brevic-er* &c.

XXVII. Our *ic* reduced to *it* in other forms. Such comparatives as *trist-ic-ior*, *laet-ic-ior* (afterwards *tristit-ior*, *laetit-ior*), established on good *ms.* authority; and hence *tristit-ia*, *laetit-ia*, explained as similar to *grat-ia*. The same explanation proposed, more or less doubtingly, for words of the form *nav-it-a*, *serv-it-io* n., *mon-it-ion*-, *serv-it-ut*-, *fund-it-or*-, *mult-it-udon*-, *nov-ic-io* and *nov-it-io*-, *subdit-ic-io* and *subdit-it-io*-.

XXVIII. *Agh* &c. change the guttural for a *d*, as in *πα-ιδ* beside *παιδα*, *παγ-ιον*. Hence *rubedon*-, *albedon*-, in place of the classical *robigon*-, *albugon*-, &c. *Multi-ic-ud-on*- (if the older form) would have a valid excuse for *d* in place of *g*.

XXIX. The many changes of vowel, which have been here assigned to our suffix, justified by the law which assimilates vowels in adjoining syllables. Thus a Greek writes *μαλασσ*-, *ερεσσ*-, *μειλισσ*-, *ορυσσ*- (*o* being habitually followed by *υ* rather than by another *o*). So a Roman preferred: 1. *ar-a*-, *ar-at-ro* n., *ar-ab-am*, *ar-ab-ili*-, *al-ac-er* (*al*- 'raise'); 2. *gem-eb-undo*-, *frem-eb-undo*-, *trem-eb-undo*-, *ver-e* (*r*.)-, *ver-ec-undo*-, *ten-e*-, *ten-eb-am*, *ten-eb-ra*-, *ter-eb-ra*-, *cel-eb-eri*-, *fer-et-ro* n., *ver-et-ro* n., *pet-ess*-, *nec-esse*, *cl(e)r-e-vi*-, *sp(e)r-e-vi*-, *fl(e)r-e-to*-, 3. *nit-ib-undo*-, *rid-ib-undo*-, *rid-ic-ulo*-, *in-cip-iss*-, *vic-issim*; 4. *lug-ub-ri*-, *luc-ub-ra-re*; or with not identical, yet kindred vowels, as 5. *lat-e*-, *lat-eb-ra*-, *scat-eb-ra*-, *sal-eb-ra*-, *lac-ess*-, *fac-ess*-, *cap-ess*-, *par-e*-, *man-e*-, *alg-e*-, *ard-e*-, or 6. *quer-ib-undo*-, *cl(e)r-ib-ro* n., *tl(e)r-i-vi*-, *tl(e)r-i-to*-, *tl(e)r-ib-ulo* n., *vert-ig-on*-, or again, 7. *vol-uc-ri*-, *vol-up-i*-, *vol-ub-ili*-, *vol-um-en*-, *in-vol-uc-ro* n., *sol-u-to*-, *sol-ub-ili*-, *tol-u-tim*, *doc-un-ento*-, *mon-um-ento*-, *in-col-um-i*-. Some exceptions from this law considered. A convincing example of vowel-assimilation is seen in the series of words: *a*, *παιλαξ* m. 'a youth'; *e*, Lat. *pellex* f. 'a concubine'; *i*, *fillie* 'a young mare'; *o*, Scotch *pollock* 'a young fish,' *πῶλος* 'a foal'; *u*, Lat. *pullus*, either a colt or chicken, —where the words are at bottom identical, and in themselves denote merely 'a little young one.'

XXX. The many changes of consonant which have been assigned to our suffix explained, partly from the desire to avoid gutturals, especially repeated gutturals, partly on the principle that aspirates readily interchange. By way of example, the irregularities of the verb *φερ*- (Sanskrit *bhri* or *dhri*) considered in Greek, Latin and English.



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THE END.

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ADDENDA ET CORRIGENDA.

§§ 44, 45, 50, for *beam* read *tree, beam*.

236, to [quadra] append as note: Brackets in the form [] denote obsolete or theoretic words.

886, add after *infinitas* the words *exequias, suppetias*.

958, transfer first example to § 959.

1156, add: Other examples are seen in: *Laudabunt alii* . . . — *me nec tam* &c., *Hor. Od. i. 7. 1*; *Est ut uiro uir* . . . — *aequa lege Necessitas* &c., *Od. iii. 1. 9*; *Optat quietem* . . ., *Optat Prometheus* . . ., *Optat supremo* . . . — *sed uctant leges Iouia*, *Epod. 17. 65*.

1228, line 10 for *Mortalia facta* read *Facta*

" " 19 " *better* " *much better*

1295, " 1 and 4 " *gerundive* " *gerund or gerundive*

1408, " 4 " *so many engagements* " *engagements so important*.

1465, add: In collating a Ms. (Harl. i. ?) of *Liv. vi. 1-17*, many years ago, at the British Museum, I found the above words written as proclitics, the number of times here stated: *ut* 18, *si* 8, *nisi* 1, *seu* 1, *et* 1, *nec* 7, *ne* 7, *non* 23, *aut* 1, *at* 1, *an* 2, *quam* 4. Also *qui* 2, *quae* 1, *qua* 1, *quo* 1, *quod* 4, *quum* 6, *quin* 2, *tum* 4, *tam* 1, *iam* 2, *sic* 2, *se* 9, *te* 1, *etiamsi* 1. Further, 251 monosyllabic prepositions against 48 not so written, and 10 disyllabic prepositions against 7 not so written. The same collation exhibited written as enclitics: *sum* 1, *sunt* 1, *est* 3, *esse* 1, *sim* 2, *erat* 5, *erant* 1; *se* 7, *sui* 1; *quisque* 2, *tamen* 1, *enim* 1, and even *summāui* for *summā ui* (compare *summo-pere*).

Page 435, l. 32: attach to the word 'assimilation' the note: † So *αρρην θαρρος πυρρος* of Ionic and Old Attic became in later Attic *αρρην θαρρος πυρρος*.

" " l. 35: attach to the word 'compensation' the note: † So *κτενω γεννατο* (for *εγεννατο*?) of the purer Aeolic became in Attic *κτειρω γεννατο*, and *εγερω φθειρω* became *εγειρω φθειρω*. See Liddell and Scott under N and P, where however the change is reversed.

" 437, l. 15. To *χειρ* append the note: † A nominative *χειρ* appears in an epigram of Timocreon's, in Hephaestion *περι μετρων* 1: *φ συμβουλευειν χειρς απο, νους δε παρα*.



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